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" Ut Ecclesia aedificationem accipiat."

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THE ECCLESIASTICAL REVIEW

SIXTH SERIES.—VOL. IV.—(LIV).—JANUARY, 1916.—No. 1.

ENGLISH CATHOLIC BENEFIT CLUBS OF THE MIDDLE AGES.

THE Old English Guilds or Gilds (for there appears no real reason for the intrusive *u*) were voluntary societies or fraternities, established for mutual help and comfort in the various exigencies of life. They sprang up all over Christian Europe in the Middle Ages. They embraced a wide field of sympathies, being formed for relief in cases of old age, infirmity, sickness, penury (when not the result of misconduct), wrongful imprisonment, as well as losses by fire, water, shipwreck, or sword.

So far they were benefit clubs. But they were more, inasmuch as they always had a religious basis, being placed under the patronage and protection of the Holy Trinity or of some saint, and enforcing attendance at special church services on the members of each gild. Further, the mutual help and comfort they afforded embraced the spiritual side of life, and included mutual prayers for both the living and the dead. Still more, especially did the gilds make much of the dead; carefully conducting the burial of members with great solemnity, obliging the brethren and sisters to attend, and making provision for the continual offering of Masses, both for the welfare of the living and the peaceful and happy repose of the dead.

Gild is derived from an Anglo-Saxon word meaning "to pay"; and signified that each member contributed something toward the common funds of the fraternity, receiving in return certain advantages and privileges. The name is but little removed from the Anglo-Saxon term implying a "collection". The plain-spoken old society lady, who briefly described the

principles of her own communion as "a shilling a quarter, a penny a week, and 'justification by faith'", went more to the heart of the enduring principles of an association than her hearers conceived. But there was in olden times a directness about the form of the collection which is more in accordance with the bluntness of unsophisticated men than the modern rather clumsy attempts to euphemize over the naked fact. In medieval days the art of sugar-coating the pill had not yet been discovered; consequently these fraternities were plainly and frankly called gilds from the Anglo-Saxon *gildan*, "to pay".

Gilds were not unknown among the ancients. They existed in classical days. Despite what Virgil says about oats, the Roman soldiery had for many years no better food than gruel made from oatmeal, and sharpened for the appetite by a little vinegar. The vinegar was an addition suggested by Numa Pompilius, who not only improved the very rude ideas which previously prevailed with regard to making bread, but himself turned baker—sending his loaves to the ovens which he had erected, and raising the bakers to the dignity of a gild, which was placed under the protection of the goddess Fornax; and the vocation of baker became hereditary in a family, so that the son was compelled to follow his father's calling.

There is, moreover, in many details of their observances a close analogy between the gilds of ancient pagan Rome and the Christian gilds of medieval times, a similarity so striking as to form almost an identity. For instance, the funeral chapel on the Appian Way, with its arrangements for memorial feasts, and its liveries for the gild brethren, presents an analogy with the medieval gild that is too close to be accidental. It is singular how strikingly at times this parallelism stands out. Compare the two following ordinances—the one, that of a pagan gild of classical times; the other, belonging to a Christian gild of the Middle Ages.

ORDINANCE OF THE GILD OF DIANA AND ANTINOUS, AT LANUVIUM, A. D. 133.

If any member die beyond the twentieth milestone from the town, and his death be fully reported, three members chosen from our body shall proceed to the place to take charge of his funeral, and shall render a true account, etc. But if the death take place beyond the

twentieth milestone, then those undertaking the funeral shall be reimbursed.

ORDINANCE OF THE HOLY TRINITY AND ST. LEONARD GILD, AT
LANCASTER, A. D. 1377.

If any of the Gild dies outside the town of Lancaster, within a space of twenty miles, twelve Brethren shall wend and seek the body, at the cost of the Gild. And if the Brother, so dying, wished to be buried where he died, the said twelve shall see that he has fitting burial there, at the cost of the Gild.

Change Diana and Antinous into Christian saints, change the objects of worship, increase the charitable ordinances of the gild, and what do we find? That the fundamental social principles underlying these institutions have changed but little during the vicissitudes and advances of the twelve hundred years which have elapsed. The payment of the fixed contribution, the endowment, the obsequies, the help given to the less fortunate and poorer brethren, the rules of discipline, the periodical feasts, the gild hall, and the dedication, alike occur in both Roman and medieval forms. "The persistency of these more homely social institutions, through long periods of external historic change, is one of the most interesting facts that meet the student of sociology. Whatever be the explanation of the parallelism we are now noticing—whether it be a case of similar causes producing similar effects, or whether there be in it a curious example of more direct historic descent—it is certain that the prevalence of gilds, or at any rate we may say of institutions closely resembling them, is almost coextensive with the beginning of civilization, both ancient and modern."

It is difficult to assign a fixed date to the origin of gilds in England. They undoubtedly were of ancient birth. Even in the old Roman towns of England there were institutions of a character somewhat similar to the gilds of Saxon and Norman times. They were the "*collegia opificum*" (colleges of workmen), possessing their own property, their gild-house, president, and governing body. The richer members helped the poorer brethren; and, on certain days, the whole fraternity visited the common sepulchre of the brethren and decked with flowers the tombs of their departed confrères.

Did the Saxons, after their settlement in England, found their gilds on the model of these Roman *collegia*? It is impossible to say. There is a resemblance between them, but the origin of the medieval gilds of England is, in all probability, not to be sought in pagan institutions. They were first formed, doubtless, by Christians, for mutual support and encouragement in matters spiritual as well as temporal, and for the mutual promotion of well-being both in this world and the next. Weight is given to this theory by the fact that the earliest gilds in England were religious gilds. A copy of the rules of one of these gilds is extant. Orcy, a friend of King Canute, founded the Gild of "God and St. Peter", at Abbotshbury, in Dorset. The rules of this gild prompt a suspicion that our modern benefit societies (e. g. the Ancient Order of Foresters, and the Ancient Order of Druids, etc.) were first suggested by these old gilds, mutual help and charity being a basis of both, but with this difference: that with the gilds there also was always a religious foundation.

Here follow some of the rules in the gild ordinance of Orcy's Gild, which he founded as "a lasting commemoration of himself and his consort. Let him that would set it aside answer it to God in the Great Day of Judgment!" Covenants which Orcy and the gildsmen ordained "to the honor of God, the worship of St. Peter, and the hele of their own souls":

Three days before St. Peter's Mass, from each gild-brother one penny or one pennyworth of wax,—look which the ministrer most needeth; and on the Mass-eve, from every two gild-brothers one bread-loaf, well sifted and well raised, toward our common-alms; and five weeks before Peter's-Mass, let each gild-brother contribute one "gild-sester" full of clean wheat, and let this be paid within three days, or forfeit of the entrance, which is three "sesters" of wheat.

If one brother misgreet another within the Gild in hostile temper, let him atone for it to all the fellowship with the amount of his entrance, and after that to him whom he misgreeted as they two may arrange; and if he will not bend to compensation, let him lose our fellowship and every other advantage of the Gild.

If a brother died, contributions were levied for his "soul's hele"; and if anyone was sick and felt that he was about to die, he was conducted to the place where he desired to go.

The steward of the gild was directed to gather as many of the brethren as possible to attend the funeral, to bear the corpse to the minister, and to pray for the soul. "It is rightly ordained a gildship if we do this, and well fitting it is both toward God and man; for we know not which of us shall first depart."

Now, we have faith through God's assistance that the aforesaid ordinance, if we rightly maintain it, shall be to the benefit of us all. Let us earnestly from the bottom of our hearts beseech Almighty God to have mercy upon us, and also His holy Apostle (St. Peter) to make intercession for us, and take our way unto eternal rest, because for His sake we gathered this gild together.

This ordinance clearly sets forth that religion and charity were the chief objects for which this gild was founded; and the rule for preventing quarreling or "misgreeting" was admirably conceived.

The story of the gilds is not only a fascinatingly interesting study, but also a subject of historical importance, because of the light they shed upon the civil and social life of earlier times, both in England and on the European Continent. This is especially so of the great city gilds. Until the end of the eighteenth century the trade and industry of Western Europe remained largely under the control of the gilds, which proved themselves an organ of social progress—that progress which distinguishes the West from the East—and has given them an important and honored place in the pages of the past. Starting as voluntary associations, in time they acquired strength enough to control even the State, while they remained at the same time flexible enough to be constantly remoulded by the free forces of change.

It is interesting to note that the origin of the present-day system of a mayor and corporation, in England, can be traced back to the ancient "frith" or peace-gild of the Saxon times. In those early days the inhabitants of a town, who formed the "communitas", were all members of the "frith", and were pledged to each other for the maintenance of the public peace. Thus a corporation became formed. Men engaged in any particular industry united themselves into a company or gild, with the object of protecting that industry and of obtaining a

monopoly for themselves. They would not permit anyone who was not a freeman of their gild to practise their trade. They were severe Protectionists.

In most towns there would be several of these gilds, each watching over the interests of its own special industry. In time these gilds united into one great body, "*convivium conjuratum*", which called itself the gild-merchant of the town, and discharged all the duties which we now expect of town councils and corporation; and the old gild law became the basis of modern borough laws. Thus do the mayors and corporations of to-day derive their descent from the old gilds of a thousand years ago.

But many of the later gilds were neither merchant nor craft gilds; rather they were coöperative charities, often founded originally by parochial magnates, but developed on coöperative lines by the parishioners where the parochial system was strong enough to displace the magnate's influence.

It was in consequence of their first foundation as "*chantries*" that the parish gilds were swept away with the other chantries. A chantry is a foundation for the maintenance of one or more priests, to offer up prayers for the soul of the founder, his family and ancestors, and usually of all Christian souls. This was the motive of the founders of the majority of chantries of the fourteenth and fifteenth centuries. But the two thousand chantries founded in England between the thirteenth and sixteenth centuries were not all of this exclusively personal kind. Many included objects of general utility, which under the name of a chantry could be founded and endowed in a legal way, evading many legal difficulties. Chantries began to be founded late in the thirteenth century, and they continued to be founded up to the very eve of their general suppression and destruction. That chantries encouraged and maintained prayers for the dead was one of the main arguments advanced at their spoliation. That the gilds perpetuated prayers for the souls of their deceased brethren was also made the pretext for their most unjustifiable suppression.

There are few more interesting subjects for students of the religious and social aspects of the Middle Ages than a study of the medieval gilds. As the mist of oblivion is being lifted

from the lower social life of those times we begin to trace the outlines of the customs and institutions which gave warmth and interest to existence. Life for our forefathers was rigorous enough. Shut in by the walls of their narrow cities, or scattered over sparsely-peopled land, violence may have been common, famine was too often a reality, and pestilence was terrible enough; but when we get a glimpse of the every-day life of the burgher or villager, we see him to be a man by no means soured or cowed. Civic patriotism was vigorous. Trade, after its kind, struggled against the barriers which restricted it. Everywhere the church reared its massive tower in the centre of the community, gathering around it associations that formed the strongest bonds of union to the slowly growing elements of society.

The Church is, it may be said, herself an association, and one which claims to satisfy the truest and widest aspirations of man. What room is there within her boundaries, it might be asked, for these minor associations or fraternities, which detract from the sense of unity which she is to cherish within herself. The answer is practical. When she has been the strongest, and her influence been the most extensive, then it is that the tendency to develop subordinate unions within has always exhibited itself. The extensive character of her domain and the catholicity of her communion not only leave room for, but also invite, the natural cohesion in smaller groups of those who are attracted by mutual affinity, or united in common aims. Hence the scope for the monastic orders, gilds, and fraternities in the Middle Ages.

It is now time that we considered in greater detail the aims and purposes for which these institutions were founded and the various kinds of gilds that existed.

In mediæval days they filled the place of friendly or benefit societies; but they paid much more attention to the claims of religion and morality than the friendly societies of modern days. Each member was a brother or a sister, and was treated as one of a large family. Should he become ill, poor, or infirm, he was supported by the gild. If his cattle were stolen, his house burnt or blown down, or if he should suffer loss by flood, shipwreck, or violence, the brethren of his gild would come to his rescue, supply his needs, and make good his loss.

If "any girl of the gild" wished to marry, the gild provided a dowry for her. When any brother or sister died, the gild paid the funeral expenses. Should any member desire to undertake a pilgrimage, his brethren of the gild helped him on the way; and some gilds provided even lodgings for pilgrims as they passed through the town.

These benefits alone are enough to show how numerous were the advantages conferred by a gild upon its members, and how much good they accomplished. But this is not all. Many of the gilds took in hand the repair of the parish churches and the up-keep of the church services. For instance, the gild at Swaffham, in Norfolk, undertook "the repair of the church, and the renovation of vestments, books, and other ornaments in the said church". Each gild had a chaplain, who was paid for taking the services, and for praying for the souls of the brethren. Those were days when every parishioner took his share in contributing something toward the cost of maintenance of divine services. None was left out; and if any one omitted to send his yearly offering, his name was recorded on the blacklist in the churchwardens' account books. Thus the people were taught to look upon the church as their own, to regard it as a priceless privilege, and gladly to contribute their Easter offerings. Hence money was always readily forthcoming to keep the fabric in good order; and in this matter the gilds were the chief helpers and supporters.

Moreover, the gilds often undertook the repair of bridges and roads, and of the walls and gates of fortified towns. They exercised their benevolence also in many works of charity—such as feeding the poor, providing lodgings for poor strangers, and establishing almshouses for the poor folk of their own town or village.

RELIGIOUS BASIS.

Although almost every gild was connected with the church, and had a religious basis, hardly any gild was solely and purely a part of church organization. All said prayers, all had lights, all came solemnly to hear Mass and invoke the services of the priest. There was no church gild but rested under the wing of some saint or angel, and many were under the protection of them all. The anniversary days were saints'

days, or were reckoned from them. But the church gilds were not of purely ecclesiastical influence and origin. In the majority of cases—at any rate until late in the Middle Ages—they were still less under ecclesiastical control. True, the parish priest was often the chaplain, and in some cases even one of the founders, but in others he was expressly excluded; and the gild was the fraternity of the good folk themselves.

The difference between the gild of a craft and the gild of the patron saint of that craft was one which, if it existed in every case (and this is doubtful), it is difficult to follow. The craft of the tailors, and the gild of “ye holy prophete Seynt Jon Baptist”, were almost identical. The members of the one were probably members also of the other.

Nothing can be plainer than the fact that religious observances were closely interwoven with secular functions, that sacred rites often mingled with customs less distinctly devotional and spiritual. One knows not whether to admire or to smile when, in the rules of the gild at Stratford-on-Avon, we read of the prayers that were to be said over the great tankards of ale in that gild. But those were days when the water of that town was by no means so wholesome as the ale, inspected by the mayor and tasted by the “ale-conner”. Those were days, too, when tea was yet unknown. “The *naïveté* of the documents is beyond suspicion. As we study their quaint simplicity, replete with shrewd touches of life, we can imagine no smile passing over the face of the scribe who engrossed them or the brethren who gave them loyal adhesion. Humor was there, but it was the grave humor of whole-hearted men. There was then no boundary line between the secular and the religious as there is with us now. Church and nation, parish and township, were one, different sides of the same life; prayers and feasting, worship and work, mourning and merriment, alternated without a thought of incongruity or inconsistency. It is the spirit of that bygone world of thought which was imaged in Dante, and which has now passed away before the haunting self-consciousness of modern civilization.”

All the gilds strictly enjoined, by their rules, a due observance of the Sabbath. No member was allowed to ply his trade on the Sunday, nor after eight P. M. on Saturdays, but each was to keep holy the Sunday vigils and festival days, on

pain of six pounds of wax for every default. The rule for abstaining from all work on Sundays is a notable feature in nearly every gild ordinance.

Sometimes a Papal indulgence was gained by the gilds. Pope Julian II offered great incenments to the good people of Boston, in Lincolnshire. In order to encourage them to join the Gild of the B.V.M., established in that town, he held out these inducements — a pardon, which provided that any Christian person who should aid and support the chamberlain of the said gild should have five hundred years' pardon. His Holiness also allowed the brethren and sisters of the gild to eat eggs, milk, butter and flesh, on fast days and during Lent, by the advice of their spiritual pastor, without any scruple of conscience. Further, the merit of membership was to be accounted equal to a pilgrimage to Rome.

TOWN AND VILLAGE GILDS.

Almost every inhabitant in England belonged in medieval days to some gild. Indeed, membership in a gild was necessary in towns to carry on any trade, business, or handicraft. No man dared to make or sell an article unless he belonged to the gild of that particular industry. Severe punishment and ruin overtook any tradesman who might be so adventurous and daring. In villages, too, almost everyone belonged to some gild.

These gilds were of a religious nature, and generally had a part of the parish church assigned to them. Men, women, and children each had their own gild. Each gild had its patron saint, and its separate altar, over which stood an image of the saint, and before it a perpetual light. The candles which shed this light were made of wax provided by the members of the gild; and fines for any breach of the rules were very often also levied in wax. For example, according to the rules of the Gild of St. John Baptist, at York, every member bound himself, that, if he was wrath with another member without reasonable cause, he would pay the first time a fine of one pound in wax, the second time two pounds of wax, and the third time that he would do whatever the warden of the gild should direct. Sometimes members left money in their will to support the lights of their gild. Robert Mylward be-

queathed, in 1530, "to the Lads' light 2d., and to the Maidens' light 2d".

The "Plough Monday" festivities, when "Old Bess" rattled her money-box whilst the ploughmen drew their plough from village to village, were the means of providing for the "ploughmen's light"; as the money collected on this occasion was, in pre-Reformation days, devoted to this purpose. The ploughmen's light burned before the altar of the Ploughmen's Gild. The Reformation put out the light, but could not extinguish the custom.

Plough Monday is the Monday next after Twelfth Day, and not the Monday after the Epiphany. Formerly it was of great account in England, and a rustic festival was held on this day. The season between Christmas and Twelfth Day was one in which formerly very little work was done. Every landlord feasted his farm tenants, and every farmer feasted his servants and laborers. As early as the ninth century, the twelve days after, excluding Midwinter Day, were given up to festivity, and servants (or slaves, as they were) were forbidden to work during those days. The Saxon nobles entertained their retainers, and the farmers entertained their men. It is one of the very oldest holidays on record, and dates from very early times. In fact, Plough Monday was celebrated in East Anglia and Northumbria almost before there were even churches, in which candles could be lighted if they could be obtained. After keeping Saint Monday (as Plough Monday was often called) the ploughmen resumed work early the next day. It was a point of honor for each laborer to be at his work betimes on this Tuesday morning. If a farm hand could get the start of the farm maid, and show himself in the kitchen before she had got the kettle on, he could claim a cock for Shrove Tuesday at the master's expense. The old churchwardens' accounts have abundant references to moneys paid to the "processioners" on this day. The ploughmen kept a light burning before their altar in church to obtain a blessing on their work; and many a country inn used to be graced with the sign "God speed the plough". Rude though it was, the plough procession threw a life into the dreary scenery of winter, as it came winding along the quiet rutted lanes on its way from one village to another; for the farm hands from the surround-

ing hamlets, and from many a lonely farmhouse, united in the celebration of Plough Monday, the last day of festivity and leisure before returning to the hard, dreary, and long labor that is the lot of the "sons of the soil". Thus did our forefathers strive to allure youth to their duty (as in the case of the Shrovetide cock, which was claimed by those who were earliest at work the next day), and provided them with innocent mirth as well as with hardy, honest labor.

SOCIAL UNIONS WITH HIGHER AIMS.

Merely as social unions the old gilds are deserving of honor and study; for, had they been nothing more, they worthily filled an important and useful place during the centuries of their existence. But they were much more. Other, and far higher, aims they had learned to prize. We do these good brethren a gross injustice if we regard their gilds as nothing better than clubs. True, they were social unions, with a fixed payment (in many cases), a close connexion with the Church, and with periodical holiday feasts. This alone would make them worthy of more than passing interest and study. But besides and above all this there were two important and marked features that characterized the old gilds, and which gave them greater practical usefulness and higher religious and social significance. It was the exercise of two very laudable and necessary functions. These two functions were charity to the living, and peculiar regard and care for the memory and welfare of the dead.

There has been too great a tendency on the part of students and historians of these gilds to dwell exclusively on the former of these aspects. Though the gilds have justly been described as the friendly and provident associations, the insurance societies, the clubs, and the trade unions of the Middle Ages, it would be difficult to say, and probably no generalization on the subject could be accurately made, whether the gilds presented to their contemporaries the spectacle of institutions chiefly social, or charitable, or religious. The fact is, these elements varied in their proportions in different localities and in different gilds of the same town. It is with this word of caution that we proceed to say something of the works of charity of these gilds.

It may safely be asserted that charity of some kind and in one form or another was a universal feature of the gilds. The kindly feeling it cherished must have been a most wholesome element in the contemporary society of the community where it existed. This charity to the living so zealously exercised by the gilds was of two kinds: it was both internal and external.

The first objects of a gild were ever, and often exclusively, the members of that gild. This is evident from the rules of the various gilds.

Ludlow: If any brother (or sister) should be wrongfully imprisoned, the gild was to do its utmost in spending money to get him out. "If any of our poorer brethren or sisteren fall into grievous sickness, they shall be helped, both as to their bodily needs and other wants, out of the common fund of the gild." Should any member become "a leper, or blind, or maimed in limb, or smitten with any other incurable disorder, we wish that the goods of the gild shall be largely bestowed on him". Again, if any good girl of the gild, of marriageable age, wished to marry or enter a religious house, and her father had not the means, "friendly and right help shall be given her out of our means and common chest, toward enabling her to do whichever of the two she wishes".

Coventry: "If any brother or sister of the gild becomes so feeble, through old age or through any worldly mishap, that he has not, and cannot earn, the means of living, he shall have such help at the cost of the gild, that he shall not need to beg his bread." Out of the goods and chattels of this gild means of living were found for thirty-one men and women who were unable either to work or to find a means of livelihood, and this at a charge of £35-5-0 per annum. This was an instance of the gild's external charity, as the former was of their internal charity.

Chesterfield: The provision made by the Chesterfield Gild was characteristic. "If any brother is sick and needs help, he shall have a halfpenny daily from the common fund of the gild, until he has got well. If any of the brethren fall into poverty, they shall go singly, on given days, to the houses of the brethren, where each shall be courteously received, and there shall be given him, as if he were master of the house, whatever he wants of meat, drink, and clothing, and he shall

have a halfpenny like those that are sick; and then shall he go home in the name of the Lord."

Hull: Corpus Christi Gild. The charity dispensed by this gild was strictly practical. "If it befall that any brother or sister become, by mishap, so poor that help is needed, twenty shillings shall be granted to him for one year, to enable him to follow his calling. And if he cannot earn the twenty shillings in that year, he shall keep the money for another year. And if then he cannot earn it, with increase, nor make his living, he shall have it for another (third) year, so that he may make a profit out of it. And if, through no fault of his own, he can get no increase even in the third year, then the money shall be released to him."

Hull: St. John Baptist Gild. Here it further provided that five shillings should be given to each of the afflicted, at the Feast of St. Martin, in winter, to buy a garment. But the strictly business-like character of this charity is marked by the further provision, in these Hull gilds, that in each case, except only in extreme necessity, a deduction was to be made to cover the regular yearly payments due from the afflicted members to the gild.

Charity in a wider sense, too, was carefully nourished. "Inasmuch as the gild was founded to cherish kindness and love, the alderman, steward, and two help-men shall, in case of a quarrel arising between members, deal with the matter, and shall earnestly strive to make the quarrellers agree together, without any suit or delay, and so that no damage, either to body or goods, shall in anywise happen through the quarrel." If the officials neglected to compose the quarrel, they were to pay four pounds of wax between them. If the quarrellers would not listen, "they shall pay four pounds of wax". And, finally, if the officials could not agree in the matter, "then all and every of the gild shall be summoned to meet, and the matter in difference shall be discussed before them, and be referred to them for settlement". It was, in fact, a common rule that no brother should go to law with brother—a rule which has not only apostolic authority, but even goes back to the gilds of the heathen, which were contemporary with, and prior to, St. Paul.

The extent of the external charity of the gilds is less easy to determine. It was a common, and possibly even a universal, practice among them that, on the occasion of their annual feast, portions should be given to the poor who were not of their gild.

Grantham: It was a rule of the gild at Grantham that, on the day of the Gild Feast, each man, married or single, was to feed one poor person. And to the Friars Minor of the town, who had gone in procession with the gild, were also given fourteen loaves, eight gallons of ale, and half a kid or sheep.

Birmingham: Allusion has already been made to the tankards of ale, at Ludlow, which were given to the poor before the Gild Feast began. But there were other, and more far-reaching, works of charity done by many gilds. The Holy Cross Gild, at Birmingham, was founded in 1392, by the bailiffs and commonalty of the town, on the basis of a chantry originally founded in Henry II's reign. It had chaplains to celebrate the Mass in St. Martin's Church, for, even in those days, Birmingham contained two thousand "houseling" people. It kept in repair two great stone bridges and divers foul and dangerous ways. It also maintained almshouses for twelve poor persons, and other charities.

The Report of the Commissioners of Henry VIII stated of this gild: "There be divers poor people found aided and suckered of the said Gild, as in money, bread, drinks, coals." And their successors, sent by Edward VI, reported: "There be relieved and maintained upon the possessions of the same gild (and the good provision of the Master and brethren thereof) twelve poor persons, who have their houses rent-free, and all other kinds of sustenance, as well food and apparel as all other necessities."

Beverley: The gild in this minster-town was dedicated to St. Elene, the holy mother of Constantine, who found the Holy Rood. The aldermen and stewards of this gild were bound to maintain two, three, or four bed-ridden poor folks while they lived; and, when these died, they were to bury them, and choose others in their place, and in like manner maintain them. Lights were kept burning in honor of St. Elene, and any money in hand at the year's end was spent by the gild in repairing its chapel, and in gifts to the poor.

While paying regard to the wants and benefits of the living, the gilds were not forgetful of the memory and welfare of the dead. The duties due to the departed were their especial concern. They carried out these functions with great attention to detail and a remarkable degree of delicacy. Truly, the world of the departed loomed larger, as well as nearer, in the mind of our forefathers than it does with the majority of their descendants in the twentieth century. As witness, here are some of the rules of the many gilds which so tenderly fostered a veneration and memory of the dead.

Ludlow: According to the rules of the Palmers' Gild, at Ludlow, "If any man wishes, as is common, to keep night watches with the dead, this will be allowed, on the condition that he does not call up ghosts (*monstra larvarum inducere*)."

It is here that we come in contact with what was undoubtedly one of the fundamental and vital principles of the old gilds, a principle, indeed, which was strong in the Middle Ages, but which was as potent in far more ancient times, and links the medieval gild to the *collegium* of Rome and the brotherhoods of both East and West. Regard for the memory and welfare of the dead was, certainly, the universal practice with the old English gilds.

Lancaster: Note the rules of the gild in the old town of Lancaster. "On the death of any member of the gild all the brethren, then in the town, shall come to *Placebo* and *Dirige*, if summoned by the bellman, or pay twopence; all shall go to the Mass for a dead brother or sister; each brother or sister, so dying, shall have at the Mass, on the day of burial, six torches and eighteen wax-lights, and at other services two torches and four wax-lights; if any of the gild die outside the town, within twenty miles, twelve brethren shall wind and deck the body at the cost of the gild, and if the brother or sister so dying wished to be buried where he died, the same twelve shall see that he has fitting burial there where he died." Some of the gilds had a hearse and an embroidered pall which were used at funerals of members of the gild, and sometimes let out to others.

Lincoln: The rules of the gild at Lincoln enjoined that "When any brother or sister dies in Lincoln, two torches shall be kept burning about the body until it has been carried into

the church. The torches shall then be put out; afterward, the Mass being ended, the torches shall be lighted again, and shall be kept burning till the body is buried". Again, "When any of the bretheren or sisteren dies, the rest shall give a halfpenny each, to buy bread to be given to the poor, for the soul's sake of the dead."

Stamford: The ordinance that regulated the gild at Stamford is interesting: "It is ordeyned that when any broder or suster of this Gilde is deceased out of this world, then, withyn the thirty days [called the "Trental"] of that broder or suster, in the chirch of Seynt Poules, ye Steward of this Gilde shall doo Rynge for hym, and do to say a *Placebo* and *Dirige*, w^t a Masse on ye morowe of Requiem, as ye common use is. Att the which Masse, the Alderman of ye Gilde, or his Depute, shall offer-ijd. for the same soule; and to ye Clerk for rynging ijd., and to the Belman for goyng aboute ye town jd. The seid *Dirige* to be holden on ye Fryday and it may be, and the Masse on ye morowe. All this to be doon on ye coste and charge of ye seid Gylde."

But the pageantry, so dear to the thought of the living and to the relations of the dead, was also provided by the gild. It was a valued privilege to know that the gorgeous pall of the gild would cover the departed, that the hearse should be put about it, with thirteen square wax-lights burning in four stands, with four angels, and four banners of the Passion with a white border, and scutcheons of the same, powdered with gold. For the hearse was not the hideous monstrosity of to-day. The old iron frame over the Marmion Tomb in the church of Tanfield, in Durham, serves to illustrate the original of which we have to witness the degenerate descendant.

In mediæval days there was no pauper's funeral in store for the poor brother. For him too the light would burn; and though kith and kin were gone, his gild brethren would follow him, two-and-two, to his last resting-place.

What was the effect that time had upon these benign and venerable institutions? The merchant gilds became opulent and powerful, being the possessors of considerable property. The craft gilds had likewise made their way, winning wealth, and gaining both honor and privileges. Then came the great spoliation, the ruthless "Reformation" of the sixteenth cen-

ture, which materially disturbed the peaceful existence of all the gilds, both in England and on the Continent. The great city gilds of London, being especially wealthy, attracted the covetous eye of that arch-appropriator, Henry VIII of much-married memory. Not content with plundering the Church of her property—enriching his favorites with the spoils, and bestowing upon his courtiers wealth, lands and plate, which had been bequeathed to the Church—he needs must also deprive the gilds of their legitimate wealth, which he pharisaically deemed superfluous. This was but the beginning of a system of extortion which both the Tudors and Stuarts so successfully practised upon the old companies and gilds of London and other large towns.

How strange is the irony of fate! Not only was it the wealth of the gilds, but also their religious character, that wrought their spoliation and downfall. It was this feature in the medieval gilds of England—the feature which, above all others, reaches back to an immemorial antiquity, and seemed, in its nature, indestructible—that was one of the chief causes of their destruction. “To estimate the proportionate State policy, mere greed for plunder, and religious conviction, in the composite forces which disestablished the chantries, colleges, and gilds in Edward VI’s reign, would be at this date impossible. But it is clear that, although we find instances of a confusion in the Reports of the Commissioners between chantries and gilds—which it is hard to believe was entirely due to ignorance—nevertheless, in striking at the gild property, the reforming party struck an effective blow at one of the mainstays of the old religious system. The pageantry connected with the Masses for the dead, obits, and maintenance of the chantry priests, was firmly rooted in the old gilds.” This was accounted a sufficient reason for an unjustifiable plunder of the gilds. “Plunder there was, but it was a plunder which achieved a calculated end.”

In 1545 a severe blow was aimed at every institution that was likely to yield booty to the spoiler. This was an Act for the dissolution of colleges. It stated that “divers colleges, chantries, free-chapels, hospitals, fraternities, brotherhoods, guilds, and stipendiary priests, having perpetuity forever, had misapplied the possessions thereof in various ways”; and en-

joined that all the same should be dissolved, and the proceeds applied for supporting the King's expenses in wars, the maintenance of the crown, etc. Was there ever a more palpable instance of the practice of "robbing Peter to pay Paul"?

In the following reign the unscrupulous ministers of Edward VI proceeded at once to take advantage of this Act, and began their iniquitous work of spoliation. Special commissioners were appointed, who proceeded to send to each town very minute inquiries concerning the gilds and fraternities, and especially concerning the property, goods, ornaments, and chattels, etc., which they possessed. The suppression of the gilds, "on the pretext of their prayers for the deceased members, and the confiscation of their property (except in London, whose great trading gilds were too powerful to be meddled with), was the very meanest and most inexcusable of the plunderings which threw discredit upon the Reformation."

It is probable that the good people loved their gilds too well to return a full and accurate account of all their possessions, for, although the majority of these ancient and benevolent institutions were swept away by the unjust and scandalous measures of the King's advisers, a few managed to weather the storm, survive the spoliation, and maintain their existence.

By a curious cynicism we are now confronted with a modern revival of the gild. Once again it is a living institution in the religious life of England. Even in the eclectic circles of Non-conformity we find here and there an institution establishing itself under the venerable and venerated name of a gild. But the modern imitations come far short of their ancestors. Not only are they, in form, character, aims, and sympathies, very different institutions from the old gilds of medieval days, but they are also far less beneficent.

Few institutions have contributed more to the making of England than the gilds. It is to these ancient fraternities that we must look if we would follow the improvement in the condition of the craftsmen and merchants, and the development of commercial industries. To understand aright the social conditions of the townsfolk of England, and the origin of her municipal government, etc., we must turn to a study of the history of her gilds. In manifold ways they were boons to the

country and benefactors to the individual. It would be difficult to over-estimate the extreme usefulness of these grand institutions, or to over-state the great debt England owes to them.

Not the least advantage which these gilds procured for their members was that of protection. By uniting together, the burghers became strong, and could resist the tyranny of unjust kings or of powerful earls and barons; thus securing their persons against violence and imprisonment, and their property from robbery and confiscation. In days when might was right, it was a great thing for the liberties and rights of the English people that a power should spring up which, by the force of unity, could cope with lawless robbers, protect and preserve the freedom of the subject, and withstand the tyranny of the great.

We must bear in mind that though these gilds were based on the principle of coöperation, and the mutual respect, honor and faith, which each brother felt for another, it was not simply a matter of money, with fixed contributions and fixed rates of disbursement, like our modern friendly societies, but that each brother gave what he could afford, and in case of distress received what he required.

The more one studies the history of the old English gilds the more evident becomes the important part they played in fashioning the fortunes of England, for they were the foundation of many institutions which she so much prizes at the present day. To them she owes her municipal system of government, her borough laws, her trade, commerce, lighthouses, etc. To them our forefathers were indebted, in lawless times, for the protection of person and property, of rights and liberties; and for what they enjoyed of prosperity, peace, and settled government, in days of tyranny, oppression, insecurity, and unrest. And to them may be attributed the many social pleasures, the many happy days and hours of harmless mirth, which diversified the lives of our forefathers, and made them a light-hearted, contented, and reliant people. One fact remains beyond dispute: it is that, in a period when various forms of evil abounded, the medieval gild was a panacea for many a social and personal ill.

Those who through each forgotten age,
 With patient care will look,
 Will find her fate in many a page
 Of Time's extended book.

It is the gild which, in the Middle Ages, was the handmaid of the Church. They worked side by side for the general good; they went hand in hand for the common weal, and they stood shoulder to shoulder together against oppression, violence, and wrong. No student of the medieval period can afford to neglect a study of the gilds, which to appreciate aright, and to view in proper proportion and perspective, he must approach with a broad and unbiased mind. During its days of existence, the gild made for much that was good; and through it the times, both contemporary and later, have been so much the better. It stood *in loco parentis* to many an orphan and minor. *Fiat justitia ruat coelum* was its motto. *Nisi Dominus frustra* was its ruling spirit. Of the ancient gild it may truly be said:

In Britain's earlier annals thou wert set
 Among the cities of our sea-girl isle:
 Of what thou wert—some tokens linger yet
 In yonder ruins; and this roofless pile,
 Whose walls are worshipless, whose tower—a mark,
 Left but to guide the seaman's wandering bark!
 Yet where those ruins gray are scattered round,
 The din of commerce fill'd the echoing air;
 From these now crumbling walls arose the sound
 Of hallow'd music, and the voice of prayer:
 And this was unto some, whose names now cease
 A harbor of refuge, the place of peace!

JOHN R. FRYAR.

Canterbury, England.

[TO BE CONTINUED.]

THE PRIEST AND ADVERTISING AGENTS.

CONTACT between the priest and the world of business men occurs at many more points than one supposes. Besides the transactions of all sorts which he attends to personally, there are countless ways in which the pastor's name either as an individual or as a unit of a highly respected and influential body is made to do commercial service. It is my purpose in this paper to direct attention to certain phases of this service, in which clever advertisement canvassers make use of the

priest's name and influence to fill their own pockets or to promote their personal interests, not infrequently to the prejudice of religion and the reputation of its sacred ministers. Very little of this traffic is suspected by the clergy, for the simple reason that those who are responsible for it keep an innocent-looking front over their schemes. These are of various kinds and they are working harm to many ecclesiastical interests, besides hurting the reputation of the body clerical for good sense and honorable dealing. They are all the more a nuisance because of the fact that whilst the priest is very rarely aware of the unauthorized use of his name, the business man who is duped is equally unaware that the priest himself is an unsuspecting victim. As a result the layman is apt to blame the churchman, and too often the Church itself, whereas the priest meantime has no opportunity to protect himself. In the exceptional instances in which the pastor does know of the trading on his priestly prestige, he cannot know all that the agent undertakes to say without authority, or he cannot see the implications of what is thus said and done.

The commonest abuse of this kind is found in the canvassing of advertisements for religious publications. The name of this category of printing is legion, and nearly all of it is made to carry business announcements of every sort. There are programs for church entertainments and charity lectures, souvenirs for jubilee celebrations of church and school and club, convention booklets, reports of societies and religious bodies, annuals and calendars, and special anniversary numbers of religious periodicals, without end. They all offer an opportunity to raise money for purposes in sore need of funds, through the advertisements that may be secured for them. These will pay for the printing of the pamphlet or book and maybe leave a good margin of profit over. It is worth while to inquire into the profits and the costs of this flourishing but unwholesome activity under the Catholic name.

It will be a matter of surprise to many to know that as a rule seventy-five per cent of the profits that come from this business goes to the promoters of the publications and their solicitors. In one of our large cities (and in this it is not unlike the rest) there are reputed to be a round score of these canvassers who are permanently on the ground, and employed

week in and week out on Catholic work of this character. It is their only means of livelihood. Besides these regulars, there are the migratory canvassers who follow from diocese to diocese the big souvenir books and special numbers of periodicals. for the bigger financial yield in them. These men and women reap a rich harvest—these and the promoters who conduct the bureaus for the handling of these advertising prints and who employ the solicitors on a commission basis.

When one of these bureaus or agencies takes over a job of this kind, it contracts as a rule to share the profits of the enterprise equally with the party of the first part (who is the pastor of the parish generally), after the printing and "other incidental expenses" are paid. It looks at first blush as though the division of the gross returns would be about "fifty-fifty". But it is far from that. Experience has shown that, after the charges for the printing and the "other incidental expenses" are deducted, the party of the first part is lucky to get twenty-five per cent of the total amount paid for the advertisements. The party of the second part, however, viz. the promoter, gets about sixty per cent of the gross returns. The other fifteen per cent is shared by the printer and the smaller canvassers, in the ratio of about two to the latter and one to the printer. The promoter of the scheme gets fifty per cent of the net proceeds in his quality as the party of the second part, and then over and above this pays himself a commission on all the business he writes personally. In this way his share is usually sixty per cent of the net profit. Religion, under its various aspects, thus gets about twenty-five cents of every dollar collected in its name.

Although it is impossible to ascertain the exact amount of money paid for advertisements in Catholic mediums of this variety, it has been estimated that in one city alone last year \$200,000 was spent for this purpose. Of this sum about \$12,000 was paid for printing, \$138,000 was gobbled up by the bureau and its canvassers, and \$50,000 was the portion that was rescued for the religious and charitable purposes back of the undertaking. These projects are plainly on a wrong basis. They are made to serve the interests of the professional canvasser; the charity or ecclesiastical cause whose name they carry and whose purposes they are supposed to promote are secondary. It is well that this condition should be recognized.

The profits for religion in this business — twenty-five cents on every dollar—are now all told; not so the costs. There is a still more regrettable phase of the business. I refer to the mean and dishonest methods employed in getting the advertisements. They are so many that it will be possible to mention a few only. Every one of the instances that shall be given is taken from actual and somewhat recent experience.

Once the bureau has secured the contract to solicit the advertisements, its next step is to get the names and addresses of the business houses with which the parish or school or society deals. This information is gleaned in various ways, and with it a list of the party of the first part's friends who are in business and their connexions. It matters very little whether or not there is any trade return likely to warrant these firms taking space in the program or souvenir; that is a consideration which hardly enters into the negotiation at all. Publications of the sort under review would go rather bare of advertisements if they were measured by their own "pulling" merits. As the business *quid pro quo* is not there, the professional campaigner has to resort to other avenues of approach to the merchant. For instance, Father So-and-so has asked the solicitor to be sure to call on his friend, Mr. Business Man. The latter is very glad, of course, and asks the solicitor to tell the good Father of his appreciation—and he buys the space he doesn't want, with seeming good grace. In nine cases out of ten it is simply a donation, though he may or may not know that about three-quarters of his contribution will never go to Father So-and-so at all. Many of the advertisers are like this "friend".

Some of the prospective advertisers yield to the blandishment less easily, and thereby give the canvasser a chance to display his unenviable skill. "Father So-and-so had intended calling himself and was sure of a page" from this advertiser. "Father would be very greatly disappointed if he knew of your hesitation, for your name was mentioned very particularly this morning. And besides, Mr. Piano-Dealer, Father said something about a new instrument he intended buying here this week." In the same way, the carpet manufacturer, the altar-builder, the butcher, the baker, the candlestick-maker are roped in. When the advertisement appears, the bill is

paid, but the imaginary piano and the rest are still unpurchased. Meantime the agent's industry has been richly rewarded, though the priest's share is thrice smaller, unless we count the fair-sized grudge the piano man and the others have put on the contra side of his account.

The next man the agent sees is different again. He is known throughout the neighborhood as a leader in a Protestant Sunday school, perhaps a trustee or an elder of his church. At first the publication has very little interest for him. But "Father So-and-so sent the canvasser directly to him to assure him that he (the pastor) did not for a moment believe the rumor that this church member had discharged his Catholic employes because of their religion, and he (the pastor) wanted the trustee to put an advertisement in the Catholic publication just to prove that the rumor is false". Otherwise the church warden would surely lose his Catholic customers. Of course, no report of the kind is abroad, though the agent roundly asserts that he knows it is common property and that the Catholics of the district are bent on reprisals. It may be that, instead of discharging the Catholic employes, the unoffending Sunday school teacher is accused of distributing copies of the *Menace*, or of contributing to its support, or other prejudiced activity against the Church. Few tradesmen can withstand arguments of this kind, and the price of the advertisement is considered small if it will enable Father So-and-so, as maliciously promised, to clear away the false charge and ward off the bogus boycott.

When the deceptions so far mentioned fail, thinly-veiled threats may be resorted to. These too fail sometimes, but the reason why they have any success at all is because the schemers are adepts, and the victims as a rule are the small fry in business. They are exceedingly sensitive to anything that may handicap them in a competition which is already well-nigh disheartening. Their fears are easily wrought on and force them to give their assent to the advertising proposal, though from the standpoint of publicity it is so much money wasted. It is small wonder such tradesmen look askance at such advertising, and resent the priest's supposed part in them.

Another species of this "hold-up", as it may be called, or blackmail, is practised with the so-called "souvenir" publi-

cation. Let us take a concrete case by way of illustration. An institution is about to commemorate its silver or golden jubilee; or a parish or diocese is preparing festivities for its jubilarian pastor or bishop. It is proposed to publish a souvenir—the proposal is sure to be made by one of the advertising bureaux; they are always on the look-out for these openings. We shall suppose the occasion to be commemorated is the jubilee of a very prominent churchman. The bureau organizes itself under a high-sounding name. It has brand-new stationery engraved. This time it is no longer the party of the second part; it constitutes itself the party of the first part, and looks about for some priest to be the party of the second part. He is made the editor of the souvenir volume, at a liberal salary, though his editorial duties are practically nil. His main function will be the writing of a brief historical introduction to the handsome souvenir, though the chief purpose of his editorship is to lend the bureau the use of his name. It appears on the engraved stationery, and his signature is stamped at the foot of the letters which go out from the company's office. These letters are addressed to the leading professional and business men of the neighborhood, who are most politely invited, as cherished and personal friends of the distinguished prelate, to permit the editor of the handsome souvenir to make the volume more valuable by the use of their portraits in the book. A special few of the close friends and admirers of the jubilarian have been selected, and it is proposed to form, as it were, a gallery of their portraits, for it is thought in this way to make a very fitting and a very charming present to their esteemed friend on the occasion of the approaching celebration. Their Mr. So-and-so will call for the portrait, which should not be sent until Mr. So-and-so sees whether it would lend itself to the special kind of reproduction to suit the size and paper and printing of the souvenir. Would the addressee be good enough to sign the engraved card signifying his assent to this proposal and state in the space set apart for the purpose the date and hour when Mr. So-and-so should call?

The stationery is very elegant, and the priest-editor's name is engraved in the upper left-hand corner and signed at the foot of the letter. The editor never wrote the letter and will

only learn by chance that such a letter has been written and sent out under his signature. When the polished and elegant and resourceful Mr. So-and-so calls on the "admiring friend", he will find the latter of many varieties. The admiring friend may be a very innocent person who has laid the flattering unction to his soul and got out his best portrait ready for the gallery. After the admiring friend has been initiated and knows that a place in the gallery costs from \$250 to \$50; according to the portrait's position and space in the volume, his kindly feeling toward the editor may or may not be increased. If the admiring friend is not over vain and has good courage, he will reject the wheedling offer of a place in the gallery. But it does take courage to do that, and get rid of the solicitor. Here is big game for this hunter and he is not easily shaken off now that he is fairly on the trail of his quarry. To change the metaphor, the resourceful solicitor is nothing if he is not polite, and it is not easy to be brusque in the face of such exquisite manners. He must be got rid of somehow; but how? By surrender generally—unless one has *great courage*. Do the admiring friends blame the solicitor? Not so much as they blame the editor, the unsuspecting priest.

In this connexion let me relate the experience of a friend. He had business dealings with a certain house with which he spent several thousand dollars a year. The president of the firm thanked him one day for "that letter". "What letter?" asked my friend. It was explained that he had received one of the admiring-friend letters. My friend was still more puzzled; he did not know of the souvenir book. The recipient of the letter assured my friend that he was glad to receive the latter and grateful to his guileless customer for suggesting his name, and was willing to take a space for \$150. There and then a light shone on the whole transaction, and my friend was afforded an opportunity to make it plain that merely because a Catholic was a large buyer from a firm that was no reason why its president should be put under tribute for schemes hiding under a Catholic mask. That was the lever used to lift the president of the firm, who was a Jew, into the gallery of admiring friends of a Catholic churchman. As a matter of fact, the net result of this mischievous interference with other people's affairs is a money profit to the bureau at

the expense and annoyance of business houses and their Catholic customers, and the priest-editors.

With variations of one kind or another this dodge is kept working in different places. It assumes a somewhat different aspect in the special anniversary numbers of Catholic newspapers and in the advertisement-laden and cheap-looking "souvenirs" that are often published on the occasion of conventions of Catholic societies. These publications are usually suggested by the band of itinerant solicitors who get the sanction for the enterprise from the heads of the organization on the promise of turning in the proceeds for the expenses of the meeting. The proceeds for this purpose are small at the best, whatever the bureau's profits may be; whilst, on the other hand, the bureau's methods are prejudicial to the interests of religion.

Within recent weeks one of these bureau managers was busy working up sentiment in a certain diocese for a Knight of Columbus book. Nothing of the kind had been done in the district, he said, and there was big money in it. The promoter of the project was a Mystic Shriner and had himself put upward of \$5,000 into a Masonic souvenir of the kind a few years ago in the city where he is now anxious to operate on the Knights of Columbus. It did not signify what name the volume should bear. He thought "Rise and Growth of the K. of C. in ——" would be an acceptable title. If the plan was approved by the authorities, under the urging that the proceeds would be a nice sum for charitable purposes, or the nucleus of a fund for the building of a headquarters, or some such plan, a few "dummies"—that is, blank paper books of the size of the proposed publication, showing the style of binding, etc.—would be made, with full-page portraits of the Pope, of the bishop of the diocese, of half-a-dozen prominent priests and ranking officers of the society in half-tone. Armed with these the solicitors would sally forth to capture the Knights for a page or half-page at \$50 or \$25 respectively. Of course all the "prominent" men of the order are expected to take liberal space, flatteringly argues the solicitor. They owe that much to themselves, not to speak of the support of the project itself; and then the profits are to go to such a worthy object. A copy of the precious volume is given free with a

\$50 space; those who take only a half-page would be asked to pay the nominal sum of \$2.50 extra for a copy; and those who can't afford to buy space, should at least sign the order blank for a copy of this history, written by Father So-and-so—\$5.00 a copy. There are all sorts of motives back of the decisions men make, and the professional solicitor has full room here for the play of his resource.

It may be added here that the promoter who had this plan of a Knight of Columbus souvenir in mind, proposed at the same time a jubilee number of a certain periodical, published at long intervals. The publication he had in mind is the organ of a society whose membership is very largely local and not without influence in its community. A rare opportunity for the mischievous use of their names, cleric and lay.

Nearly all the work of these men and women solicitors is shot through with dishonesty. The big money rewards in it attract the unscrupulous. If the prospective advertiser is slow to yield, the number of copies of the publication is represented as several times larger than the actual figure. Positive promises are made that are never to be fulfilled; influence is invoked without any authorization; signatures are secured to contracts under verbal agreements that are later denied; money is collected in advance and not reported till it is too late to recover, and so forth. It happens not infrequently that certain men who prefer for one reason or another not to have their names appear in the pamphlet—perhaps because they know that the Presbyterian, or Baptist, or Episcopal organ would then make a claim on their advertisement, or because they have nothing to advertise for the particular circle of readers of this or that medium, or for other reasons—wish to show their good will by making a contribution. The charitable or religious purpose which elicited the kind act are apt to benefit very little from these unknown contributions. Other advertisers who do not wish their names published ask that the space they buy should simply say "Compliments of a Friend". This legend is seen occasionally in these publications, and when each "friend" sees it he is satisfied that he is the one meant; so are the other "friends". It is impossible to say how many of them paid for that space, and whether the moneys of each of them were applied as they wished; but

it is known for certain that some of these donations and others of somewhat similar nature don't get any further than the bureau. These thefts are aggravated by the fact that they are done under the shadow of religion and of charity and are made possible thereby.

By a strange coincidence, just this moment there has been submitted to the writer a letter under date of 1 December, 1915, from a firm that sells much of its product to the clergy. It is worth citing because it exemplifies the point of this rather cheerless paper—that is to say, the compromising features that are stamped all over these advertisements solicited for Catholic mediums on any but a business basis of a *quid pro quo*. The letter in question encloses an advertisement, and then expresses regret that it cannot advertise in a certain medium as much as the firm believes its interests warrant, and the following reason is given :

If we were not *obliged* to place so much advertising in other mediums, it would be a pleasure for us to appear in your work regularly ; but our appropriation is necessarily limited, and we must make it go as far as possible amongst *the institutions whose trade we get*.

If the name of this concern and the article it sells might be mentioned here, it would be seen how useless their advertisement is in the mediums of "the institutions whose trade [they] get". Those who solicit or accept this class of advertisements are receiving a doubtful alms. A certain firm of merchants has said that its annual appropriation for this purpose reaches as high as \$30,000. In these days of close competitive bidding for trade, some one must pay the freight for these unproductive and grudging expenditures, and in the opinion of a wide-awake and successful man of affairs, who expressed his view on the subject to the writer several years ago, it is "the institutions" themselves that pay in the long run. It should be remembered too that they probably pay the full amount, whereas the printer's bill and the canvasser's commission must be deducted from the sum that the institutions receive from the advertiser. This does not take into account the ugly feature of the hold-up of the firm that gets "the institution's trade" and is "obliged" to place advertisements in their organs. The best rule is to pay as you go

and avoid these tangling alliances between business and religion.

It would not be fair to put all the solicitors for the organs here referred to in the faker class. Naturally enough, there are some honest canvassers among them, though the honest ones unfortunately are generally incompetent. The business they write is small, and their canvass is based on the appeal to charity rather than on the merits of the space they are supposed to sell. Many of these are women, of great timidity, and an appeal to pity in themselves. Occasionally, however, the advertisements are secured by volunteers who draw no commission, misrepresent nothing, and deal squarely all round. But even in these rare cases there is little excuse for soliciting the advertisement, for the advertiser is prompted by the charity rather than the publicity offered.

The cheats that have been mentioned are merely specimens of the misalliance between religion and the professional promoter of the prints under consideration. The least of the evils of this miserable commerce is the escape, from the charity to be benefited, of three-quarters of the funds given in its name. Among the worst of the bad fruits, aside from downright dishonesty and stealing by some of the solicitors, is the compromise of religion in the eyes of those business men who are deceived into seeing the hand of the priest where it is not engaged at all.

EXPERTO CREDE.

THE SENTIMENTALISTS.

FOR some years past it has been noticeable that critics of our times frequently use the word "sentimentalism" wherewith to sum up their disgust at so much in this age that really does seem to call for harsh rebuke. The present writer confesses that this word has played an extensive rôle in his own vocabulary. For that reason it has seemed quite timely to stop and ask oneself what, after all, one means by sentimentalism. It is a hard question, but doubtless upon its answer will depend much of the correctness of our strictures upon modern thought.

I started out by asking people, "What is sentimentality?" and "What is sentiment?" A breezy party from Chicago answered as follows: "Sentiment is what makes you pay fifty dollars a year to store worthless old furniture (worth ten dollars all told), because your first-born bumped his head on that table, and your eldest sister started housekeeping with the other stuff. Sentimentality is why wives leave home and children to go and live in a bungalow with long-haired affinities who finally desert them. It is why some of these seventeen-year-old girls come to Chicago from little country towns and marry thieves and degenerates, when the butcher-boy at home would have made them ever so happy and they would have been sure of at least their sausage."

This is quite true—we feel it to be so—and it is also very hard common sense rather deliciously put. But it is only a description, not a definition. And we are after some sort of a definition.

So, in my next attempt, I came east to Washington, surely a city where one least expects to meet with sentimentalism. There an acquaintance answered my query as follows: "What is sentimentalism? That's a hard nut to crack, and the longer I hammer at it, the harder the shell seems to become. Our friend (a university professor) seems to find nothing subtle in it. To him a sentimentalist is merely one with a superabundance of sentiment. He cited Mrs. Hemans as embodying the idea of a sentimentalist. To him there is no idea of sham or hypocrisy in the content of the word. To me there is, and I judge from what you say that you find yourself using the word whenever you find yourself disgusted with modern ways of thinking and acting. I concluded, upon reflection, that one of the characteristics of the sentimentalist is a lack of spontaneity, and in many cases, but not necessarily, of sincerity. *A sentimentalist to me is one who thinks his feelings instead of feeling them*, one who tries to cultivate what should originate spontaneously, as one who knows a tune but cannot sing. I do not mean by this that all feeling is unreasonable, though much of it is, but it is generally based on unconscious reasoning. Did you ever read Amiel's Journal? Amiel is my idea of a sentimentalist. He thought feelings to such an extent that he paralyzed his capacity for feeling them. That would

explain your idea of its being a *weakness of the mind*, because, according to my idea, it is the mind overworking itself by trying to do its own work and that of the heart."

This estimate struck me as quite clever, to say the least. Yet it leaves much in doubt. Certainly sentimentalism is emotionalism gone wrong because of lack of control; but what is the reason why the modern man should so often lose such control and allow his thinking and feeling to become so ludicrously mixed?

A chance remark of Chesterton's read somewhere (I forget just where) gives a clue to what seems to me nearer the right solution. In substance it is to the effect that too much seriousness is a sign of a lack of virile religion or faith. For religion is essentially endowed with a sense of humor, of joyousness, because it sees all things in their proper relation. And I recall that somewhere else he implies that a sentimentalist is one who grasps an idea without its inferences—which is the same fault of not seeing all things in their proper relations.

Now, then, I suspect that we are pretty near to at least the essential qualities of sentimentalism, even if an adequate definition must remain unattainable. Here we have them—emotion unrestrained by cool reason, reason led astray by emotionalism, over-seriousness in the cult of one idea because of inability to see that idea in its relations with all other ideas or its logical inferences, lack of mental perspective—all harking back very largely to a lack of virile faith, the great faith which sees all life about us as only part of the stupendous architecture of creation in general. Or, to put it still more briefly and risk some sort of a definition, I should propose this as a tentative definition, to wit: "Sentimentalism is a mental weakness generally induced by a lack of virile religion and manifesting itself chiefly in emotionalism unregulated by a sense of humor." There you have it—the fact which is mental weakness or flabbiness, the ordinary phenomena which are a serio-comic emotionalism, the basic cause which is a lack of virile religion. Let this do for a starter, anyhow. And now to the reasons for what must at first reading seem a most far-fetched statement.

The reader will please begin his study with those beings which certainly cannot be termed sentimental, and I think he

will find that they all manifest, as far as their limited natures go, precisely the content of my definition.

Inanimate things, for instance, surely are not sentimental. Of course not, you reply, because with them there is no question of mentality at all, let alone *weak* mentality. True! But they bear upon them the impress of Another's mentality which ever seems so sure, so calm, so big, so restful, yet so harmonious, and (in a big sense) so humorous and so religious—the impress of God the Creator. Inanimate nature always impresses the observer with its sanity, its obedience to law, its modulated reasonableness, its religiousness in the sense of its unconscious fulfilling of a creator's grand plan, its sense of humor in the sense of everything being in its proper place. There is nothing about it that is "foolish" (as we say), or irritatingly childish and impatient or ludicrous or contemptible. From a star to a grain of earth, from a delicate orchid down to the rankest weed—always the same calm reasonableness. And because of this, nature is never "sentimental". True, the sentimentalist can find inspiration for his vapid emotion in moonlight and star and flower. But even the sentimentalist knows in his cooler moments that such is a misinterpretation of that great, healthy sentiment that lies at the heart of nature itself.

The same is to be said of animals in a higher sense, in so far as their conscious life allows them more of an intelligent expression. Right here someone will mention the dog as an objection, that is, as a sentimentalist. But I think that is a libel on this lovable creature. No one, of course, will mention the cat—that incarnation of cool reason. No! the dog is not a sentimentalist, though chock-full of genuine sentiment from his wistful deep eyes clean to his eloquent tail. And I will give just one reason for this. A dog has too great a sense and love of sheer fun, is too good a boon-companion, in a word has too great a sense of humor to be a sentimentalist, for your true sentimentalist has none of these qualities. Let silly young girls and sillier old girls gush as they will over him, the dog nevertheless is not deceived. He knows in his dumb way that he is only a dog, very much annoyed by fleas in life and doomed to die and be forgotten thereafter — except by some sentimental old lady who may put a monument over him. No;

animals have sometimes more sense than humans as to ultimates. Even a cow, chewing its cud, seems to look clean through one as if to say: "Oh! let up! I know I'm only a cow; so go away with your Homeric sentimentalizing about 'cow-eyed' Juno and stop bothering me and my calf." There is about the animal creation always a serious sanity, a sense of proportion, a conviction of final Providence, and a sense of philosophic humor, i. e. of seeing everything in its proper relation to all others—from the delicate butterfly down to the coiled cobra—which is the very antithesis of sentimentalism, so strong, so marked, that one often gets ashamed of his humanity with its modern unconscious insincerity and lack of mental coherence.

But this only as an introductory by-word. Turning to humans, I would say that sentimentalism is a *modern* disease of the soul. There is naught of it in either classic or medieval times.

As to classic ages, just stand in thought before the Parthenon or pick up a page of Aristotle or read a tragedy of Euripides. Now, of course, these people were pagans as a race, allowing for individual exceptions. But, though pagans, they had a deep religious conviction of some sort or other, a big concept of life here and hereafter. And I say that, therefore, they had a great "faith". And because of that great "faith" they saw clearly, in proper perspective. And because they saw this way, their minds were well balanced; they saw all things in proper relation, and, therefore, never gave to one idea that undue prominence which seems to be an essential quality of a sentimentalist, who, as Mr. Chesterton says, wishes to grasp "an idea without its sequence". Hence the very moon-lit calm of the façade of the Parthenon, the judicious mental poise of Aristotle, the dramatic "art" of those inimitable tragedians, Euripides and Sophocles—approached by only one other subsequent dramatist, Shakespeare. Christian though I am, yet I feel this magnificent "poise" of that splendid Greek intellect, pagan though it was in its religion. I prefer it to this nauseating Christian sentimentalism which is the curse of modern life at least in Protestant America. But I am running ahead of my thesis.

Coming to medieval times, it is almost ridiculous to talk of sentimentalism. True, the façade of the Parthenon is different from those of the cathedrals at Siena and Milan and Cologne and Rouen. Times have changed. Differentiation has set in. But the one big thing remains, a great faith. No longer Jupiter and Mars and Venus and the ultimate "Parcae"; true. But Christ, and that superb world-wide organization which has been builded on the stone "rejected" by the builders. An immense religious idea which clashes a steel-clad Frank against a Mohammedan Emir on the field of Ascalon and bends the knees of an Emperor before a priest at Canossa. Sentimentalism in Hildebrand or Richard or Godfrey? It is idle to even think of it. Nor even in such essential poets as Francis and Dante with all the exquisite tenderness of the one and the majesty of the other. In those days people saw clearly. They were sinners, as in the days of Aristotle, and had their eccentricities, but the *brain* was as sane and clear and poised by the banks of the Seine and Rhine as it was on the slope of the Acropolis long before. A big faith forced them to see things in perspective, in due relations; preserved them from letting any little idea or reform run away with their common sense. Superstitious? Yes! But a sane superstition which was at bottom a fault of observation of fact, and not of reasoning. Hard-headed, clear-headed, red-blooded people were these hard-fighting feudal peoples. Of sentiment they had plenty; witness their bleached bones whitening the road from Byzantium to Jerusalem, all for an idea; or read Francis's Ode to the Sun. But sentimentalism was an unknown vice. Their big faith, their world-wide view of all life preserved in them that ineffable "sense of humor" which kept them always "reasonable". They had no time nor use for fads; they looked life straight in the eyes and acted as sane, healthy men must act. This is why I love those ages with all their roughness. They are human and they do not sicken me as do these modern years which are without faith of any kind, despite their professed belief in all kinds, and which are a patent lie and a disgrace to the human intellect such as no other period of history can show.

Perhaps the reader has by this time suspected whither we are heading. For we now come to that crisis in the world's

history wherein, to my mind, lies the remote and first cause of "sentimentalism", that essential, corroding vice of modernism—I mean the Protestant Reformation.

From coarse, rough Martin Luther to modern "sentimentalism" is a long cry, I grant. But, nevertheless, I name that Augustinian friar as the parent. For, my chief grievance against Luther is not that he started a new heresy and schism, but that he *enfeebled the human brain*, and necessarily so. Curious, that he who is called the apostle of the rights of reason, should in reality have been the very one who, more than any other man in history, did precisely paralyze human reason. Also curious that the Catholic Church, so persistently charged by her foes with having enslaved reason to the tyranny of ecclesiastical authority, should be the very force which to-day is vindicating the rights of reason against the materialistic Pragmatist on the one hand, and on the other against the irrational sentimentalism of Protestantism.

Luther, I repeat, gave the human reason the deadliest blow it ever received and necessarily so, as a consequence of his apostacy. By doing away with all authority in matters of religion, by sweeping aside all tradition and human experience and the laboriously acquired religious common-sense of some fifteen centuries, he necessarily produced a condition of mental chaos wherein unguided emotionalism took the place of cool reason and revelation. Religious anarchy was the immediate result. And though early Protestantism out of sheer antagonism kept fairly vigorous as a motive force, it was not long before the inevitable results became apparent. Religious agnosticism came apace. Mankind came to the conclusion inevitably that it was impossible amidst the turmoil of jarring sects to find out the true religion. Religious truth became relegated to the unknowable.

The next step was quite in order. If religious truth be impossible to attain, then all truth is perhaps equally so. We cannot obtain absolute truth in anything, not even in science, as Spencer maintained and the Pragmatist reëchoes. All truth is purely relative, shifting; we are certain of nothing; we have only impressions, which may or may not register reality. Your Futurist and Cubist in art and music are expressions of that same fundamental agnosticism which colors the thought

of the average modern man from the philosopher down to the mechanic. Reason is spurned as a guide, its rights scorned, its inherent excellence ridiculed; logic is despised, and metaphysics smiled upon with good-natured tolerance. In a word, we have ceased to think, and the trail from this strange condition leads straight back to Wittenberg.

But, since we no longer follow reason, we must follow another guide, especially in religious experiences. Man cannot be content with the husks of agnosticism or crass materialism. He is restless and hungry for some sort of spiritual food. Hence we turn for guidance to our emotions, our feelings, and are just now indulging in a very debauch of emotionalism. Questions affecting every phase of life are discussed now as they never were before, and discussed with less sense than they ever were. They are confidently approached without any mental preparation by the most ignorant and settled in noise and tumult. But the most interesting characteristic of all the discussions lies precisely in that lack of philosophic perspective, that sense of proportion, of the relation of things to one another, which seems to me to come so near toward the very essence of sentimentality.

That the world is very much in earnest, no one will deny. I should say it was too much in earnest. It has lost the sense of humor. It is too serious. Simply because it sees things through its emotion. And herein my Washington correspondent was right in saying that sentimentalism was largely "thinking one's feelings", the same as saying that it was "feeling" when one ought to be thinking. And because we see exclusively through our feelings, we are too intense, too excitable, too hasty in jumping at conclusions, and, here is the sad part of it, we are forever going to extremes and thereby making ourselves supremely ridiculous. By losing that sane guidance of reason which preserves in us a sense of philosophic humor, we can see only one thing at a time, utterly oblivious and uncaring of the relation of that thing to all other things. Hence it is that we are cursed with the presence of that peculiar product of modern times, the "reformer", the uplifter, the peeping Puritan, the wild-eyed enthusiast with his pet cure-all for modern ills, people to whom logic and reason and history and tradition and common-sense are an abomination, but whose sole guide and law are their "feelings".

Put it down, if you like, to pessimism. But more than one thinking man is calling the world to-day insane. That is a hard word. But it does really seem as if this wave of hysteria sweeping the world to-day were a sign of mental aberration. This much is certain anyhow, namely, that he who would wish to discuss questions nowadays along the lines of reason and logic is doomed to have a small and most unsympathetic audience. But let your reformer or progressive or so-called rotted mystic come along with his un-rational emotionalism, his audience will be both large and admiring.

Lest this seem too severe an indictment of the present-day man, let the reader stop and reflect, for instance, upon the unmistakably "crazy" views with which the daily press teems. Verily, almost each day, after finishing the morning paper, one feels like rubbing one's eyes and pinching oneself to make sure one is not in dreamland, or wonders to oneself which is crazy, oneself or one's fellow-humans. Day after day it is the same old news of some wild man with a new crazy reform, or some equally irresponsible "prophet" with a new "religion", some progressive legislator with a new "law" to regulate your drink, food, marriage, care of your cat and canary bird, bed-linen, drinking-cup, curfew, a perfect moral pharmacopœia—all flung in your face, crammed down your throat without any thought of the relation of all these things to any other things, your personal rights included; concocted without any regard for past human experience or the lessons of history or the counsel of pure reason; as if their authors were to say literally, as Luther said of Aristotle: "D—n your reason and history and experience; feeling is all we need." Many of us are standing aghast at this veritable debauch of sentiment, wondering whither it will lead, and in the meantime trying to keep our reason safe amidst this babel of sentimentalism.

It is with just such reflections of mingled amusement and pity and humor that I run over a lot of newspaper clippings taken carelessly during the last year. Surely, if Aristotle were alive to-day to read them, he would say the world was crazy, that man had lost his power to reason, his sense of humor, and was a hopeless sentimentalist. What a record of almost infantile imbecility and degenerate emotionalism! I

run over them at random. Let the reader remember that I am not quoting from the publication of some insane asylum, but from the average journals of his time.

Here, for instance, I find the Vice-President of the Illinois Central Railroad ruling against trainmen carrying photos of their wives, sweethearts and babies in their watch-cases, lest doting over them might divert their minds from their business, with consequent grave disaster to the trains in their care. Is not that simply delicious! Wrecks caused, not by improperly installed block systems of signals or generally cheap equipment, but by trainmen gazing too fondly at photos! The pathetic humor of this is divine!

A dispatch from Washington here tells of a couple lately married according to the Eugenic Ritual, the parties thereto having previously obtained in Connecticut the following certificate of health: "To whom it may concern: This will certify that we have this day completed the physical examination of X and find him free from organic disease." Signed, "Dr. —." Shades of Romeo and Juliet and Miranda and Orlando and Rosalind! Just imagine Juliet leaning over that balcony in dreamy Verona and asking Romeo, as a prelude to a kiss, if he has obtained from his physician a certificate testifying to his freedom from venereal diseases! Enough to make the very gods weep with laughter!

Another idiot, this time from New York, here urges sainthood upon George Washington—an Episcopalian saint; John Wesley also being nominated for canonization on the side, with a strangely out-of-place recognition of St. Swithin. Well! Why not also throw in the ground-hog and Lincoln and Alexander Dowie? If canonization has so lost its original meaning, why stop at anybody, unless you have sufficient sense of humor to forbear.

Up in Providence, R. I., husbands must evidently be having serious domestic troubles, since we read that a representative in the legislature introduced lately a bill prohibiting women from wearing dresses which button up the back. Being a bachelor, I am manifestly indifferent toward such legislation. But why shouldn't that combination of Draco and Justinian have completed his job by forbidding also hat-pins, ticklers, slit skirts, etc.?—I forbear the rest.

Ah! He has been anticipated—this time by a wise man from out of one of Maryland's own counties. This hitherto unknown Magus has introduced at Annapolis the following: "Be it enacted by the General Assembly of Maryland that it shall be unlawful for any woman, girl or child to wear shoes with high heels, or any hobble skirt, slit skirt, or any kind of skirt or skirts that would seem immodest, or to dance any dance unbecoming to decent society, such as the bunny-hug, turkey-trot, tango and loop-the-loop." By the way, kindly note the ponderous legal distinction between "skirt and skirts"—quite "singular" in its legal discrimination.

And so the merry process of grinding-out kitchen and nursery legislation goes on incessantly. I have mentioned only a few examples. But the reader must, of course, have noted thousands more. Time was when we expected such legislative Peeping Toms down there in woolly Kansas or Texas. But the "East" seems as crazy as they. Yes; it is going on everywhere and all the time, a perfect saturnalia of legislation without rhyme or reason, without any thought of general principles of law, without any concept of the relations of things. Feeling run amuck and expressing itself in sumptuary legislation.

Turning from legislation, how do we find the average man thinking? Same old topsy-turvy fashion of "feeling his thoughts". Here, for instance, I read of a prominent London lady expressing herself to the effect that "the difference between the minds of men and those of animals is not one of kind, but of degree". She is, she proclaims, an "evolutionist" and, "therefore", holds that "In intelligence, especially as regards deduction and combination, they (i. e. the Swiss idiots) are really below the average intelligent dog." This were enough to make even Darwin groan that he ever wrote the *Origin of Species* and to cause even Hæckel to smile grimly.

We are not surprised, after this peculiar contribution to "evolution", to read that, up in New York, a woman, who is the President of the Practical Mothers' Association and also a mother of eight children, advises parents to send their children to see a play which even the police thought indecent enough to stop. Along with this we have all the other de-

generate craze about sex. Because some men are vile enough to impart their diseases to their wives, therefore young girls should witness plays like "Damaged Goods", which ought really to be entitled "606" or "Salvarsan". Because some growing youth heed too soon the call of nature, therefore our children should be taught "sex hygiene" by irresponsible public-school teachers, many of them as ignorant as the children, instead of by their parents. Just to-day I read of a man advocating giving to little children for toys naked Cupids and later on, as they grow up, naked Venuses, in order forsooth that they grow accustomed to nakedness by way of art and thus — note the naïve conclusion — "morality will be safeguarded".

In the matter of penal reform, the same. Because prisons do need and have always needed reform, therefore go to the opposite extreme of senile benevolence. If a man is a horse-thief, it must be because something is the matter with his adenoids, not with his conscience, as of old. If he is a pick-pocket, his eyesight is defective. No one is a criminal according to these sentimentalists. Once in a prison, the inmate must be given theatre parties, base-ball games, moving pictures, and so forth. No wonder that out in Wyoming the other day the inmates of one of these model institutions rebelled and murdered some of the officials, varying the entertainment with lynching one of their own number.

Then we have the curious reasoning of Mrs. Pankhurst. Because a woman should have the suffrage, therefore to get it she is justified in not only throwing a hatchet at Mr. Redmond or whipping Mr. Asquith, but—here's the strange part of her psychology — in recklessly burning down a public building built and used by very many men who are actually her sympathizers. Just a madman's way of reasoning.

And as to the fine arts, it is enough to make the ancient bones of Apelles rattle to have a lot of sentimental humans trying to see aught but sheer insanity in a Cubist's "Descending a Staircase", or a modern "Orpheist" laboriously trying to prove that sound and color are the same impressions. When I was a boy, such people would have been tenderly cared for by their anxious relatives. Now they wander at large, simply because their relatives also have gone crazy, and nobody cares whether you are crazy or not.

So it goes on merrily. Anything is true or artistic or moral, because nothing is absolutely true or artistic or moral. The very foundations of civilization are rocking from the senseless sapping of these wild destroyers — a view put forth, by the way, by no less a distinguished writer than M. Guglielmo Ferrero.

Now, I hold all this to be sentimentalism, because they all manifest just those characteristics which we above noted as sentimental — lack of sane thinking, unregulated emotionalism, lack of a sense of humor, and, beneath it all, lack of faith. The very essence of it all seems to consist in a powerlessness to think sanely, induced chiefly, as above said, by a lack of virile faith, itself brought on largely by Protestantism. Yes; I will go to the limit with this proposition and say that, at least here in the United States, the Catholic Church is the one single organization which seems to be sane, to be keeping its head amidst this babel of mental discord; the one organization which has not become the victim of this modern drug known as sentimentalism. My reasons for this will still further illustrate what I mean by that word.

Consider for a moment both her own attitude and that of her people in the face of all these stirrings in the realms of political or moral reform, these new theories of philosophy and art. What surely must strike the observer, as they really seem to do, are her serenity, her firm mental grasp, her lack of hysteria in the face of it all. True, at times she may go perhaps a bit too slowly, certainly too deliberately, for your hasty modern reformer who is so often a victim of his nerves. But always she moves with care, with foresight, after judicious comparison of all facts in the case. She does not jump hysterically at any new reform or fad or scientific theory or social nostrum, but weighs each carefully before accepting or refusing. It is the attitude of a sound mind, of a man of experience and clear brain, not that of an enthusiast whose feelings have run away with his head. There is about her also what one can justly term a good-natured sense of humor. Fierce and uncompromising, though she be, face to face with sin, she has all a mother's tenderness for the sinner and a wise man's prudence in the application of law. Her very silence on questions agitating these modern neurasthenics, so often mis-

taken by them for incapacity or indifference, is, after all, quite often just the sheer good-humored patience of a big and good man with little children. Verily she seems to smile, part in pity, part in fun, at their childish fussing over things long ago settled by her, patiently waiting until they can grow up and understand as she does. So, she lets them play and quarrel, and in the meantime, like a prudent housewife, keeps her home in order. Then, too, with her own children, she gives them full swing in all innocent recreations — since all children need them. Therefore, she refuses to join that sour-faced crew of Puritan Peeping-Toms who are forever seeking to make religion a burden of gloom upon an already heavy-hearted world. It is mental sanity and a sense of humor delightfully combined.

Whence does she get it? Humanly speaking, from her centuries-old experience. After all, these new reforms and theories are not new to her. She has seen all sorts and degrees of reformers; some good, others evil. Peter Damian, St. Bruno, Bernard, Francis, the Fraticelli, Brothers of the Common Life, Vaudois, Peter Canisius, Luther—all who were interested either honestly or dishonestly in just such reforms that now agitate the world. She has tested them all. The problems in philosophy are also to-day not essentially different from those of yesterday. Aquinas, Giordano Bruno, Scotus, Occam practically studied the same problems thought to be new when stated by Spencer. The whole questions of state and church or of political economy or wages and interest and cost of living were also threshed out long ago in their own way when Godfrey de Bouillon was storming Jerusalem or St. Louis of France lay sick and captive at Damietta. And during all this time she was carefully observing and collecting and sifting the good from the erroneous and sublimating her own general principles which would enable her to meet all future contingencies with sane reason. So that, when a new condition does arise, she does not become excited or lose her head and fly to extremes or lose her good humor, as does your typical modern man whose sentimentality makes of him a prey to every passing emotion and fad and theory and whim, be it in politics or religion or art or daily living.

But that very experience itself is linked with a more remote, though none the less intimately connected cause, namely, a superb faith, which, as was noted in the beginning, has so much to do with preserving one from this vice of sentimentality.

The very sense of divine authority residing in her keeps her brain cool and her nerves steady and her eye clear and her heart sober in its impulses. Because she is divine she has been preserved from the mistakes which otherwise would have fallen inevitably to the lot of a mere human institution in days when Cæsar's house was trembling about him and mankind was rebuilding his present abode. This very fact would almost by itself seem to prove her infallibility. Although bad popes hold the reins of government in the tenth century and others prove not much better in the fourteenth and the fifteenth, nevertheless she keeps her head and heart and nerves steady amidst the turmoil out of which modern times were being evolved, out of new political theories of empire and kingdom and republic, out of new systems of philosophy that came and went, out of the ever-shifting economic questions as to gilds and trusts, and the rest, out of the numberless sects springing up like mushrooms from Arius to Luther and his followers. Throughout it all, a strange something has kept her *sane*, preserved her from going to extremes whether in estimating a new system of philosophy or a new political movement or one of those periodically recurring waves of reform or a social change. She may go a bit too slowly at times for the impatient, but in the end she is found serene and right, and has preserved her dignity through it all. There never was the mark of *hysteria* in anything she did. Even when great waves of emotion swept her, as when Bernard preached his Crusades and Francis his new love of the Lady Poverty, or the great Scholastics were absorbing Aristotelian metaphysics, or a Pope Innocent was bringing a world-emperor to his knees—never in any one of those critical times did she show the slightest tendency toward hysteria or sentimentality or exaggeration: but ever went her way superb as a queen accustomed to rule and calm as a Cæsar in his imperial purple.

And yet, this is not because she is cold, for her heart is big and tender and her imagination exquisitely poetic. But neither

her heart nor her phantasy can run away with her reason, and this is precisely why her art and devotion and music and poetry, all the expressions of emotion, are always in such good taste. The *Dies Irae* and *Stabat Mater* and the Gregorian melodies and her Raphaels and Fra Angelicos — all, though the very highest expression of the intensest emotion, all are somehow or other in good taste, modulated, ever held in check by that imperial *sanity* which directs every one of her acts.

I say only a great faith can do a thing like this. A sect can never do it. Sooner or later a sect is bound to lose its head and let its feelings get the better of its reason. A sect is, after all, a human thing. But a big faith is a divine thing gifted with the very wisdom of God Himself. And were the Catholic Church a human thing, it is simply inconceivable that she could have kept so sane amidst all the confusing movements through which she has passed from Peter to Benedict.

And this, then, is why I said above that to Martin Luther is due this modern disease of the soul which, for the want of a better word, I term sentimentalism. He it was who shattered civilization into its "sects" and took away from the human brain that reasonable control which it can get back again only when Protestantism is dead. Until we again become Catholic, i. e. universal in our *habits of thought*, we must forever flounder helplessly in this sea of sentimentality, which is at bottom lack of mental strength, of the power to see life in perspective, to see things in their proper relations, the lack of a broad, divine sense of humor which keeps us from going to extremes or to fads or to hysterical reforms or the other crazy eccentricities we are now cursed with.

This will sound far-fetched at first reading. I grant it. Moreover, I grant that its presentation might on many points be clearer. But the general truth seems to me to stand out bold and clear, namely, that the trail of this modern disease, now so universally attacking the human brain, leads unmistakably back to Wittenberg. Mr. Chesterton has asked, in a volume of essays, "What is wrong with the world?" Well, this much is wrong anyhow; and no one knows it better than Mr. Chesterton, to whose fancy I recommend these *obiter visa*. It is time for him to come out in the open. This is a challenge.

Baltimore, Maryland.

LUCIAN JOHNSTON.

THE HALACHOTH OF ST. PAUL.

III. A HINDRANCE TURNED INTO A HELP.

THE discussion of the Law in St. Paul's writings was by no means a purely academic one. He had before his eyes a people: nay, he himself had arisen from that people, who had subverted the purpose of the Law. That purpose was stated clearly before the Law was given on Mt. Sinai: "If therefore you will hear my voice and keep my covenant, you shall be my peculiar possession above all people: for all the earth is mine. And you shall be to me a priestly kingdom and a holy nation."¹ These words were said by God, who had announced Himself as "the God of Abraham, the God of Isaac, and the God of Jacob",² who by this name also had given to Moses his whole commission. But the God of these patriarchs is the God of *the promise* made to Abraham and renewed to the others, "that in him all nations would be blessed". Mosaism, therefore, in all its latitude, was vivified by the promise, just as the book of the Law, the Torah, contained its history. The special legislation of Sinai, the moral, ceremonial and judicial code, was a *means* ordained to dispose the people to preserve faith and hope in the promise by enlightening them on what was hateful and what pleasing to God. But that which was a *means* the Pharisees had made the *end* of all religion. They were a people "of the works of the Law". The Law was their god, but a god, as it were, under control by means of the Halacha. St. Paul corrects this perverse idea when he says: "Why, then, was the Law? It was set because of transgressions, until the seed should come, to whom he made the promise."³ It contained "the elements"⁴ merely of religion. It was "a guide"⁵ to lead toward the Gospel. It was not the End. The Law here is regarded from the standpoint of Moses, the accredited Law-giver. In that light it was not the occasion of transgressions, but, just the reverse, transgressions were the occasion of it. When writing to the Romans, St. Paul has in mind the Law from the standpoint of the Pharisees, and hence this statement

¹ Ex. 19:5, 6.² Ex. 3:6.³ Gal. 3:19.⁴ Ib. 4:9.⁵ Ib. 3:19.

is reversed: "The Law entered in that sin might abound." Let us endeavor to find out exactly the mind of the Apostle.

I. St. Paul does not attack the Law in pointing out its proper place, any more than we attack the Bible in giving to the Bible its proper place; much less does he attack the Law when he attacks its perversion. No matter how much Catholics may do for the Bible, they are called and ever will be called anti-Biblical by those who look upon the Bible as a system of religion. But when Catholics oppose the Bible under this aspect, they oppose private judgment, which is the formal part of such religion; and similarly St. Paul, in opposing the Law, as the religion of the Pharisees, was really opposing the Halacha, the formal part of their religion. He upheld "the Law and the prophets",⁶ just as we uphold the Bible and the Church. What he argued against was the Law and the self-appointed Scribes. Certain expressions seem to show that in the course of his writings he has the Pharisees very much in mind:

(1) Where he says "those of the circumcision", we know that he is talking of Jews contrasted with Gentiles. The expression used to signify Gentiles shows that it was long in vogue. Does it not seem, when he says "those of the works"⁷ and "those of the Law",⁸ that he is talking of the Pharisees, as they made their whole religion a religion of works of the Law, and that these expressions too might have been designations long in vogue? He never applies either of these terms to Christian Jews. Likewise, when he speaks of "Jewish fables and commandments of men",⁹ "through the Law the scrutiny of sin",¹⁰ "the handwriting by decrees",¹¹ "the law of commandments by decrees",¹² "why do you yet decree?"¹³ "the tradition of men"¹⁴—if he does not mean the Halacha, he certainly accurately describes it, and he does not describe accurately anything else.

(2) Furthermore, I think it can be shown that those who took an oath "neither to eat nor drink till they had slain Paul"¹⁵ were Pharisees. Did they have the same animosity

⁶ Rom. 3:21.

⁸ Rom. 3:19.

¹⁰ Rom. 3:20.

¹² Ephes. 2:15.

¹⁴ Colos. 2:8.

⁷ Gal. 2:16.

⁹ Tit. 1:14.

¹¹ Colos. 2:14.

¹³ Colos. 2:20.

¹⁵ Acts 23:12.

against him that he had against Stephen, and for the same reason, because he spoke "against the traditions which Moses delivered unto us",¹⁶ namely, the Halacha? If they had, then the burden of his controversial preaching, reflected in his writing, was against Pharisaism. But above all, in Romans 2: 17, omitting for the present his description, I think that his mind is revealed by a quotation from the Halacha itself. I refer to the famous words: "For as many as are of the works of the law are under a curse. For it is written: *Cursed is every one that abideth not in all things which are written in the book of the Law to do them.*"¹⁷ A note in our Bibles tells us that these words refer to verse 26, chapter 27, of the Mosaic book of Deuteronomy.

II. Let us examine this text, which, as we maintain, is the first of the Halachoth of St. Paul.

(1) This text has a great historical interest, for upon it both Luther and Calvin founded their erroneous systems. Certainly, were the word Law to be taken to signify Mosaism in all its latitude, their arguments would be disconcerting. Luther's argument, as reported by Denifle, was this: "It is well known," Luther says, "what the works of the Law are; they are the highest and most beautiful virtues. Now, do these contribute to justification? No, says St. Paul." Luther, consequently, rejects all virtuous actions, and builds his system of justification on fiduciary faith alone. Grisar tells us how proud Luther was of his commentary on Galatians¹⁸ and reports Melancthon as saying of it: "It is the thread of The-
seus, wherewith to rove through the labyrinths of Biblical science." He tells us also that later Protestants regarded it as "the most significant of Luther's scientific dogmatic works."

Calvin also founded his system on this text. After giving the text as a major proposition, he places the minor. "But it is impossible to abide in all things which are written in the Law." Therefore, he concludes, God's election is the sole cause of salvation.

We see at once that, if this text is only a decree of the Halacha and is quoted by St. Paul to show the bondage of

¹⁶ Acts 6: 14.

¹⁷ Gal. 3: 10.

¹⁸ Vol. I, p. 249, *Luther*: "Epistola ad Galatas ist mein Epistola, der ich mich vertraut habe; meine Kethe von Bora."

Pharisaism on the showing of the Pharisees themselves, both these systems, as far as they get support from this text, are ridiculous. Instead of being built upon God's Word, they are built upon a Pharisaic perversion of God's Word. There would be grim humor in the situation if it were to turn out that St. Paul, who is regarded as the champion of Protestantism, was combating the Protestant spirit all his life, and that not merely by implication but by the most explicit terms.

(2) In the next place, let us look at the reference to Deuteronomy 27: 26. The Anglican Bishop J. B. Lightfoot says truly that "this passage is the closing sentence of the curses pronounced on Mt. Ebal and, as it were, a summary of the whole". He tells us furthermore that St. Paul's rendering of the text of Deuteronomy is different from the Hebrew original and from the Samaritan, Greek, and Syriac versions. In our translation of the Septuagint this verse of Deuteronomy reads thus: "Cursed be he that abideth not in the words of this law and fulfilleth them not in work." One sees at a glance that there is an enormous difference between "abideth not in the words of this law" (a particular law of eleven verses besides this summary) and St. Paul's text: "abideth not in all the words written in this book". Yet Lightfoot makes the assertion: "'For words of this law' a *slight modification* is introduced by St. Paul, that the sentence may explain itself." "*A slight modification*", indeed! A whole book and all the things in it, for a few verses! It is assertions like this, which I find here and there in commentaries, that excite my amazement.

III. But what do Catholics say?

(1) St. Thomas, in his commentary on this verse, says: "As many as are of the works of the Law, that is, as many as confide in the works of the Law and think that they are justified through them, are under a curse. To be in the works of the law is to confide and put one's hope in them." Now who were these persons who put all their hopes in the works of the Law? Not the Apostles and the four thousand under James, who were true Christians, although they sincerely revered the ancient rites, as one reverences the corpse of some dear one departed; not the saints of the Old Testament, who, according to St. Paul, were approved by the testimony of faith;

not the Sadducees, who formed rather a caste than a religion. There remain only the Pharisees, unless we say that St. Paul was combating not real adversaries but an abstraction. What St. Thomas says further, that "we are justified only by the habit of faith, not acquired but infused and perfected by charity," is all very true. In fact, as stated before, the traditional doctrine of Grace is always given accurately. But is this the place for it? When he says furthermore, "that as many as seek to be justified by works are under a curse because by works sins are not taken away", he gives a meaning of the expression "to be under a curse", but certainly not the full meaning. It looks as if he were writing theology, not commentary, and that here he is missing an important clue.¹⁹

(2) Cornelius à Lapide, writing on this text, says that St. Paul is speaking of the precepts of the Decalogue. He tells us "to look up Chapter 27 of Deuteronomy and that we shall find that it is so". We looked up this chapter and found that it is not so. The Decalogue was given by God on Mount Sinai; this law was given by "Moses with the ancients of Israel" on Mount Ebal forty years afterward. Contrasted with all other ordinances, it is called "this law", given on "this day", and it deals with those excesses on account of which the heathen were to be exterminated, and against which the Israelites were to be warned in the strongest possible terms. If they fell into these crimes, they would be punished like the heathen. This was the concise meaning of the curse. Of course an excess cannot be committed without breaking some commandment. In order that they might keep the warning in mind, the Israelites were commanded, as soon as they had passed the Jordan, to erect an altar and plaster it so that a writing containing the twelve curses could be placed thereon. What has all this to do with the Decalogue, which treats of sin under general heads, not of particular excesses? The other Catholic commentators whom I have seen, take pretty much the same view; some say that one code, some say that another, some say that all three are meant by the "Law".

¹⁹ The same remark applies to the comments which he makes on the texts which we are discussing, which comments are woven into his treatise on the Old Law and the Law of the Gospel. *Summa*. I II^{ae} QQ. 98-108. They are theological comments on the supposition that the exact and only meaning of the text has been attained: they do not close all discussion.

IV. But no matter what interpretation we give to this Law "of Moses with the ancients", St. Paul as a matter of fact does not quote it. His quotation is: "Cursed is the man who abideth not in all things written in the book of the Law". He says, "It is written," and, as he quotes it, it is *not* written in Scripture. Therefore it must be written elsewhere, and where else except in the Halacha?

(1) There is the strongest presumptive evidence in favor of this contention. In fact, this sentence expressed the whole spirit of Pharisaism. The first Mishna reports the saying attributed to the Great Synagogue: "Erect safeguards for the Law."²⁰ This injunction was the whole charter of Pharisees, just as "Search the Scriptures" is the whole charter of Protestants. By the one and the other, self-appointed laymen assumed them and assume now unlimited dictatorial powers in divine things. The Scriptural proof for either contention is of the flimsiest. The Pharisees derived their proof from the alleged example of Moses. The latter was commanded by God: "Go unto the people and sanctify them to-day and to-morrow."²¹ Moses went to the people and said: "Be ready against the third day." The Scribes translated this expression thus: "Prepare yourselves for three days." Thus did Moses erect a safeguard for the command of God. For if the people would be purified by two days' preparation, *a fortiori* they would be purified by a preparation of three days. Hence in imitation of this alleged safeguard of Moses, the whole legislation of Pharisaism was a legislation of precautionary measures. Precautions were enacted for the sake of precautions, until the whole became an insupportable burden. Let us look at a few so as to grasp what was the reality which St. Paul had before him when he reprobated in divine things man-made laws: "Be not made the bondslaves of men."²²

"Keep the Sabbath holy" was the divine injunction. Therefore, as a safeguard, on the Sabbath a woman should not look in a mirror: she might see a gray hair and pluck it out; one should not go out with ornaments: they might be taken off, and carried; one should not go out with false teeth: they might fall out and be lifted; one could not put out a fire

²⁰ Tract. Aboth, p. 7.

²¹ Ex. 19: 10.

²² 1 Cor. 7: 23.

or leave the door open and let the wind blow it out: it would be work. The evening before, the tailor should not go out with his needle, the scribe with his pen, the carpenter with his rule; he might be overtaken by dusk, the beginning of the Sabbath, carrying something.²³ Again, on the day of Atonement, it was prescribed in the Law, the high priest at the beginning of the ceremony should "bathe his flesh". The Pharisees insisted that as a safeguard he should bathe five times and wash his hands and feet ten times. They insisted as a further safeguard, that every time he bathed he should dive. They had so many prescriptions about the putting in of "the handful of incense" on that day that it is a mystery how he ever got the incense into the thurible. This was admitted to be a most difficult ceremony.²⁴ When Haman came across Mordecai talking with several elders, at a time when there was a decree abroad to destroy all Jews of the realm, he asked Mordecai what they were discussing. He answered, "the handful of incense".²⁵ Pharisees and Sadducees at times, on the question whether incense should be put in before or after the high priest entered the Holy of Holies, got into a bloody brawl. When the high priest was on his way to the Temple to prepare for the Day of Atonement, the heads of the Pharisaic colleges stood solemn sentinels at the corners of the street, solemnly asking a remembrance; a bodyguard of Pharisees accompanied him; and for seven days put him through the ceremonies. When the day was over, he was accustomed to gather his friends about him at a banquet and rejoice that he had come through the day alive. Again, any vessel that touched an unclean thing, say a dead animal, was unclean. What was the safeguard? The air is a medium of communication. Therefore any vessel that was not as flat as a stove lid, in the vicinity of an unclean thing became unclean. The smallest rim would make the vessel a container of air. Hence infinite prescriptions. Thus it is from one end of the legislation to the other, as we know it now, and in all probability we have only the best of it. Now all this legislation was enforced under various penalties, and the penalties were either

²³ See Tract Sabbath, *passim*.

²⁴ See Tract Yomah, p. 70.

²⁵ Tract Magilla, p. 41.

directly or indirectly from God. So true was this held to be that different calamities, such as death in childbirth, a fall, a famine, a pestilence, were attributed to the infractions of this or that law.²⁶ Because the blind man to whom Jesus gave sight was born blind, the Pharisees said to him: "Thou wast wholly born in sins". To understand the *milieu* of the Gospels, it is almost imperative to be familiar with the Talmud. From it we gather that it was literally true that every Pharisee was under a curse to abide by all things written in the book of the Law.

(3) We not only find this spirit of extending the laws indefinitely, but we have a singularly striking parallel example of the extension of a decree regarding a *few* verses for one time to a decree embracing *all* the verses of the book of the Law for all time. The command of Moses to make for a special occasion a copy of the hymn given in the same book of Deuteronomy, chapter 32, was magnified into a command that every Israelite copy or have copied for himself an exemplar of the whole Pentateuch, and, as if this were not magnification enough, the exemplar had to be made under special regulations as to parchment, ink, quill, lettering, spacing, and everything else conceivable. The spirit of it all is seen in that saying attributed to Rabbi Ismael: "My son, be careful in thy work, as it is a heavenly work, lest thou err in omitting or adding one iota, and so cause the destruction of the whole world."²⁷

(4) But there is more than presumption: there is almost direct testimony that our text is a Halacha. A man could not "abide in all things written in the book of the Law and do them", unless he knew all things written. Hence Hillel, the grandfather of St. Paul's teacher, said: "The poor can never fear sin; the ignorant can never truly be pious."²⁸ And in the Gospel of St. John 7: 49, it is precisely the Pharisees who say: "This multitude that knoweth not the Law are accursed." When we take note of whom this was said, and why it was said, and by whom it was said, we conclude that the quotation of St. Paul was undoubtedly a Halacha in vogue in his time.

²⁶ See *Jewish Encyclopedia*, Pentateuch.

²⁷ Tract, Er. 130.

²⁸ Aboth, p. 60.

It was deduced from the aforesaid Biblical text according to the fifth rule of Hillel—"a general from a particular."

V. Now, since St. Paul quotes Greek poets, there will be no difficulty in admitting that he could quote the Halacha of the Pharisees. He certainly quoted a Halacha in Colossians (2: 21),²⁹ but did he quote a Halacha here? Two objections may be raised. First, he says, "It is written;" which is his customary way of introducing Scripture; therefore the saying is Scripture. Secondly, he says, "It is written;" but the Halacha was not written; therefore it is not a Halacha.

It is granted at once that St. Paul *ordinarily* prefaces his quotations from Scripture with these or similar words. But, small as is the volume of his writings, there is one other case³⁰ in which he has, "Wherefore it (Scripture) says," and the saying cannot be found. St. Jerome, having searched for it everywhere in the known Scriptures in vain, concluded that St. Paul was quoting from an apocryphal work. But the Halacha could be called scripture, if it was written, as well as an apocryphal work. Besides, the Rabbis were accustomed to adduce a mutilated text with the words "it is written", when, if they produced the whole text, a sense might be gathered different from the one which they were advocating. Rabbi Eleazar said: "The Holy One, blessed be he, has nothing better in the world than the fear of Heaven, for thus it is written: 'And now Israel, what doth the Lord, thy God, require of thee but to fear the Lord thy God?' [See, incidentally, how they inculcated the law of fear!] But the whole verse is: 'and walk in his ways and love him, and serve the Lord with all thy heart, and all thy soul?'"³¹ These words show that the fear inculcated in the first part of the sentence is not a slavish fear, but one compatible with love. Consequently in Pharisaical language "it is written" may mean: "it is deduced from Scripture". A Boraitha says: "An *a fortiori* conclusion must be considered Biblical".³² This disposes of the second objection, since ac-

²⁹ "Touch not, taste not, handle not." It is well known from the Gospels as well as the Talmud that the law of religious aloofness from the Gentiles was changed by Pharisaic fanaticism into a law of bitter antipathy.

³⁰ Ephes. 5: 14.

³¹ Deut. 10: 12.

³² Baba Kama, p. 37.

According to this the Halacha begins not with the word "cursed" but with the words "it is written". It might also be answered that there was no law against writing the Halachoth, that they were certainly written in great profusion when collected in A. D. 190; that even the Jews attributed the writing of them to a time near the destruction of the Temple, and that St. Paul was writing within a dozen years of this time. But the objector may retort: "'It is written' means Scripture, since the Apostle a little further on says, 'The Scripture hath concluded all under sin.'" But the answer will occur at once that to conclude under sin does not mean to conclude under a curse. In the sense of a sin, a curse for man in this world would be something horrible, which neither God, nor Moses, nor the Church ever contemplated. God cursed the earth and the serpent, but not man; the curses of the Old Law and the anathemas of the Church were always to warn the unwary and to strike terror into the contumacious, that those would flee the danger of, and these would return from, unrighteous ways. It happened that a Christian Corinthian committed one of the eleven crimes anathematized by Moses. St. Paul determined "to deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord Jesus Christ". These words show the intention of an anathema. But we do not have to guess or infer. St. Paul in Romans 3:9 tells us what Scripture he was wont to employ. "For we have charged both Jews and Greeks that they are all under sin. And it is written: *"There is not any man just"*, etc. Here he quotes several psalms and the prophecy of Isaias. He does not quote this text of Deuteronomy.

We may next proceed to consider the remaining words of the text: "Cursed is every one that abideth not in all things which are written in the book of the law to do them." The text of Deuteronomy (27:26) is: "Cursed be he that abideth not in the words of this law and fulfilleth them not in work." As the wording and the meaning of these two texts differ enormously, it is evident that taken by themselves the two texts are not the same. But may not St. Paul's text be legitimately taken from verse 15 of the following chapter of Deuteronomy: "But if thou wilt not hear the voice of the Lord thy God to keep and to do all His commandments and ceremonies which

I command thee this day, all these curses shall come upon thee and overtake thee;" and again, verse 58: "If thou wilt not keep and fulfill all the words of this law that are written in this volume, and for his glorious and terrible name, that is, the Lord, thy God: the Lord shall increase thy plagues", etc.? Here we have mention of "commandments and ceremonies" and also the other words "written in this volume". Could not St. Paul incorporate these words in the former sentence, as Lightfoot naïvely said, "that the sentence may explain itself"? Certainly not. The emphasis always falls on those excesses—"the commandments which I command thee *this day*" (verse 1) "to do all his commandments and ceremonies, which I commanded thee *this day*" (verse 15) — the curses were promulgated with appropriate ceremonies "to fulfill all the words of *this law* that are written in this volume," the words were written in the volume indicated, whence in due time they were to be taken for the inscription. It was on account of the excesses that the evils would fall upon Israel; but to obtain the blessings mentioned in the same chapter it was not enough merely to abstain from the crimes of pagans: "The Lord will raise thee up to be a holy people to Himself, as He swore to thee; if thou keep the commandments of the Lord, thy God, and walk in His ways" (verse 8). We see from this that the Decalogue goes with the blessing, not with the curse, and not with the prophecy of "that fearfulness of thy heart, wherewith thou shalt be terrified" (verse 57). The law of fear as well as the curse is excluded from faithful Israel.

Finally, if we consider the argument of St. Paul, that Christ delivered us from the curse of the Law, he could not have meant the aforesaid list of dark and deep crimes mentioned in Deuteronomy. As long as we believe in temporal punishment, that list of curses remains. Besides, St. Paul was fully aware that Israel was under a blessing, not a curse: "Who are Israelites, to whom belong the adoption as of children, and the glory, and the testament, and the giving of the law, and the service of God, and the promises, whose are the fathers, and of whom is Christ, according to the flesh".³³ Among

³³ Rom. 9:4.

these nine blessings are enumerated the testament, the law, and the service of God, the observance of which by the Pharisees had been placed under a curse, and therefore St. Paul says, not "Israel" but "as many as are of the works of the law", that is, Pharisees, "are under a curse". The curse was thought out by themselves to enforce their mandates and build up a wall of animosity to the non-Jew. But Christ rising from the dead had made a laughing-stock of these principalities and powers³⁴ (the head of the Pharisees was called Nassi or prince), had trampled down the wall of separation between Jew and non-Jew, had quickened the latter and affixed to His Cross the handwriting of death, the Halacha, that was against the former, and had united both in a mystic body with Himself. In other words, the Halacha with all its pretensions of having come with authority from Sinai, spent its force in putting Christ to death; His resurrection proved that its pretensions were vain. All of which goes to show that in the aforesaid text St. Paul was using a dogma not of the Mosaic but of the Pharisaic Law.

VI. The older interpretation, which draws a distinction between works performed with grace and works performed without grace, that is, between a holy and a mere external fulfillment of the Decalogue, and contends that St. Paul's doctrine is against the latter, if not this particular context, but the final object of all St. Paul's teaching be considered, from the nature of the case cannot be wrong. Works, even naturally good works, done without the grace of God *are* valueless. Acquaintanceship with such men as Gamaliel, who spoke beautifully of God and of philanthropy and who were willing to be put to death by Pilate rather than allow idolatrous emblems in the temple, must have caused St. Paul to contemplate the case of naturally good works. He does contemplate this case in its own place. Hence he writes: "If I speak with the tongues of men and of angels; if I should distribute all my goods to feed the poor; and if I should deliver my body to be burned and have not charity, it profiteth me nothing."³⁵ Note well, he does not say "I am accursed". But in writing to the Galatians, who, he thought, had forsaken the Gospel for Phari-

³⁴ Colos. 2:15.

³⁵ 1 Cor. 13.

saism, it is this loathsome thing alone that he is combating. The aforesaid distinction does not fully meet the gravity of his charge nor is it germane to the context. Hence instead of rising out of the context it bends the context to itself.

On the other hand, if this invective is not against the law of Moses, but only against Pharisaism, the difficulties against the Pauline authorship of Hebrews are reduced to a vanishing point; St. Paul's doctrine concerning the Mosaic Law needs no harmonizing with the doctrine of Tradition—it is the doctrine of Tradition; Lutheranism and Calvinism are without foundation; and a great hindrance to our understanding of St. Paul's Epistles is removed, a great help given.

The discussion of the second Halacha of St. Paul will next occupy our attention.

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THE PROBLEM OF "EXTEMPORE" PREACHING.

ANY person whose experience or position brings him much into contact with embryonic or budding preachers, is bound to notice that perhaps the most vital of their early ambitions concerns itself with what they call "extempore" preaching. The writer has learned from both Monsignor Benson and Monsignor Croke Robinson that by far the most dominant curiosity their fellow-clergy exhibited about their methods of preaching dealt with this point. A novice must naturally contrast his hours of uninspired labor, issuing only in the halting phrases that he brings to the pulpit, with the apparent ease that marks the flowing periods of a talented and experienced preacher: and he asks himself whether it is merely his inexperience that is the hindering cause, or whether it is not his methods of preparation and delivery that are radically at fault.

It would seem useful, therefore, in view of the somewhat confused notions that not a few persons entertain on the whole subject of extempore delivery, and the vexed controversy that in consequence has circled round it, to analyze the various methods of filling up the twenty minutes or half hour that the average sermon occupies. It will be observed that they move in a certain ascending scale.

I. To read or learn by heart some one else's sermon. (The *dishonest* method.)

II. To compose and write out a sermon of our own, word by word, and read it from the manuscript. (The *reading* method.)

III. To write a sermon and deliver it from memory. (The *memorized* method.)

IV. To write a sermon, and, without either learning it by heart or reading it, to use it as a framework of thought, and allow the actual words of delivery to suggest themselves at the time, partly by the manuscript we have written, partly by the inspiration of the moment. (The *written* method.)

V. To write out plan, paragraph, and sentence ideas, and think out, as well as talk through, the words that are to clothe them three or four times, before the sermon is delivered. (The *half-written* method.)

VI. To *think* out plan, paragraph, and sentence ideas, but to write nothing. (The *unwritten* method.)

VII. To choose a subject and trust to unblushing effrontery and fluency for the rest. (The *presumptuous* method.)

These seven methods seem to form a fairly exhaustive résumé and we may proceed to lay down a few general principles on their use.

Of the above seven methods, only two can be declared illegitimate—the first and the last: the first because it is bare-faced plagiarism, and the last because it is what we have christened it, a presumptuous method.

Characters vary as individuals. No two men are the same, and it is ridiculous to lay down dogmatic laws on points of this kind. The different methods have each certain advantages, and the attempt to settle the question of who ought to use which by some invariable rule is not only unwise, but has probably made many a stumbling speaker out of a man who might have been a most effective reader, or stupid readers out of men who might have spoken with force and fire. Most authorities on the subject who are not fanatics now recognize that good sermons may be preached by either written or unwritten methods; that if any method is used as it ought to be, the time and trouble involved are about equal; and that whether an individual will succeed best by one or by the other,

is a point which he alone can finally settle, and that principally by experience.

Individuals not only vary from their fellows, but each individual varies from himself at various periods of life, and even at various periods of every year, month, and week in it. So it seems clear that the same method of preaching may not always be suitable for the same man; that almost every man, in some proportion, can usefully employ both; that in reality they help each other—you will write better sermons if you often preach without notes, and you will speak better if you often give yourself the discipline of writing; though the proportion of unwritten sermons to written may well be increased as experience is gained and a man grows older.

It is a very curious fact that many authors confess to a contradiction between their theories and their practice in this matter. Newman, for instance, in his *Lecture on University Preaching*, advocates strongly the cultivation of speaking without manuscript, yet we are told that he wrote and read practically all his sermons, at all events till long after the date of that lecture. We who never have had the opportunity of hearing his living voice, may be thankful that he did so; otherwise we should not now have the wonderful collection of his sermons that we possess. Robert William Dale, the famous Congregational preacher, makes a naïve confession at the beginning of one of his lectures on preaching. "About the comparative advantages of preaching from a manuscript and preaching extemporaneously, I have some difficulty in speaking. It seems to me that the overwhelming weight of the argument is on the side of extemporaneous preaching; but I very rarely have the courage to go into the pulpit without carrying with me the notes of my sermon, and occasionally I read every sentence from first to last."

Perhaps the reason of this curious inconsistency is that all men, even the greatest men (or rather they more than others, since they have a clearer vision), realize with a certain bitterness the gaps in their own characters. These of course make them what they are; they are the excesses of their good qualities. But they envy the advantages of an opposite character which they see in their neighbors, and ignore the qualities they possess themselves, which are quite incompatible with the

gifts they long for. However this may be, it is evident that such a conflict between theory and practice strongly enforces the point already made, that this matter cannot be settled by dogmatizing and must be left to diligent self-analysis and to individual experience.

So that our next step is to examine the advantages and disadvantages that attach to the various methods we have mentioned, excluding, of course, the first and the last.

The first three of the legitimate methods (II, III, and IV) presume a written sermon as a preliminary, which is utilized in various ways. What are the advantages of this?

It insures a far better chance of care in preparation. Whatever may be said and whatever resolutions may be taken about the duty of preparatory labor for an unwritten sermon, there can be no doubt that the temptation to "scamp" this part of the work is always present and to many people irresistible. If the preacher who feels an ambition for unwritten sermons will make a candid analysis of his motives, he will often, if not generally, discover that he is attracted, not so much by the warmth and liveliness that are their characteristic, as by a dread of the labor involved in writing out every sermon he preaches.

The best part of the care is put in where it is most needed—in the thought and construction of a sermon; and except in the case of phenomenal memories that can retain and call before themselves at a glance the matter of a twenty-minute sermon, it seems certain that no one can afford to ignore the assistance to clearness of thought and construction that writing gives. From Cicero's time down to our own day his maxim for the orator holds, and cannot be urged too strongly on those who are engaged in the work of forming themselves: "*Caput est quamplurimum scribere.*" Potter has a very good word on this subject: "Even supposing the young preacher to possess *in radice* the faculty of speaking well, let him be convinced that he must be content to develop it in the commencement by writing. No matter how brilliant his talent, or keen his intellect, he will not be able to cultivate the one or the other in the most profitable manner, except by a good deal of laborious committing of his conceptions to paper, and a still more laborious working of them out. . . . If to save himself

trouble or through natural disinclination, he shirk this necessary labor in the beginning, no amount of polish or mere facility will ever supply the want of that order, solidity, and clearness, which must be acquired in youth, if ever, and which is only acquired in the manner we have described."

There is a far better chance of accuracy and clearness and self-restraint in a written sermon. Language is a difficult instrument to master, and even the ablest speakers and those who have had most practice cannot command at a moment the simplest and clearest expression of a thought. Indeed with some people a thought will only come in fixed words and the alteration of even one of these worries and confuses them. The man who writes is also spared some of those awful moments that occur to every extemporaneous preacher, when his mind has become an utter blank, or when a wretched piece of folly drops from his lips, that he would give anything to recall the moment it is uttered, but he cannot.

Lastly, and for some the most convincing reason of all, there are certain persons—few comparatively, but still some—who are physically or morally incapable of speaking without a manuscript before them. The class includes not only those whose nervous or physical powers cannot face the strain of concentrated thought that an unwritten sermon demands, but those who are conscious that thought with them is never inspiration, but a process of gradual building up and arrangement; whose first thoughts are never the best; whose faculty of word-summoning lags behind their rate of thought. All these abnormalities generally yield to treatment: they may improve with lapse of time or by well-directed practice; but, for the time being, constant reference to some sort of manuscript is at least a moral necessity for such conditions. And they who have to labor under them may console themselves by the axiom they have so often heard in another application: "*Littera scripta manet*"—a sermon once written is theirs for ever.

But the other side of the question presents even more important attractions.

The greatest advantage of speaking without a manuscript lies in the greater power it gives of getting into touch with an audience. It is not true that read or memorized sermons are

of necessity dry and dull, any more than it is true that all extemporaneous sermons are vivacious and vigorous. We have all suffered and know how weak and dreary the man who preaches without notes can be. But unless a man has extraordinary force and power, possesses what is called a dominant personality, and at least a touch of the actor's temperament, a manuscript somehow gets between him and his hearers. A read sermon and, almost more, a by-heart sermon, to most people gives the idea of unreality and artificiality. That it certainly need not do so is evident from many illustrious names in the history of Homiletics; Cardinal Newman is the classical example in England. One of the principal reasons why it does so, is that few people have mastered the problems of delivery, of the proper use of the voice; that they do not understand and do not practise the difference of tone, the subtleties of modulation that make words mean what they say and carry conviction. But the fact stands that many, if not most, orators can speak with far more reality, if the words they use are the suggestion of the moment.

An unwritten sermon is more likely to be suited to the capacity of an ordinary audience. If a thought is so wanting in simplicity that it *must* be written for the preacher really to grasp it himself; if it is so unfamiliar to him that without writing it he cannot be certain of expressing it clearly; if it is so subtle that only writing can express its delicacies to his satisfaction, then the chances are that it will be too complicated, or too unfamiliar, or too subtle for a congregation to follow at one hearing, no matter how beautifully it is expressed.

An extempore preacher has an enormous advantage in his power of adapting the expansion of a thought to the way in which he sees it is affecting his audience at the moment of delivery. Every preacher soon discovers that statements which are perfectly clear to himself are not understood by his hearers, and need to be repeated and illustrated and expanded and approached from different points of view. Or contrariwise, that they have lost their interest in a line of thought which he had intended to follow at some length, and if he does not wish to see an ominous row of nodding heads, he must compress and omit and alter his phrasing to suit his change of plan.

Here the man who is not bound down to the set words of a manuscript is in an obviously better position.

That seems a fair and impartial survey of most of the advantages on each side of the question. We have quite ignored among the advantages of unwritten sermons the one which appeals to most young preachers—the lessened amount of time and labor which it is imagined they require. The assertion is simply false: more time and labor are needed for the adequate preparation of an unwritten sermon; and if a man feels the slightest suspicion that this is his motive, one has no hesitation in saying: "*You must write* your sermons for the present, and until you can honestly say to yourself [and remember, the temptation to dishonesty here is great] that the motive of lessening your time of preparation does not enter into the problem at all."

Now, after all this analysis, can we lay down a practical working solution of the problem? The usual *via media* seems to present a way of procedure which will give all the advantages of both methods, and yet avoid most of their disadvantages; which will give the practice in writing that all young preachers certainly need, and yet allow them, quietly and without hurry, to work their way to a larger freedom. So to a young preacher who asks for a practical method of sermon preparation, and to the more experienced man who has a suspicion that his labor is not producing the results he might expect, we would give this advice.

For the present *write* all your sermons as though you were going to learn them by heart, but in delivering them in public or to yourself (preaching aloud to yourself is excellent practice, when you cannot get an audience) neither read them nor memorize them, but get into your heads from the study of your written sermon every thought which underlies its text; and preach from these without trying to confine yourself to the original words in which you clothed them. Don't use your manuscript at all in delivery: if you cannot trust your memory, use the plan of your sermon, or enlarge your plan into a paragraph scheme and use this as notes. Don't forget however to put any notes you ever use for a sermon into such form that they appeal to the eye at once. Tabulate, leaving plenty of space; underline; print—anything that will show you at a

glance where you are, and at the same time assist the visual memory; otherwise notes are a hindrance and not a help. Keep to this plan of work until you begin to feel that words are coming easily to you; that if you have grasped a thought you can be fairly certain of having words to express it. This will take some time—for most persons perhaps two years with a sermon every fortnight will not be too long. Then gradually, very gradually, introduce the next method given in our series. Write out plan, paragraph, and even sentence-thoughts; think them out and talk them out aloud, three times if not more, before the actual delivery. Further than this you ought not to get during a good many years of your preaching career. Indeed many preachers will find that they can never comfortably advance beyond this stage, and some may have to face the possibility of having to retreat from this position to the greater safety of the written word.

Don't choose complicated or abstruse subjects at the beginning; get hold of the simplest thoughts and words that are compatible with interest—the points you have heard preached a hundred times, the lessons of the Catechism and the Creed; but try to make something original out of them, something of your own. And these first efforts should not be of any length; ten minutes will generally be ample.

You see the advantages of this way of working. You get all the thought, the construction, the accuracy of a written sermon, with the freedom, the reality, the force of expression that belong to the unwritten word gradually taking their places as time and experience allow.

Now all this means work, hard and continued; but surely there never was a man who was able to preach without it. Some have been known to question its necessity, to appeal to the example of the Apostles, to insist that a priest's knowledge of religion is so thorough as to obviate the need of anything like elaborate preparation; yet each of us who have to listen to sermons knows from abundant experience that the work must either be done beforehand, or reserved for the pulpit and the unfortunate victims who are confined before it. The whole attitude is an admirable illustration of "trying it on the dog". Perhaps the old story is worth re-telling.

There was once a young couple who had just commenced housekeeping. They were very wise, so wise that they often wished they could use their superfluous common-sense to line the store cupboard with; generally it was like old Mother Hubbard's—bare. However, when quarter day came round, the cupboard gradually filled up, and then sometimes another difficulty arose. One day a visitor to the house surprised a procession on its way to the back-garden. It consisted of the lady of the house, the cook with a jar of something or other, and the dog. "Hello, what have you got there?" asked the visitor. "Well, that's just the difficulty. We're not quite certain whether it's apricot jelly or soft soap, and so we're just going to try it on the dog!"

Is it fair, is it just, is it ever good form to try your sermons on the dog?

We have said much about methods and their advantages and disadvantages, and yet we have scarcely touched on what is perhaps the crucial point of the whole question. That has been reserved for our last remark, to give it all the force with which it can be urged.

The real question about a sermon is not whether it is extemporaneous when it is delivered, but whether it ever was extemporaneous: whether there ever was a time when, be it written or unwritten, it was put together fresh from a heart and mind talking straight to an audience they had then before them. Surely this is the essential difference between the real sermon and the counterfeit—have they ever known an audience, have they ever felt their hearers? A sermon to be a real sermon must have felt its hearers, must have been conscious of an audience: and whether it attains to this in the quiet of a study or amid the rustle of a crowded church seems in practice to matter little. If the fire has been in it once, it will break out again; if enthusiasm has been stored up there, it will flame again at the moment of delivery. You can feel the truth of this even as you read its printed pages: you know that the man had you in his mind as he wrote, that the sermon talked to men once: it was not an abstract essay; it had something to say to someone, and it said it. So it still speaks to you.

No doubt the best sermons that have ever been preached have been extemporaneous. Still it is probably true that the

number of good sermons preached from a manuscript far exceeds the number that have relied principally on the inspiration of the moment; and the man who can appreciate the bearing of these two facts has gone far to determine which method of preparation is likely to meet his own case.

EDWIN BONNEY.

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THE CASE OF THE BOLLINGER BABY.

ON 17 November, 1915, there was born in Chicago a wee, little bit of humanity—the Bollinger Baby. Dr. H. J. D. Haiselden, who was called in for consultation and later to take charge of the case, refused to perform an operation to save or prolong the life of the child, because he believed that it was doomed to become a physical and mental weakling. The Associated Press sent out an account of the physician's action, and the moral question which was involved; and the Bollinger Baby as a consequence was discussed throughout the land. According to the *Chicago Examiner*: "It was the most far-reaching event that has taken place in the world of science for decades."

It was difficult at first to write accurately upon the question because it was difficult to get the exact facts. At one time Dr. Haiselden was quoted as simply following out the wish of the parents in not operating; and later as not only deciding the fate of the infant but asserting boldly "the right of physicians to snuff out the lives of babies born deformed or with the stigma of imbecility upon them. He not only thinks this the right of physicians but a duty they owe to the future. He believes in the upbuilding of the race by allowing only the fit to survive. . . . Dr. Haiselden stands at the edge of a problem big with the fate of humanity and the future. He comes out openly and advocates death for the defective children, sterilization for imbeciles, and euthanasia for the hopelessly sick or insane."

We have attempted to gather in this short article such information as is authentic, and such as may be serviceable for the clergy in discussing this and similar cases. We get the

facts from two sources—(1) from the story written by Dr. Haiselden for the *Chicago Evening American* and copyrighted by the author; (2) from the verdict of the board of physicians appointed to examine into the case.

DR. HASELDEN'S ACCOUNT OF THE CONDITION OF THE CHILD.

I found this tiny body cruelly twisted, cruelly malformed, cruelly lacking in essentials. . . . I found it curiously bunched up. It looked as though it were cold—the legs drawn up tightly to the body—the tiny arms pressed closely to its sides. Just the one eye was open; the other lid hung loosely down over the eyeball.

It had a peculiar wailing cry—the pitiful sickly whine of a young kitten—not at all the healthy bawl of a sound and normal child. It was this cry, poor and thin as it was, that later affected me so strongly when it became my duty to judge whether or not this child was worthy, physically and mentally worthy, of life. But now it was only an added argument to convince me that the tiny body that lay before me was outside the pale—that it was hopelessly unfit. . . .

I found the shoulders in a striking position. One of them came up in a peak, reaching beyond the middle of the ear. The other reached almost as high. There was a direct connexion between the scalp and the shoulder on the one side, a fine membrane spreading across and joining the two. . . . One ear was missing. There was no sign of the canal, or even the development of the canal leading to the nerve of hearing. The other ear was badly wrinkled and tightly pressed to the head—not strikingly deformed, however. An infection somewhere in the back of the nose and throat caused a constant discharge.

The main defect discovered in this preliminary examination was the absence of a passageway at the end of the alimentary canal. Here was a condition which if not remedied would necessarily result in death in a short time. And this major defect was in reality to prove a means of escape for Baby Bollinger.

From a peculiar sagging on one side of the face and from making various tests known to the profession, I arrived at the conclusion that there was paralysis in three main nerves on one side of the face. This would naturally lead to the conclusion that the brain was not normal—that if the child lived the brain would be inactive—in short, that the child would be an imbecile all the days of its life. . . .

The X-ray told me other secrets. It showed me that the ribs on the left side were incomplete. They had the appearance of having been caved in. The skull of the child was much like that of the lower animals—the forehead short and slanting—the back of the skull strong and heavy and prominent. The absence of a neck made

this defect still more pronounced. I noted also that the femur, or thigh bones, were abnormally large. This also is the case in lower animals. In fact, the skeleton that lay before me in its hunched and twisted attitude looked like the skeleton of a monkey. It told me plainer than anything that had gone before that this child was in reality a defective—an animal lower than man.

This account was written a week after the death of the child, and consequently after the verdict of the six physicians who were chosen to examine the physical condition of the baby. These physicians were from the teaching staffs of the representative medical schools of Chicago, and each was a specialist. The writer interviewed two of the board and was assured that the committee was unanimous on the following two points: (1) the diagnosis of Dr. Haiselden was positively wrong; in many instances the Doctor showed woeful ignorance of the technicalities of his profession; (2) from every indication the child would have grown to be normal both physically and mentally. We give the main points of the verdict:

The essential malformations of the body of Allan J. Bollinger were: Incomplete intestine; fusion of the two kidneys into one, located on the left side and with a single ureter; absence of the right external ear and of the external auditory canal; a defective development of the skin over the shoulders, especially the right, causing an apparent shortening of the neck; absence of all or part of the coccyx.

The acquired pathological conditions were: Small extradural hemorrhages in the spinal canal; small subpleural hemorrhages; a discharge from the nose, and the coroner's physician reports an area of hemorrhage in the pia mater in the left Sylvian fissure.

We believe that a prompt operation would have prolonged and perhaps saved the life of the child.

We find no evidence from the physical defects that the child would have become mentally or morally defective.

Several of the physical defects might have been improved by plastic operations.

We recommend strongly that in all doubtful cases of this character a consultation of two or more surgeons of known reputation for skill, ethical standing, and broad experience should decide upon the advisability or inadvisability of operative measures.

We believe that the physician's highest duty is to relieve suffering and to save or prolong life.



Miss Catherine Walsh, a Catholic social worker, who baptized the child and pleaded for its life, made the following statement in regard to its physical condition:

I went to the hospital to beg that the child be taken to its mother. It was condemned to death, and I knew its mother would be its most merciful judge. I found the baby alone in a bare room, absolutely nude, its cheek numb from lying in one position, not paralyzed.

I sent for Dr. Haiselden and pleaded with him not to take the infant's blood on his head.

It was not a monster—that child. It was a beautiful baby. I saw no deformities. I patted him. Both his eyes were open, he waved his little fists and cried lustily. I kissed his forehead. I knew if its mother got her eyes on it she would love it and never permit it to be left to die.

From the above data only one conclusion can be reached—there is no justification for the action of Dr. Haiselden.

In the first place it was not his duty to decide the fate of the child, it mattered not how hopeless its case seemed.

Secondly, he erred professionally. He was ignorant, but “vincibly” ignorant, culpably ignorant. He should have known, and knowing should have operated to save the child's life.

Let us pass on to a hypothetical case. Suppose after due examination by prudent and capable physicians it appears that a child will be a physical weakling, a burden to its parents and to society. Can the parents decide its fate? That is, can they allow the doctors to neglect it, or must they call in physicians to operate? In their own case they would be allowed to refuse an operation that is extraordinary. Can they do so for the child? Here there is a divided opinion. Personally, we believe that where the operation is extraordinary, like the removing of a limb, a parent has the right to refuse in the name of his child just as he would be allowed to refuse in regard to an operation on himself.

My argument is this: A parent's duty to save the life of a child cannot be greater than the duty to save his own life. But in his own case, when there is a question of an extraordinary operation, he has no duty to save his own life; therefore when a child's life can be saved only by an extraordinary operation the parent has no duty to save the child's life.

If the operation is not of a severe nature, the parents have no right to refuse it, even if in the opinion of physicians the child will be a physical weakling.

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A NOTEWORTHY CENTENARY.

ON 25 January, 1916, the Congregation of the Oblates of Mary Immaculate completes its first centenary. Just one hundred years ago two French priests, the Abbé Eugene de Mazenod (later Bishop of Marseilles) and the Abbé Tempier, made their abode in an old Carmelite Convent, recovered from its lay possessors, at Aix in Languedoc. There was formed the small community out of which grew the new Congregation. On 1 November, 1818, it held its first General Chapter, when six priests and three young clerics pronounced their vows, and on 17 February, 1826, Pope Leo XII signed the document which gave it canonical existence under the designation of "Missionarii Oblati Sanctissimae et Immaculatae Virginis Mariae".

The history of the Order since those memorable dates is a noble record of magnificent services rendered to the Church. The original idea of forming a small group of home missionaries to bring about a religious renovation in a section of the south of France, and repair the ravages which the great Revolution had wrought, was soon to give place to a missionary propaganda that embraces two hemispheres within the scope of its operations. The founder's modest aim at first was the evangelization of the populace of Provence, using their native speech, a blend of French and Italian, as a medium of reaching their understandings and touching their hearts; but when his little flock of fervent preachers became a big family of zealous missionaries, at the bidding of the Pope he sent them into the British Isles, Asia, Africa, and America.

The sphere of their indefatigable and fruitful labors now extends from Scotland to the Antipodes, from the St. Lawrence to the Pacific Ocean, and from Lake Superior to the Arctic Circle. Of them it may be truly and literally said,

"their sound hath gone forth unto the ends of the earth and their words unto the end of the world"; for an Oblate bishop includes the North Pole within the circumference of his see. Not only English-speaking races, but African negroes, Cingalese, Red Indians, and Esquimaux have profited by their teaching, learning from them not only the way to heaven but also the arts of civilization. The missionaries have devoted themselves with unflagging energy and zeal to the moral and social uplifting of savage tribes, of races emerging from barbarism or semi-barbarism, of half-breeds, of wild Indian nomads, and rude, reckless, and demoralized white settlers in the Northwest, fur-traders, trappers, and *voyageurs*. Father Morice, in the French edition of his history of the Church in the Canadian West, Dom Benôit in his very complete biography of Archbishop Taché, and Miss Katharine Hughes in her Life of Father Lacombe, *The Blackrobe Voyageur*, have told the stirring and edifying story of missionary work in Western Canada in the heroic pioneer times.

That work had to be done, and still is being done in the "thrilling regions of thick-ribbed ice" among the Esquimaux, under the most difficult and trying conditions. They have to overcome almost insurmountable obstacles and to perform long, toilsome, and dangerous journeys; to endure intense cold in an atmosphere where the thermometer sometimes registers fifty degrees below zero; to live isolated from all the conveniences of civilization, with none to converse with but uncivilized or semi-civilized Indians; sometimes to face famine and death from starvation, to live and die far away from home and kindred, like Father Grollier, the Oblate Apostle of the Arctic regions. Even their life under ordinary circumstances is a martyrdom, as Pius IX recognized when he called them "martyrs of the cold". The world applauds, and rightly, those intrepid navigators who have endured the rigors of Arctic or Antarctic climates to reach the Poles; but it takes little or no notice of Catholic missionaries in the extreme North, like the Oblates, although they too are extending the boundaries of human knowledge at the risk of their lives; promoting civilization, as well as propagating the Gospel upon which that civilization is based, at the cost of many sufferings and deprivations. When they come back, it is to their convents to

recruit their health and fit themselves for fresh labors, not to be banqueted and "lionized" and have their achievements blazoned in newspapers with flamboyant headlines.

Mgr. de Mazenôd held high views of the missionary life. He drew his inspiration from the purest source of Catholic thought and action, the Apostolic age. To his mind the life of the missionary was the reproduction of that perfect life exemplified by the first Apostles. In the preface to his Constitutions he wrote: "There is nothing on earth higher than our vocation. Our direct, principal, and I may say only end, is the very same as our Lord Jesus Christ proposed to Himself in coming into this world; the same end He gave to His Apostles, to whom, without doubt, He taught the most perfect way. Therefore our Congregation recognizes no other founder than Jesus Christ, and no other Fathers than the Apostles."

Filled with the desire of attaining to perfection, he aimed at sanctity and made personal holiness the mainspring, the energizing source of his Order's power and influence in accomplishing its work. "In the name of God, let us be saints!" he would say to his disciples. After the ordination of one of them, Father Guibert (afterward Cardinal Archbishop of Paris), he wrote: "May God bless our religious family! It seems to me that in asking God to send us men like him who has just been ordained, we are asking for all that is needed by us. Holy priests are our riches." He gave expression to similar sentiments after assisting the angelical Father Courtés at his first Mass. Father Tempier described their community life as "the reign of charity in its most lovable form". To one of his first missionaries the founder wrote: "Take heed not only to do much good, but to leave behind you the odor of sanctity." Unspiritual priests, whom he regarded as a misfortune for the Church, harmful to the parishes of which they had charge or the religious Congregations to which they belonged, he shunned. He refused to accept as a subject a distinguished priest because he was tainted with Lamennaisian principles. He never lowered the standard, would never put a high thing on a low ground. To those who appeared to be growing lax he said: "We have taken the resolution to rid ourselves of all who do not aim at perfection."

The new Congregation was another school of saints. Before very long one of the founder's first subjects may be raised to the honors of the altars; for the cause of the beatification of Father Albini, "the Apostle of Corsica", has been formally introduced before the Congregation of Rites. During his life the popular voice proclaimed him a saint. He was regarded as another St. Vincent Ferrer or St. Francis Regis on account of the marvelous success of his missionary labors and his numerous miracles.

All this and more, the rapid development of the Congregation from a local mission into a world-wide apostolate, and the success of his foundations in both hemispheres, the founder attributed to the Blessed Virgin, the heavenly Patroness of the work. It was the outcome of a lifelong devotion to Our Lady. When he entered St. Sulpice he consecrated his future career to her; the humble mission-house at Aix, the birth-place of the Congregation, was placed under her protection, whom he called "the dear Mother of the Mission". After, despite opposition in Rome, he obtained the Papal approval of the Rules, which he ascribed to her intercession, he undertook the restoration of all the ruined sanctuaries of Our Lady in France, which had fallen a prey to the iconoclastic fury of the Revolution. It was during his repeated visits to the sanctuaries of the Blessed Virgin in Rome, that he had the happy inspiration of adopting the name of Oblates of Mary Immaculate, after the primitive titles of "Missioners of Provence" and "Oblates of St. Charles" had been discarded. On a feast of the Assumption he was impressed with the conviction that God meant to do great things in him and through him. In his loving confidence in Our Lady he exclaimed: "It is a sign of predestination to bear the name of Oblate of Mary Immaculate." A few days after he adopted that name he wrote: "Oblates of Mary! Why, the name is a passport for heaven. How is it that we did not think of it sooner? What a glory and what a consolation to be consecrated to Mary in such a special manner! Oblates of Mary! How sweet a name!"

He was Our Lady's chosen champion to uphold and proclaim her unique prerogative, her Immaculate Conception. In the very beginning of his missionary career he used to

close all the public exercises, whether in his chapel at Aix or on missions, with the ejaculation, "Praised be Jesus Christ and Mary ever Immaculate!" repeated three times by all present; while the missionaries used to greet each other with the words "Laudetur Jesus Christus", to which the response was made "Et Maria Immaculata". In a General Chapter, it was decreed that all Oblates should wear a special emblem of their consecration to Mary Immaculate, a large white scapular which each professed member receives on the day of his perpetual oblation. In the sanctuary of Notre Dame des Lumières, in the crypt where the miraculous statue of the Blessed Virgin is preserved, the founder blessed his first scapulars of the Immaculate Conception, and invested his brethren therewith; receiving his own from Father Tempier. He loved to recall this. "It was in a celebrated sanctuary of Our Lady," he used often to say, "that we first put on her white habit." When the bishops of the province of Aix assembled in Marseilles, a year after his own installation in that see, it was at his request they petitioned the Holy See for leave to add the word "Immaculate" in the Preface of the Mass of the Conception of the Blessed Virgin. When, on the ever memorable date, 8 December, 1854, Pius IX solemnly promulgated the decree which made belief in the Immaculate Conception an article of faith, Bishop de Mazenod was near the Pontifical throne in St. Peter's. He was enraptured. "I forgot for the moment," he said, "that this world is a place of exile."

A thorough churchman, Cardinal Barnabo said he was "the most Roman of all the French Bishops". As his devotion to Our Lady made him anticipate the promulgation of the dogma of the Immaculate Conception, his devotion to the Church, his unswerving loyalty to its visible head, made him an infallibilist long before Papal Infallibility became *de fide*. "We recognize no other doctor than the Pope," he wrote to a certain priest, "and we conform our ideas to his, even before he speaks dogmatically." He made it a rule for all the members of the Congregation from the beginning to declare on all occasions their belief in the infallibility of the Pope. In 1848 he made public profession before the people of his diocese of his own firm belief in it. A few days before the defi-

dition of the dogma of the Immaculate Conception he wrote to Pius IX: "Your Holiness might have decided everything without even consulting the Episcopate." In the Apostolic letters conferring on Bishop de Mazenod the privilege of the sacred pallium, that holy Pontiff wrote: "If the religious lives of the flock constitute the glory of the pastor, praise is assuredly due to our Venerable Brother, Eugene de Mazenod, the present Bishop of Marseilles, whose fulfilment of all the duties of his pastoral charge is so highly meritorious, and who, as the Founder of a Congregation of priests under the title of Oblates of the Blessed Virgin Mary conceived without sin, has a right to partake in the joy which we ourselves feel when seeing his children laboring devotedly in the vineyard of the Lord, with great advantage to souls." It was the intention of Pius IX to have raised him to the Cardinalate, and Leo XII wished to retain him in Rome in a position which would have led directly to his inclusion in the Sacred College; but his death in 1861 prevented the fulfilment of these wishes.

R. F. O'CONNOR.

Dublin, Ireland.



Analecta.

S. CONGREGATIO CONCILII.

DUBIA CIRCA TRIUM MISSARUM CELEBRATIONEM IN DIE SOLEMNIS COMMEMORATIONIS OMNIUM FIDELIUM DEFUNCTORUM.

Quum in Constitutione Apostolica *Incruentum altaris* diei x augusti huius anni sub num. 1 data fuerit facultas "omnibus in Ecclesia universa Sacerdotibus, quo die agitur Solemnis Commemoratio omnium fidelium defunctorum, ter Sacrum facere; ea tamen lege, ut unam e tribus Missis cuicumque maluerint applicare et stipem percipere queant; teneantur vero, nulla stipe percepta, applicare alteram Missam in suffragium omnium fidelium defunctorum, tertiam ad mentem Summi Pontificis, quam satis superque declaravimus", sequentium dubiorum solutio a S. Congregatione Concilii expostulata fuit, nimirum:

I. Ad normam praefatae Constitutionis, in die Solemnis Commemoratio omnium fidelium defunctorum, possuntne Sacerdotes unam e tribus Missis, quae magis eis placet, cui maluerint applicare et stipem inde percipere, vel primam tantum exclusive?

II. Pro unica Missa quam illa die sacerdotes possunt cui maluerint applicare et stipem inde percipere, possuntne maiorem exigere eleemosynam, vel contenti esse debent eleemosyna ex constitutione synodali, vel consuetudine locali statuta?

III. Potestne sacerdos pro aliis duabus Missis, quas illa die celebrat pro omnibus fidelibus defunctis et ad mentem Pontificis, aliquid accipere ratione laboris, seu incommodi extrinseci, puta si ad aliorum commodum illas celebrare debeat vel loco satis incommodo, puta in aurora vel circa meridiem, in ecclesia vel oratorio rurali, aut coemeterii; vel ne hoc titulo quidem valeat aliquid percipere?

IV. Potestne sacerdos, etiam remoto quovis motivo lucri, alias duas Missas illa die pro suo arbitrio applicare et stipem percipere, et insequentibus diebus applicare per se vel per alium duas Missas, unam pro fidelibus defunctis, alteram ad mentem Pontificis?

Et quatenus negative:

V. Potestne Episcopus poenam suspensionis, etiam latae sententiae, et non faciendi suum stipendium, irrogare in eos qui ita agerent?

Sacra autem Congregatio Concilii ad proposita dubia respondendum censuit prout respondit:

Ad I. *Affirmative* ad primam partem, *negative* ad secundam.

Ad II. *Negative* ad primam partem; *affirmative* ad secundam, excepto casu ultroneae oblationis, vetita tamen non solum petitione, sed etiam quacumque insinuatione ut eleemosyna maior ordinaria a fidelibus offeratur.

Ad III. *Negative* ad primam partem, *affirmative* ad secundam.

Ad IV. *Negative*.

Ad V. *Affirmative*.

Datum Romae, die 15 octobris 1915.

F. CARD. CASSETTA, *Praefectus*.

L. * S.

O. GIORGI, *Secretarius*.

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

14 October, 1915: Mr. James Hicks, of London, England, made Commander of the Order of St. Gregory the Great.

16 October: Mgr. James T. O'Farrell, Vicar General of the Diocese of Richmond, Virginia, made Domestic Prelate.

Studies and Conferences.

OUR ANALEOTA.

The Roman documents for the month are:

S. CONGREGATION OF THE COUNCIL answers five questions regarding the stipend of the three Masses that all priests are now privileged to say on All Souls' Day every year.

ROMAN CURIA announces officially the recent Pontifical appointments.

THREE MASSES ON ALL SOULS' DAY.

Repetition naturally begets tediousness, and tediousness is not conducive to excellence of results.

Forms of prayer are no exception to the rule, and the Bull *Divino afflatu*, which brought about the long-desired reform in the recitation of the Psalter, expressly mentions the avoidance of the tedium growing out of the almost continual iteration of the same comparatively small set of psalms as one of the motives for a redistribution of the Psalter and the assignment of the divisions on principles radically different from those which had hitherto prevailed in the construction of the Divine Office. Now that permission has been granted by the Holy See for the celebration of three Masses on All Souls' Day, the inconvenience of repeating the same identical formulas three times in succession will no doubt be soon and seriously felt.

Of course no one will deny the incomparable beauty of the Requiem Mass as it now stands in the Roman Missal — the simple pathos of its incessant appeal for rest and light which speaks to us with such compelling power of those early days when the life of a Christian often meant little else than the harassment of persecution and the darkness of the prison cell, when it did not please the Wisdom of Divine Providence to vouchsafe to him the triumph of the martyr's palm. We would not, if we could, do away with those venerable formulas which, in the liturgy of the present day, are possibly the only relics extant of the primitive forms of organized liturgical worship as shown in the offertory, which is a true prayer and

is the logical sequence of the "*Oremus*" which precedes it—the old "*Oratio super oblata*". This has disappeared from the present form of the liturgy, thus leaving the invitation to prayer uttered by the celebrant bereft of the formal invocation with which it is always associated, an anomaly which to-day is practically the rule in the construction of our offertories. The Communion also furnishes the only reminiscence in actual use of the original form of that part of the Mass which consisted in the singing of a psalm preceded and followed by an antiphon appropriate to the occasion. For this reason, if for no other, the place of honor should be granted to this form of the proper of the Mass for the Dead, and as such the Roman text ought to be by right attributed to the principal or Solemn Mass for All Souls' Day. This being provided for, there can be no objection, but rather it would seem a most acceptable arrangement, if other texts were appointed for the other two Masses. As a suggestion to those who might be interested in bringing this matter to the attention of the proper authorities, the subjoined texts are presented with a few remarks which may tend to show some reasons for their adoption in the manner proposed. They are taken verbatim from a Gradual of Lyons which reproduces the forms in use in most dioceses of France from about the middle of the seventeenth century until well along in the nineteenth.

The irregularity of the proceedings which originally caused the substitution of diocesan forms for the Roman liturgy by the sole authority of the ordinaries, and the various unfortunate concomitants of that change, need not now cause any apprehension or prejudice against the use of particular texts selected from those liturgies and approved by competent authority. As a matter of fact, many texts have been adopted already from this source and duly authorized by the Sacred Congregation of Rites for local diocesan "*propers*" and for certain religious communities. With the same sanction, it seems that the following texts should prove acceptable.

The first Mass is the Roman text.

The second Mass is that given in the Lyons Gradual for All Souls' Day, with a slight change which will be noted afterward.

The third Mass is one of the *Missae Quotidianae* from the same source.

I. Missa.

Ut in Missali Romano, In die Commemorationis Omnium Fidelium Defunctorum.

II. Missa.

Ex Missali Lugdunensi, In die Comm. Omn. Fidel. Def.

INTROITUS.

Respice, Domine, in testamentum tuum: ne tradas bestiis animas confitentes tibi, et animas pauperum tuorum ne obliviscaris in finem. Ps. Utquid, Deus, repulisti in finem: iratus est furor tuus super oves pascuæ? Requiem aeternam dona eis, Domine; et lux perpetua luceat eis.—Respice. . . .

GRADUALE.

Domine omnipotens, Deus Israel, audi nunc orationem mortuorum Israel et filiorum ipsorum qui peccaverunt ante te. V. Noli meminisse iniquitatum patrum nostrorum; sed memento manus tue et nominis tui in tempore isto: quia tu es Dominus Deus noster.

TRACTUS.

De profundis clamavi ad te, Domine; Domine, exaudi vocem meam. V. Fiant aures tue intendentes in vocem deprecationis meae. V. Si iniquitates observaveris, Domine: Domine, quis sustinebit. V. Quia apud te propitiatio est, et propter legem tuam sustinui te, Domine.

OFFERTORIUM.

Ad Dominum aspiciam, expectabo Deum salvatorem meum: audiet me Deus: consurgam cum sedero in tenebris; Dominus lux mea est: iram Domini portabo, quoniam peccavi ei; educet me in lucem, videbo justitiam ejus.

COMMUNIO.

Qui manducat meam carnem et bibit meum sanguinem, habet vitam aeternam; et ego resuscitabo eum in novissimo die.

III. Missa.

Ex Missali Lugdunensi in Missis quotidianis Def.

INTROITUS.

Inundaverunt aquae super caput meum: invocavi nomen tuum, Domine, de lacu novissimo: vocem meam audisti; ne avertas aurem tuam a singultu meo et clamoribus. Ps. De profundis clamavi ad te, Domine: Domine, exaudi vocem meam. V. Requiem aeternam dona eis, Domine: et lux perpetua luceat eis.—Inundaverunt. . . .

GRADUALE.

Si ambulavero in medio umbrae mortis, non timebo mala, quoniam tu mecum es, Domine. V. Virga tua et baculus tuus, ipsa me consolata sunt.

TRACTUS.

Dominus petra mea et robur meum et Salvator meus. V. Funes inferni circumdederunt me: praevenērunt me laquei mortis. V. In tribulatione mea invocabo Dominum, et ad Deum meum clamabo. V. Et exaudiet de templo suo vocem meam; et clamor meus veniet ad aures ejus.

OFFERTORIUM.

Domine Rex, Deus Abraham, miserere populi tui: ne despicias partem tuam quam redemisti tibi, et propitius esto sorti et funiculo tuo: converte luctum nostrum in gaudium, ut viventes laudemus nomen tuum, Domine.

COMMUNIO.

Convertere, anima mea, in requiem tuam, quia Dominus benefecit tibi: placebo Domino in regione vivorum.

These several propers could be used with the Epistles, Gospels, Collects, Secrets, and Postcommunions, as arranged in the recent decree of the S. Congregation of Rites for the Masses on All Souls' Day. As this decree contemplates the celebration of one Solemn Mass on that day and prescribes for that purpose the Mass "In Commemoratione Omnium Fidelium Defunctorum," it is not imperative that provision be made for the musical setting of the other two Masses. But, as normally every Mass in the Missal demands its corresponding place in the Gradual, and occasions may arise when these Masses would have to be celebrated *modo solenni*, it may not be superfluous to touch upon the question of the chant that might be appropriated to the text.

In the French Graduals from which these Masses are taken, the Introits of all the Requiem Masses are unfortunately mere literal imitations of the Roman Introit.

The objection to such treatment is manifest. However, so far as the second Mass "Respice Domine", is concerned, there is little difficulty, as it reproduces a part of the Introit of the Mass for the thirteenth Sunday after Pentecost. That Introit might be used in its entirety with the omission of the phrase

"et judica causam tuam", which may not be exactly appropriate for the Requiem Mass, and thus the question of a truly Gregorian melody suited to the text would be satisfactorily settled.

The Tract of the same Mass is the *De Profundis*, which performs the same function in the Mass for Septuagesima Sunday, with only the slight change of "in vocem deprecationis meae" into "in portionem servi tui", which reading should also be adopted for the Requiem Mass in conformity with the text of the psalms as given throughout the Roman Missal. In the third Mass, the Gradual "*Si ambularem*" is the same as the one given in the Dominican Missal for the Masses of the Dead. The melody therefore is an ancient one, which obviates the necessity of providing another. The change mentioned as having been made in the second Mass concerns the offertory, which in the original reads: "*Fortissimus Judas, facta collatione, duodecim millia drachmas argenti misit Jerusalem offeri pro peccatis mortuorum sacrificium, bene et religiose de resurrectione cogitans.*" This is too prosy for any possibility of its being set to music, and accordingly the offertory given has been substituted for it from one of the *Missae Quotidianae*.

The text of the Offertory of the third Mass: "*Domine Rex, Deus Abraham,*" being in the form of a prayer or invocation, has the advantage of this similarity to the Roman offertory, and therefore it may not be altogether impossible to adapt our present melody to the new text. The same consideration might induce us to interchange in the second Mass the Gradual and the Offertory, since the Gradual "*Domine omnipotens, Deus Israel*", because of its invocatory character would preserve throughout the three Masses the peculiar characteristic which is so distinguishing a feature of the "*Domine Jesu Christe*", while the text "*ad Dominum aspiciam*" would seem to be better adapted to be treated musically in the style appropriate to a Gradual. With the exceptions already noted in the case of the Gradual "*Si ambularem*", and the Tract "*De profundis*", which have proper musical texts in the Dominican and Roman liturgies respectively, the other Graduals and Tracts could then very easily be provided with melodies of the eighth tone so many examples of which abound throughout

the Gradual and Antiphony. The Communion "*Qui manducat meam carnem*" of the second Mass is practically identical with the Communion of the ninth Sunday after Pentecost and there seems to be no trouble in using the same musical setting for both.

This arrangement would leave only the Introit "*Inundaverunt*" and the Communion "*Convertere*" of the third Mass unprovided for, though the Introit "*Circumdederunt*" of Septuagesima might perhaps inspire a melody for the "*Inundaverunt*".

However, the entire question belongs to the province of those whose training and practice have made them experts in the traditional chant of the Church and with them should rest the ultimate decision with regard to the melodic text to be finally adopted. In conclusion, might it not be advisable to extend to the whole church the use of the proper Preface which has already been conceded for various localities?

The text is taken from one of the old Sacramentaries: "*Vere dignum*" etc. "*per Christum Dominum nostrum; In quo nobis Spem beatae resurrectionis concessisti, ut dum naturam contristat certa moriendi conditio fidem consoletur futurae immortalitatis promissio; et, destructa terrestris hujus habitationis domo, aeterna in coelis habitatio comparatur. Et ideo . . . etc.*"

The writer does not in the least underestimate the objections which the suggested innovation will raise. On the contrary, he was very deeply impressed by the earnest and pathetic words of a learned and pious Benedictine, grown gray in the practice of the liturgy of the Church, whose profound knowledge is equaled only by his deep humility, to whom this article has been submitted for criticism. His deep reverence for and strong attachment to the text of the Requiem Mass were feelingly expressed in his quiet though earnest words and manner which told plainly that any change in this matter would be a keen sorrow to him.

No doubt many of the clergy would be affected in the same way and would view the change as an innovation inimical to the sentiment with which centuries of usage have endowed our Requiem Mass. With hesitation, then, and with all considerateness for the feeling and preferences of others, these

remarks are submitted to the attention of the Reverend Clergy and of those who take a praiseworthy interest in liturgical matters.

VICTOR MENGELLE.

New Orleans, La.

"CASUS CONSCIENTIAE"—A REPLY.

To the Editor, THE ECCLESIASTICAL REVIEW.

With reference to the "Casus Conscientiae" proposed in the August, 1915, number of the REVIEW, Ballerini in his edition of Gury (p. 551) proposes and solves the difficulty submitted by "Confessarius". The question proposed by Ballerini is, "Ad quid tenetur possessor bonae fidei, si rem alienam gratuito acceptam alteri vendiderit?" And he replies, "In casu evictionis tenetur emptori damnum rependere, ut in casu precedenti."

The preceding case to which he refers is that in which a man buys a thing from a thief and then sells it to another, and the answer here also, although the thing has been acquired by an onerous contract, is that "in casu evictionis" the vendor is bound to restore the price to the purchaser who has suffered eviction.

And, at page 625, discussing the *res* which pertains to the nature and essence of a contract of sale or "venditio", he states that security against eviction pertains to the *nature* of the contract of sale, and therefore "*sine conditione expressa venditor rei venditae securitatem praestare debet*".

From all of which it is evident that A was bound in strict justice to restore the price of the farm to B. For in the statement of the case the existence of an *express contract* absolving A from the obligation of restitution in case of eviction is not even hinted at.

The question as to interest is not so plain. But since B has a strict right to recover the price of the farm, it is evident that he has a strict right also to compensation for all damages directly accruing from A's *unjust* withholding of the price.

The only difference between A's condition as regards the *damnum emergens* and a *possessor malae fidei ab initio* is that A may claim ignorance of his obligation and may allege that

the moment he was satisfied of the justice of B's claim he made restitution. But B is not to suffer on account of A's ignorance. A should not have entered on an enterprise which he was not capable of discharging and a sufficient knowledge of which B was bound to credit him with, as otherwise B's action would have been immoral *a principio*, which however would not alter A's subsequent obligations to B in the least.

Besides, it is quite gratuitous to accuse B of dishonest motives. He appears to have acted in a purely business manner and, no doubt, in his own mind, gave as much credit to A for business acumen as A is careful to state he credited B with. A is therefore bound *per se* to restore the extraordinary interest.

The continued payment of the extraordinary interest was a direct consequence of A's unjust detention of B's money; consequently *prima facie* he is bound in justice to make satisfaction for it.

The period which intervened between B's eviction and the time when A made restitution is not given, but it does not necessarily follow that A has to pay the extraordinary interest for the whole period. His obligations extend only to *actual damna* and therefore only to the amount of interest actually paid by B.

If the interest was usurious, A should have actual advertence to and knowledge of the straits in which B was placed before he would be bound in conscience to compensate for such interest, but such special advertence and definite knowledge would not be necessary if the interest did not exceed the highest grade of legitimate interest.

The reason for the detention is that, since there are only two sources from which the obligation of restitution may arise, namely an obligation in conscience and a *sententia judicis*, and, since usurious interest is both extraordinary and not sanctioned by municipal law, a clear obligation in conscience must be established before the necessity for restitution urges. Actual advertence, therefore, and positive knowledge of the extraordinary evils which the unjust detention was causing would be necessary before an obligation to restitution could be imposed. *Nil volitum quin precognitum* measures the value of the result of all human efforts, whether for good or

for evil; consequently A is not bound to restore the usurious interest unless he had actual knowledge of the difficulties in which B was placed. But for ordinary *damna*—in this case the highest grade of legitimate interest—no special advertence or definite knowledge would be necessary for establishing an obligation to restitution even *ante sententiam*.

Crollly defines "*culpa pure juridica*" as "*omissio involuntaria diligentiae quam quis adhibere tenetur ad damnum alterius precavendum*"; and he further states that it is entirely false to think that this obligation depends entirely for its sanction on municipal law. "*Omnino falsum, namque in contractibus et quasi contractibus tenentur ii qui res alienas possident aut negotia aliena peragunt ex ipso jure naturali ad certum gradum diligentiae adhibendum qui gradus ex natura contractus aut negotii definiendus est.*" A's ignorance therefore of the nature and obligations of the contract he entered into was at least a *culpa juridica* on account of which, according to Crollly, he is bound both in law and in conscience, at least *post sententiam judicis*, to compensate for any losses the latter may have suffered on account of that ignorance.

And since A admits that not only had he no knowledge of his specific obligations arising out of the contract, but that he made no effort to discover them, this negligence of itself is sufficient proof that it was a *culpa theologica* also. For to enter into a contract so doubtful from its very nature in such a state of mind as A describes, was, to say the least, courting disaster.

But the fact that A had nothing to lose and everything to gain by the transaction and that, although in the meantime (after B had paid ten dollars on account) A, as he states, heard the new law of absolute tax titles discussed and "heard opinions (though not legal opinions) expressed that it likely would be set aside by the supreme court as unconstitutional", he still proceeded without seeking legal opinion to the completion of the contract, compels any disinterested witness to a conclusion still more unfavorable to A, viz. that his ignorance was merely *ignorantia affectata*.

In such circumstances, according to Crollly, "*quum quis diligentiam debitam voluntarie omittit, lex municipalis quae eum restitutionem facere legem naturalem tantummodo con-*

firmat. In his casibus culpa juridica cum culpa theologica conjungitur et, quum conjunguntur, obligatio restitutionis urget *ante omnem sententiam* neque potest damnificator juste cum eo qui damnum passus est litigare nisi aliquod aut juris aut facti dubium existat."

In this case the "dubium facti" refers to the nature and extent of the injuries suffered by B, which must be determined in the manner already stated.

Ballerini's teaching as set forth in the beginning of this argument and Crolly's doctrine on the effect on a contract of sale of ignorance which is both juridical and theological remove all grounds for a "dubium juris". Therefore in the case as stated, A is bound *ante sententiam judicis* not only to the capital amount, but to compensate for damages also.

This solution, as is evident from the authority of the theologians quoted, is the plain teaching of theology on the questions of justice involved in the case.

The case itself presents no practical difficulties, as it is proposed and answered in almost every treatise on restitution. But the solution given by Fr. Stanislaus is so erroneous and illogical that it was necessary to quote the authorities mentioned.

He brushes aside absolute justice as a thing of little importance and something never to be sought after in contracts and makes positive law the measure of morality of action, while positive law itself is moral or immoral in so far as it corresponds or differs from the Decalogue, and hence no law can justify an act which is immoral in itself.

Father Stanislaus is right in stating that laws are intended for the regulation of rights. Laws therefore are only secondary, mere helps or aids for the regulation of rights, and consequently when they fail in their object they must be supplemented by the immutable law of the Decalogue.

The contention therefore that absolute justice cannot be attained need not be disputed, as in human affairs absolute perfection is impossible. But the statement that absolute justice must not be sought after, and that when a positive discrepancy occurs restitution must not be made, is absolutely erroneous.

It is this effort to substitute law for justice that is at the root of all the immorality of the present day. Justice is im-

mutable, but laws are constantly changing. Remove therefore the obligation of seeking after absolute justice and you leave an open door for greed, avarice, and chicanery; so much so that even apparently good men, impelled by the instinct of self-preservation, become so oblivious of the dictates of justice that they not only mutely assent to, but often positively approve of, most iniquitous laws.

The statement therefore that there is nothing like strict justice between individuals is misleading and, at most, signifies that in human affairs there must always be *small* discrepancies, which in most instances, as in contracts, are automatically righted. But if the discrepancies are grave, there is the same obligation to restitution as in any other instance when a man finds himself an unjust possessor of another's property.

Good laws should indicate absolute justice so successfully that, generally speaking, a conscientious man may rest satisfied with the mere fulfilment of the law. But this satisfaction does not arise from the mere fact of having fulfilled the law, but from the consciousness of having satisfied justice.

It is not so much what Father Stanislaus says in his solution of the case that avails for good or for evil, as the spirit it represents of a total disregard for absolute justice. There was more social virtue in the action of Robin Hood and the Irish Reparees who took by force from the rich and gave to the poor than in the most pharisaical observance of law with the sole object of overreaching justice. It is the desire for justice and the consciousness of its superiority over all customs and forms, whether legal or otherwise, that tells. And this truth, though in a manner wholly unjustifiable, these outlaws helped to inculcate, and in so far society is their debtor.

There is nothing new in this heresy; it is the hypocrisy of the Pharisees which our Lord condemned—the fulfilling of the letter but not the spirit of the law; and the letter killeth, but the spirit quickeneth. Hypocrisy therefore may be defined to be the substitution of law for justice, and, as honesty is conformity to law, honesty in the pharisaical sense, if not opposed to justice, is entirely oblivious of it. In this sense we could with Father Stanislaus call A an honest man, though he never restored the price of the farm to B.

Given such principles and bearing in mind the abiding and uncontrollable nature of the instinct of self-preservation, the present condition of society becomes intelligible. This heresy has got a literature of its own which, as might be expected, is a congeries of vague generalities. The phrase, for instance, "all things being relative in value and appreciation", like every other aphorism, may mean anything or nothing according to the context in which it is found. As used by Father Stanislaus it has no meaning and no use except to confuse the issue. For the relation in value and appreciation between five hundred dollars (the price of the farm) and nothing is self-evident. The proposition also in which this phrase occurs is equally obscure and indefinite. Everybody, it is true, acknowledges the right of the State to make laws for the regulation of rights and the transfer of rights, but no one acknowledges the right of the State to extinguish rights, except through its *altum dominium*, and then only for a just cause and after having made equitable compensation.

The fallacy of the phrase, "there is nothing like absolute justice in transactions between individuals", has already been shown; and it is entirely out of place as the minor member of the thesis. Substantial justice, at least, is necessary in transactions between individuals; therefore when the laws fail to secure the degree of justice, they fail in their *raison d'être*; they fall short of their purpose and must be either entirely repudiated, as in the case of laws which are substantially immoral, or, where the defect is purely negative, be supplemented by the Decalogue.

And the whole syllogism, namely, "Everybody acknowledges the right of the State to pass laws for the regulation of rights and the transfer of rights, and as there is nothing like absolute justice in transactions between individuals, all things being relative in value and appreciation, we are to be guided by the laws of the country in these matters", is both faulty and bad. For even though absolute justice were possible in transactions between individuals, laws would still be necessary for the regulation of rights, and the transfer of rights; therefore the deduction is both unmeaning and unwarrantable.

The next statement of Fr. Stanislaus, namely, "It is unfortunate that laws are passed that are so soon after annulled by

the supreme court, as in this instance regarding the value of tax titles; but there is no reason to blame A for it and hold him responsible for the loss that the change of laws caused", shows that I have not exaggerated in the smallest degree, in my analysis of Fr. Stanislaus's conception of justice or his interpretation of law.

In this statement also, in his zeal for the law, he is most unjust to the State, for it is not to be supposed that a State which compelled the original owner to return to B the four years tax title rent paid by A, during his tenure of the farm, would allow A to hold with impunity the price of the farm which he received from B under exactly analogous circumstances.

And the last argument is also illogical and misleading, viz. "the very fact that B did not dare to go to court because of having no valid reason to hold A responsible for the loss of his money is sufficient proof that A was not bound in justice to refund the money." It is illogical because it assumes just what was required to be proved, namely, whether B had valid reasons on his side or not. And it is misleading, because it openly suggests that there can be no obligation in conscience to restitution except *post sententiam judicis*; which is evidently what the phrase, "we are to be guided by the laws of the country in these matters", is intended to convey, and therefore anyone who does not fight his cause in a court of law and secure a judgment, thereby forfeits all rights in justice.

THEOLOGUS.

PROPRIETY IN THE USE OF WORDS ONCE MORE.

To the Editor, THE ECCLESIASTICAL REVIEW.

There is another phase of this subject that I wish to deal with. The writer¹ of "Cell Life in Soulless Tissue" cites St. Paul's admonition to "hold the form of sound words"; and, he adds, "in case of translations, the sound sense". This is said apropos of the principle of the schoolmen "Formae educuntur de potentia materiae". I have held the form of sound words. His translation, or paraphrase, empties the

¹ REVIEW, Nov., p. 565.

apophism of its meaning. He begins by telling us that the attribute it assigns to matter is of a negative kind only. Whatever meaning you put upon "potentia" here, you cannot make it signify "impotence", or simple "possibility". Impotence is lack of potency, and possibility is mere non-repugnance to being. The word "potentia", in the formula of the schoolmen, means a great deal more than that. It is properly rendered "potency" or "potentiality", the former commonly in an active, the latter in a passive sense. It may be defined as the inherent capability of a thing to take on a new mode of existence.

Let me illustrate. A block of marble is in (passive) potency to become a statue. And it is proper to say that the sculptor educes the form of the statue from the potency of the marble, because it is latent there. On the other hand, water or air is not in potency to become a statue, and, in accordance with the laws of nature, a statue can never be educes thence. Again, hydrogen and oxygen are in potency to become water, and a given agency, say, a current of electricity, may educes from these gases the substantial form of water. But no other simple elements in nature have the inherent capability of becoming water; hence its chemical symbol is H_2O . Take one more instance. By rubbing two sticks together you produce fire, which is properly said to be elicited or educes from the potency of the wood. Wood is capable of taking fire.

What, then, of life? Can life be educes from the potency of matter? That depends on the agency, and on the kind of life. No agent, not even God Himself, can educes spiritual life, spirit, such as an angel or the soul of man, from matter; for such life is not within the potency of matter. Spirit excludes matter as absolutely as light excludes darkness. But organic life, vegetable and sentient life, life in plant and brute beast, may be educes from matter by the agency of the Creator. God did this once, in the first institution of things, and what He did once He could do now. I say "could", not that He does, or will, do it.

All life on earth, save the soul of man alone, was first educes from the potency of the elements by the Word of God. The soul of man He made out of nothing, i. e. without pre-existing material; the vital principles of animals and plants He drew

forth out of pre-existing material. I have called this operation, as distinguished from creation, "creative eduction from the potency of matter". The expression is correct, and in accordance with the use of the schools. The writer puts his own gloss on the scholastic formula, explaining it in this wise: "Forms presuppose in matter an appetency for, and a capacity to retain them, and are produced in, or induced into, matter *by an efficient agency* whenever these dispositions are at hand" (See REVIEW, Nov., p. 566). An authentic explanation is furnished by no less an authority than St. Thomas himself, in these words: "That which is made is not the form, but the composite, which is made out of matter, forasmuch as matter is in potency to the composite itself by virtue of its being in potency to the form. *For this reason it is not proper to say that the form is produced in the matter, but rather that it is educed from the potency of the matter.*"² The italics are mine.

The elements, both passive and active, of the world are spoken of by St. Augustine, and after him by St. Thomas, as "seminal causes". "In the first institution of things by the work of creation", the latter observes, "plants and animals did not exist in act, but only in potency, so that they might be produced from the elements by the power of the Word".³ The composite beings, viz., plants and animals, are said to be "produced", because it is these that are the term of the creative act ("creative" = "of or pertaining to creation", "the act by which the Creator Himself fashioned things out of matter"); it is these that exist. On the other hand, as we gather from the words of the saint himself, life in plant and animal is properly said to be "educed" from the potency of the elements, "forasmuch as matter is in potency to the composite itself by virtue of its being in potency to the form", in this case, the principle of life.

Natural reason itself would lead us to think that organic life was first educed from the potency of the elements because it is evermore maintained from the same source. That wonderful process of nutrition whereby the living organism takes

² De Pot., q. 3, a. 8.

³ Ib., q. 4, a. 2.

up into itself and assimilates food, what is it but a sucking-up of life from the potency of matter—not life without pre-existing life, but life renewed over and over again? As the conservation of a thing is the continued creation of it, so this perennial renewal of life may justly be regarded as the continued eduction of it from the seminal causes that are sown throughout the material universe.

One word in conclusion. There is no limit to the power of God, but there is a limit to the possibility of things. The writer declares that God could, by a miracle, turn a stone into an angel or a man. There is absolutely but one way in which an angel or the soul of man can begin to be, and that is by creation out of nothing—not by transmutation of any pre-existing thing.

✠ ALEXANDER MACDONALD,
Bishop of Victoria.

P. S. In the December number, at page 684, fourth line from foot, the word *not* should read *but*.

IS ST. COLUMBAN FORGOTTEN?

To the Editor, THE ECCLESIASTICAL REVIEW.

In Metlake's *Life of St. Columban*, at page 243, we read: "In his native land Columban's name, like that of all the other missionaries and pilgrims to the Continent, was for many centuries forgotten; it occurs neither in the secular annals nor in the catalogues of the saints." That this sweeping assertion is not altogether true, even as far as St. Columban is concerned, is evident from the following entry in the twelfth-century Irish Martyrology of Maelduire O'Gorman, under 21 November: "Columban nocaraimm", that is, Modern Irish, "Columbán a charaim", Columban whom I love. The gloss, "Abb robhui is in Ettail, An Abbot who was in Italy," and the date, 21 November, make it clear that the reference is to St. Columban of Luxeuil and Bobbio.

JOHN J. O'GORMAN.

Ottawa, Canada.

ANENT THE "MEXICAN PROPHECY" OF 1860.

In the October number of the REVIEW a reader commented on an editorial of *Extension Magazine* entitled "Prophecies that are coming true" and asked for authentic information as to the date, place, and persons quoted in the editorial. The following is the answer of the editor of *Extension Magazine*:

To the Editor, THE ECCLESIASTICAL REVIEW.

The editor of *Extension Magazine* was not in the United States when a letter from "Inquirer", asking for information concerning a certain Mexican "prophecy", was printed in the ECCLESIASTICAL REVIEW. He now authorizes me to forward you what information we possess at this office. We have here a copy of the alleged prophecy printed by Jose L. Vallejo, Av. Isabella Catolica, 20, Mexico City, containing also the following information:

The "prophecy" was made in October 1860, in the state of Mexico. It was printed in a book called, "Compilacion de datos historicos, sobre algunas advocaciones con que es venerada la Santisima Virgen Maria en la Iglesia Mexicana". The author is Vicente de P. Andrade, Canon of the Basilica of Santa Maria de Guadalupe. The city of publication was Mexico. Further information as to date is contained in the following: "Talleres tipograficos de El Tiempo, primero de Mesones num. 18.—1904—Apendice—Pag. 152." In addition to this, the "prophecy" was published in *El Tiempo* in the 21st vol., No. 7,074, which corresponds to Sunday, the 15th of May, 1904, 1st page, 1st column. It goes without saying that it is unlikely that a file of *El Tiempo* could be found outside of Mexico, as communications with Mexico are rather difficult at present. Neither is it possible to secure a copy of Canon Andrade's book.

All of the above information could have been had by "Inquirer" through addressing a letter directly to *Extension*; but, of course, in that case he would have been obliged to give his name. Those who have read the editorial in *Extension*, already know that the writer certainly did not leave the impression upon readers that he was upholding "fake prophecies". On the contrary, he said: "We pass no judgment, we make no act of faith in revelations and prophecies that have not the sanction of the Church." The editorial merely called attention to the fact that the alleged prophecy was printed long before the European war, long before the present trouble in Mexico, and long before there was any thought of a Pope named "Benedict XV". The word "facts" very plainly referred to the events of the day, which, on the face of them, seemed to be a fulfillment of the so-called "prophecies". The editorial writer was con-

vinced on the testimony of some of the Mexican Bishops themselves that Canon Andrade's book of 1914 had really printed the old tradition of 1860.

Faithfully yours,

S. A. BALDUS, *Mgr. Ed.*

PEOULIAR PREJUDICE OF ANTI-PROHIBITION.

To the Editor of THE ECCLESIASTICAL REVIEW.

The undersigned begs leave to invoke the calm, unprejudiced verdict of the priests of the country regarding the vexatious problem of resisting the bold and defiant power of the liquor traffic. The Rev. Lucian Johnston in the October number of the REVIEW, and the Rev. Father McMillan in the November number, do not, I trust, voice the sentiments of the devoted priests of this country on the liquor problem. Both seem to have become panic-stricken over the dangers of Prohibition. Neither of them takes the trouble to define for your readers just what we are to understand by Prohibition. The writer has had some experience during the past forty years in trying to minimize the evils of the liquor business. He has met many fanatics on all sides of the vexatious problem. The most unreasonable fanatics, however, that he has encountered anywhere are prejudiced champions of anti-Prohibition. Throughout the country, generally speaking, the County Option movement, or the Local Option movement, aims simply to rid the community of the liquor saloon. I have never met with any notable number of anti-saloon champions who entertained any thought, whatsoever, of dictating to the individual or to communities of individuals, what they should be required, by legal enactment, to eat or drink. Yet, directly in the face of repeated declarations that the advocates of County Option desire simply to relieve the community of the expensive and demoralizing burden of the saloon, the cry will be raised about "personal liberty", and the stomach of Timothy will be exhibited to the frightened gaze of the heresy-hunters, whose stomachs do not need "booze".

I wonder if these alarmists ever stop to consider how much comfort and encouragement their unfair assertions give to the enemies of sobriety, to the enemies of Christian morality and

common decency. We all understand, of course, that these extreme conservatives do not, for one moment, wish to encourage drunkenness or intemperance. For that matter, the keeper of the lowest dive in any of our cities will insist that he believes in temperance, but he too will quote the first miracle to justify the nefarious business in which he is engaged. There are no extracts from Holy Scripture quoted so frequently in the saloons of the land as these two, the one about the stomach of Timothy and the good wine at the marriage feast. Of course, every sane man knows very well that neither of these has anything to do with the problem of curbing the devastating curse of the saloon.

I confess my inability to understand what connexion the discussions or the deliberations of the Presbyterian Assembly have with the County Option problem. What bearing can the attitude of the Rev. Nathaniel Hewitt toward the use of wine have on the saloon problem in our cities to-day? He conducted a splendid campaign against the evils of excessive drinking in New England, in his day. The saloon problem to-day was unknown to temperance workers of New England in the days of the Rev. Nathaniel Hewitt. I hope that all honest men will be candid with the public. Prohibition may mean different things in different people. To antagonize the liquor power, which is one of the greatest dangers in our political life to-day, does not mean that we condemn the moderate use of wine, or of more ardent intoxicants. To favor County Option cannot be construed by any fair-minded man into an attempt to teach the heresy that intoxicating liquor is a *malum in se*. All Catholics are on safe lines when they follow the decrees and the conservative exhortations of the Baltimore Councils. They do not need any suggestions from any Presbyterian Assembly. We should not permit our own people and the general public to forget that the authorized public judgment of the Church in this country brands the business of selling intoxicating liquor as a "dangerous business". We are in far more danger of making serious mistakes in favor of the liquor business than we are in casting our influence against this "unbecoming way of making a living". Heresy-hunters can find much more work to do among the friends of the liquor traffic than they can find among its enemies. The saloon is the

fruitful source of sin and misery. It is the occasion of sin for all. It is the direct cause of more sin, vice, and irreligion among the people than all other evil causes combined. The saddest victims of its pitiless power are women and children who never cross its slimy threshold. It is not true that "if you let the saloon alone it will let you alone". If we only heed the wise warnings of our spiritual guides, and profit by the lessons of experience in dealing with the weaknesses of our people, we will cast our influence against the saloon. There is more heresy among the frequenters of the saloons of the land than can be detected even among the women of the W. C. T. U.

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KYRIE ELEISON—WHAT DOES IT MEAN?

Are there any prayers for the living, in the *Absolutio post Missam* for the dead?

"No," said Father Smith; "all the prayers from the 'Non intres' to the last Amen are for the dead."

"I disagree with you," interposed Father Jones; "before both sprinklings with holy water we say *Kyrie eleison*, 'Lord, have mercy on us,' a prayer for ourselves."

"Don't you think it strange," asked Father Smith, "that at the solemn moment when we are about to leave the sanctuary and approach the dead body which was the living temple of the Holy Ghost, and sprinkle it with holy water and incense it, that we should forget it and the soul that dwelt in it, and say a prayer for ourselves instead?"

"It is strange," Father Jones admitted.

"How do you translate *Kyrie*?" asked Father Smith.

"Lord."

"Right; and how do you translate *eleison*?"

"Have mercy."

"Right again," said Father Smith; "but you are mistaken in thinking that 'on us' must always be supplied after it. I can say *Kyrie eleison* for myself, which means 'Lord have mercy on me'. Whenever I say the triple invocation for

mercy over a dead body I am thinking of the dead man, and I translate it in my mind: 'Lord, have mercy on him'. 'Christ, have mercy on him'. 'Lord, have mercy on him'."

"Well," added Father Thomas, "I disagree with both of you; whenever I say *Kyrie eleison* at a funeral, I ask mercy for myself, for all present, and for the dead man also. It is a prayer for both the living and the dead." J. F. S.

THE RELIGIOUS HABIT AS SOAPULAR.

Qu. Can the place of the scapular be supplied by the habit of any religious order or congregation, so that the wearing of the habit entitles the wearer to the indulgences of the scapular for which it is a substitute? If yes, kindly state which scapulars and which orders or congregations.

Resp. The S. Congregation of Indulgences explained in a decree dated 18 August, 1868, that "the small scapulars which the faithful are wont to wear are identical in origin and institution with the scapulars which form part of the habit of the various religious orders, reduced in size for the greater convenience of the wearers". Going back further still, historians inform us that the monks in ancient times adopted the scapular on account of its convenience during the performance of manual labor, and especially while carrying heavy weights on their shoulders. In the course of time the scapular was made a portion of the regular habit. The oldest of the scapulars now generally worn, actually conform, and must *de jure* conform, in material, in color, and (substantially) in shape, to the larger scapular worn by the religious of certain orders and congregations. For instance, the scapulars of the Blessed Trinity, of Our Lady of Mount Carmel, of the Seven Dolors, of Our Lady of Mercy. The reception of these scapulars by the faithful has the effect not only of enabling the faithful to gain certain indulgences but also of entitling them to membership in a confraternity which is under the general guidance or directorship of the superior general of the respective order or religious congregation. There are other scapulars, which have only one of these effects, and some which have neither, but are worn only as a matter of devotion.

It seems clear that, when the smaller scapular is simply a reduced form of the scapular worn by a religious order or congregation, the latter has attached to it, at least, all the spiritual advantages attached to the former. Whether a laic may be invested with the unabridged scapular is another matter entirely. As to the last part of the question, namely, which scapulars are substitutes for the larger scapular worn by religious, we find it difficult to give a complete enumeration. The superiors of the respective orders or congregations are, no doubt, in possession of information which may be desired in the case of any particular scapular.

A DOUBT REGARDING THE CONFESSIONS OF NUNS.

Qu. A priest who is fully approved to hear the confessions of women visits a convent for the purpose of preaching a sermon. He is not, however, the ordinary or the extraordinary confessor of the convent. May he, while there, hear the confessions of the nuns?

Resp. It is certain that a nun may make her confession in any church to any priest who has faculties to hear the confessions of women. With regard to the exercise of this faculty, however, the rules laid down in the decree of the S. Congregation of Religious, 3 February, 1914, must be adhered to. According to this decree, Sisters can enjoy the privilege granted by it only when, for any reason whatsoever, they are actually outside the convent. Within the limits of the convent they enjoy no exemption from the ordinary laws regarding the confessions of nuns, and consequently they must make their confessions to one of the confessors, ordinary or extraordinary, who have faculties from the bishop for the confessions of nuns (Articles 4, 5, etc., of the decree).

A difficulty may, indeed, be raised in regard to the chapel of the convent. If it is a semi-public oratory, may the Sisters confess there to any approved priest, as provided in the decree in the case of a church outside the convent? The decree does not explicitly exclude semi-public oratories; at the same time, it does not include them. From the wording of the decree it is safe to infer that the only semi-public oratories in which Sisters may confess to any approved priest are those which are outside the limits of the convent.

HOLY COMMUNION BEFORE MASS.

Qu. Is it permitted to distribute Holy Communion before Mass merely that the communicants may have more time for thanksgiving, or is some greater reason necessary? When Holy Communion is distributed before Mass, should the blessing be given if the Mass is to be said in black?

Resp. It is in accordance with the spirit of the liturgy and in conformity with the primitive practice of the Church that Holy Communion be distributed to the faithful after the Communion of the celebrant and the ministers of the Mass. However, the S. Congregation of Rites has answered in the negative the question whether it is forbidden to distribute Holy Communion immediately before or after Mass, when there is a good reason, *justa de causa* (Decree N. 3852, ad 3^{um}). Recent and contemporary practice has interpreted as a "good reason" the convenience of the faithful in matters temporal or spiritual, and no fault can, we think, be found with the practice, so long as there is no danger of departing from the spirit of the liturgy. It would seem that the reason mentioned in the query is a "good" reason. Nevertheless, when Holy Communion is distributed immediately after or (*data rationali causa*) immediately before a Requiem Mass, the blessing should be omitted (Decr. N. 3177).

CONFRATERNITY OF THE DIVINE INFANT OF PRAGUE— ADDITIONAL INFORMATION.

An Irish Carmelite Father writes:

I am glad to see your further remarks regarding the Divine Infant of Prague in the November REVIEW. I am afraid, however, that what appeared in the October number may have placed the devotion in an unfavorable light in the minds of some, and therefore I hope you will think it right to place before your readers some of the following particulars. The devotion to His Divine Son must be pleasing to God and beneficial to souls, and in our day it is, as the REVIEW says, indeed timely. The word "Prague" has been attached to the devotion because, I think, it has been through the medium of the Prague statute that the devotion has become so widely spread.

The Confraternity of the Holy Infant of Prague—the same Confraternity that the Apostolic Letter of Pius X gives the General of the Discalced Carmelites power to establish—was erected in Loughrea in 1891, with the sanction of the Ordinary, and affiliated to the

Confraternity of Beaune (France). In the following year a booklet on the devotion was published in Ireland which bears the Imprimatur of Dr. Duggan, Bishop of Clonfert. Therein we are told the history of the devotion and of the statue of Prague.

A venerable Carmelite nun of the seventeenth century, Sister Margaret of the Blessed Sacrament, of Beaune, is looked upon as being the apostle of the formal devotion to the Divine Infant. There is a statue at Beaune also, quite different in form and appearance from that of Prague. It was the Bishop of Autun who established the Confraternity of the Holy Child. This Confraternity was approved in January 1661 by Alexander VII. After the Revolution, the Bishop of Dijon reestablished the Confraternity as it was in the old Carmelite convent, by an order dated 26 December, 1821. Finally, in December 1855, Pius X erected it into an Archconfraternity, with power to affiliate and communicate its privileges.

It would be too long to enumerate here the indulgences attached to the devotion. Many plenary and partial indulgences were granted by Alexander VII and Pius IX. The indulgence attached to the recitation of the Beads of the Divine Child was conferred by Leo XIII, on the express condition that before each Pater and Ave the following words should be recited, "And the Word was made Flesh and dwelt amongst us".

Various practices are recommended to the members of the Confraternity; but the chief condition for gaining the indulgences and advantages of membership is to have one's name inscribed in the Registry of the Confraternity.

I pray you, dear Father, for the honor of the Divine Child and the good of souls, to give a further favorable notice of the matter in the REVIEW.

X.

CATHOLICITY OR CATHOLICISM.

Qu. A few weeks ago a writer in *Our Sunday Visitor* complained that the word "Catholicism" was taking the place of "Catholicity", and I note with regret that "Catholicism" is frequently used by Catholic writers. In my opinion, this ought to cease. Why put God's Church on a par with the multitude of 'isms that are rampant throughout the country? It is a lowering of the Church. She alone has withstood all the 'isms of the past, and will be here when they have all gone their way. If it is at all possible, make an attempt through the REVIEW to replace the use of "Catholicism" by that of "Catholicity", which is by far the nobler word.

Resp. We confess to a full share in our correspondent's disdain for the multitude of 'isms, which, as he says, are rampant throughout the country, and would gladly contribute to

any feasible project for separating even in terminology the permanent truth from the mass of fluctuating errors. But language, unfortunately, is made and controlled, not by the philosophers and theologians, but by the crowd of untrained thinkers. Even dictionaries may not legislate regarding the meanings of words; they can only register what they call good usage. Thus, in the present matter, a dictionary which has very high authority in this country gives us:

Catholicism, (*Cap.*): 2. Faith, practice or system of a Catholic church, specif. of the Roman Catholic Church; *Catholicity*. 3. (*Cap.*) A peculiarity or characteristic of a good Catholic.

Catholicity. 2. Catholicism; specif. (*Cap.*) the character of belonging to, or being in conformity with, a Catholic church, esp. the Roman Catholic Church; the faith or doctrine of a Catholic Church; Catholicism.

If these definitions represent, as we believe they do, the usage of the best writers and speakers, there is not much room for choice between "Catholicism" and "Catholicity". The latter term, however, is fixed in its meaning, and should invariably be used when one is referring to the "Notes of the Church".

HANDLING SACRED VESSELS.

Qu. I have at hand the opinions of two different authors as to whether we may allow religious, nuns or brothers who are not yet clerics, to touch the sacred vessels, chalices, etc. One answers *affirmative*, the other, *negative*; and both give as their reason a decree of the S. Congregation of Rites, 1 February, 1907, ad XV. Will you kindly quote the words of the decree in the next number of the REVIEW?

Resp. The question of religious handling the sacred vessels is treated in the REVIEW (July, p. 97, and August, p. 238). Sacred vessels which actually contain the Blessed Sacrament may not, apart from a case of necessity (generally, the danger of desecration), be handled except by a priest or a deacon. Sacred vessels which do not contain the Blessed Sacrament, as well as used purificators, corporals, etc., may be handled by clerics in minor orders, and even by laymen, when permission is duly granted. In the discussion just referred to (REVIEW, July, 1914, p. 97) it was stated that similar permission may be, and actually is, granted to religious

women. The decree to which our correspondent refers is entirely irrelevant. Dubium n. XV asks, "whether any other than the celebrant, for example a priest who is sacristan, may place the host on the paten in preparation for the Mass." The answer to this is, "Affirmative, dummodo qui id peragit prima saltem tonsura sit initiatus, juxta Decretum n. 4194, I, 23 Novembris, 1906, vel alias privilegium Apostolicum obtinuerit vasa sacra tangendi". Decree n. 4194 simply answers in the affirmative the question whether clerics who have received tonsure may without a special indult touch the sacred vessels.

OBLIGATION ARISING FROM ENGAGEMENT.

Qu. A (male, Catholic) pledged himself verbally to marry B (female, non-Catholic) after the new marriage law went into effect. A gets into financial difficulties, and, through an intermediary, secures a release (verbal) from B, who agrees however to wait one year for A. They have had no communication during that period, which has almost expired. B has agreed to give A a definite answer at the end of the year, but says nothing as to her course of action should she not hear from A at the expiration of that term. A now feels that the difference of religion would make the marriage unwise. Is he bound *in foro conscientiae* to renew his offer to B?

Resp. There is here of course no question of betrothal in the canonical sense, since there is no written promise. It appears that the suggestion to wait till the end of one year came from B. She may not, therefore, have released A absolutely, and it would seem consequently that he is obliged at the end of a year to ask for a release. The wording of the case is not clear. If B released A from his promise, and then intimated that at the end of a year she would like to hear from him again, he is released, and is not bound to renew his proposal. If she communicates with him at the end of the year, he is of course obliged to send her a definite answer.

THE ECCLESIASTICAL REVIEW YEAR BOOK.

In THE ECCLESIASTICAL REVIEW YEAR BOOK for 1916, copy of which was sent last month to every subscriber, there are two misprints. It should be noted that on 16 January private Votive Mass is *not* allowed; and on 21 January Low Mass of Requiem is *not* allowed.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

CHRISTOLOGICAL THEORIES. II.

Conservative Jewish Christology. We have thus far given the Christology of the Talmud and of medieval Jewish writers,¹ and have dwelt somewhat at length upon the ideas of Liberal Judaism toward the Christ.² Among conservative Jews, we singled out Michael Friedländer, Principal of Jews' College, London, as representative of a type of the Jewish attitude toward Jesus. He condemns Liberal Judaism and hopes for a personal Messias.³

1. *Michael Friedländer.* In *The Jewish Religion*⁴ little reference is made by Michael Friedländer to Christologies. The book is of use to priests chiefly for its orthodox Judaism and brief summary of the Jewish creed and customs.

a. *Jewish Creed.* The first part of the work, *Our Creed* (pp. 5-232), culls from the authoritative rabbinic scholars the Jewish articles of faith. There are "Thirteen Principles of Faith" that sum up the creed of the orthodox Jew. These principles are the Existence of the Deity, His unity, spirituality, eternity, unicity, etc. Creation *ex nihilo* (p. 34), the possibility of miracles (p. 33), and other such fundamental truths of supernatural religion are upheld.

The twelfth of these principles of the Jewish creed is the Messianic: "I firmly believe in the coming of the Messiah; and although he may tarry, I daily hope for his coming". The burden of Moses,⁵ of Isaías, and of the other great Messianic prophets of Israel is interpreted in a strictly prophetic and Messianic sense. Although we cannot admit this sense in regard to a Messias still to come, it is refreshing to find a Jewish writer of to-day who believes at all in the supernatural and in prophecy. The texts that Friedländer cites are unfortu-

¹ ECCL. REVIEW, November, 1915, pp. 598 ff.

² ECCL. REVIEW, December, 1915, pp. 708 ff.

³ ECCL. REVIEW, Dec. 1915, pp. 710 ff.

⁴ 3d. ed. (Buegileisen: New York, 1915—5675).

⁵ Deut. 30: 1-3.

nately the very vaguest in Messianic meaning.⁶ Those that the Synoptists pick out as fulfilled in Jesus, are rather summarily set aside or entirely omitted. Thus are they treated in bulk:

Christians quoted passages from Isaiah which had no reference whatever to Messiah in evidence of the Messianity of Jesus. Children born in the days of Isaiah (7:14; 8:18), whose names had reference to good or evil events of the time, were wrongly interpreted as referring to the birth of Jesus; the sufferings and final relief of the servant of the Lord, that is, Israel (chaps. 52 and 53), were applied to Jesus; the Psalmist who sings of victories which God will grant to David (Ps. 100) is made to declare the divinity of Jesus.⁷

In regard to Malachy, we have another instance of this one-sided method of interpretation. In place of taking up the clear and concrete prophecies that Christians have ever made use of as prophetic references to the eucharistic sacrifice, Friedländer gives as the message of Malachy one of the vague forms of his Messianic burden:

And the sacrifice of Juda and of Jerusalem shall please the Lord, as in the days of old, and in the ancient years. (Mal. 3:4).

The interpretation is set forth that the Temple is to be as of old; the Temple service is to be restored; the priests will return to their tasks, the levites to their cantilation of psalms.⁸

Here, as elsewhere, Friedländer omits to mention the classic texts of the prophet he cites. The burden of Malachy cannot be scientifically interpreted by a single and very indefinite prophecy. It were only fair and square to face the concrete and definite allusion to the eucharistic sacrifice that all Catholic theologians have for centuries insisted upon:

Who is there among you that will shut the doors, and will kindle the fire on my altar gratis? I have no pleasure in you, saith the Lord of hosts; and I will not receive a gift of your hand. For from the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered

⁶ *The Jewish Religion*, p. 155 ff.

⁷ *Ibid.*, p. 225.

⁸ *Ibid.*, p. 162.

to my name a clean oblation; for my name is great among the Gentiles, saith the Lord of hosts. (Mal. 1: 10-11.)

In this classic passage, there is no sign of the rebuilding of the Temple on Sion or of the restoration thereon of the Yahwistic cult "as in days of old". Quite the contrary, the new liturgical service is to be among Gentiles, and everywhere. It would be interesting to know what conservative Judaism thinks of this universal worship foretold by Malachy.

b. *Jewish Duties*. The second part of *The Jewish Religion*, is entitled "Our Duties" (pp. 233-336). The duties toward God and man are given in an orderly form. Very interesting notes then follow. The wearing of fringes, *sisith*, upon the scarf, *talith*, during prayer, as an outward reminder of God's presence, is still insisted upon; so, too, the *tefillin* or phylacteries. These latter are strips of parchment inscribed with passages of Scripture and enclosed in a case; during morning prayer the case is bound with thongs "for a sign" upon the left arm; and "for a frontlet" upon the forehead.⁹

Here are the details of the process by which food is rendered fit, *kasher*. It is prohibited to eat the blood of beasts and birds.¹⁰ Hence this blood is removed by draining and by soaking the meat in water for half an hour. Then the meat is kept covered with salt for an hour and given a final rinsing.¹¹ It is then fit to eat, *kasher*—pronounced *kosher* by the German Jew.

2. *Gerald Friedländer*. Conservative in his Judaism, Gerald Friedländer is just as opposed to the Messianic claims of Jesus as is Michael and more modern in his mode of opposition.

a. *Conservative in Judaism*. The conservative Judaism of Gerald Friedländer, Minister of the Western Synagogue, London, is seen chiefly in his *Rabbinic Philosophy and Ethics*,¹² an attempt to illustrate Jewish philosophical and ethical notions by a judicious selection from the Haggadic legends and parables of Judaism. The Haggadoth stories

⁹ Deut. 6: 8, 11: 18; Exod. 13: 9, 16.

¹⁰ Lev. 17: 12, 14.

¹¹ *The Jewish Religion*, pp. 459, 463.

¹² P. Vallentine and Sons: London, 1912.

(from the root meaning "to narrate") are to be distinguished from the Halakhoth. A Halaḥhah (from *halakh*, "to walk") is a custom, law or decree, not contained in Scripture but handed down by tradition, according to which the Jew should walk in the way of the Torah or Law of Moses. These Halakhoth were codified by Yehudah ha-Nasi about A. D. 220; they make up the Mishna. The Haggadah is any one of the stories, legends, homilies and other non-legal portions of rabbinical literature. It takes in ideas about astronomy, astrology, medicine, magic, philosophy, etc., together with a deal of folklore. These Haggadoth are of much greater human interest than are the Halakhoth; and yet the Halakhic portion is by far the greater and more important in the Talmud. That is why the Haggadic is rather neglected. And this neglect occasions Friedländer's studies. For, as he says, Haggadah includes much more than

Astrology, medicine and magic, theosophy and mysticism, and similar subjects, falling mostly under the heading of folklore. . . . It comprises the belief and hope of Israel, the description of the Kingdom of God, of the Messianic age, and of the life to come.¹³

The source of Haggadah, according to Friedländer, is any document that gives testimony of the traditional and non-legal beliefs and hopes of Israel; in this wise, not merely the Talmud and Midrash but the Targumim, Josephus, Philo, the Apocrypha and even the New Testament become sources of Haggadah.

b. *Opposition to Christianity.* Gerald Friedländer is more modern in his mode of opposition to the Messianic claims of Jesus than is Michael. The latter ignores the Old Testament prophecies that we hold were fulfilled in the Christ; the former faces them, not very happily nor always fairly and yet after some fashion. We shall illustrate this fashion.

According to the Haggadic tradition, the ass which Abraham saddled, when about to start for the sacrifice of his son Isaac,¹⁴ was "the offspring of that ass which was created during the twilight (preceding the first Sabbath)".¹⁵ This very

¹³ Op cit., p. vi.

¹⁴ Gen. 22:3.

¹⁵ *Rabbinic Philosophy*, p. 70.

same ass was ridden by Moses; for "Moses took his wife and his sons, and set them upon *the* ass, and he returned to the land of Egypt".¹⁶ And the same identical ass will be ridden "by the Son of David (the Messiah)". For it is written:

Rejoice, O daughter of Sion;
 Shout, O daughter of Jerusalem.
 Behold thy King cometh unto thee;
 He is just and hath salvation;
 Lowly and riding upon an ass,—
 Even upon a colt, the foal of an ass.

(Mal. 9:9.)

The rabbi, after citing Zacharias's prophecy as Messianic, gives the following footnote, which is illustrative of the unfairness with which he approaches Christianity:

In the Gospels the Founder of Christianity is represented as fulfilling this prophecy of the Messianic age. Strange to relate, he is said to have ridden *at one and the same time upon an ass and a colt*.¹⁷

Now just where is the Founder of Christianity "said to have ridden *at one and the same time upon an ass and a colt*"? That would, indeed, be *strange to relate*, especially strange in view of the rabbinical Haggadah that the ass in question was to have been the very same as Abraham saddled and Moses rode. But *strange to relate*, no such ridiculous picture is presented "in the Gospels" as Friedländer fancies. The Gospels are not depositories of outlandish Haggadic legends such as abound in the Talmud and Midrash. Mark (11:7-10), Luke (19:35-44) and John (12:12-19) speak only of the colt upon which Jesus rode. In fairness, Friedländer should have referred to these three evangelists; he should not have attributed to "the Gospels" a fact that *seemed to be contained* in only one of the Synoptists. He should not have juggled with the text. In the verse of Matthew that Friedländer refers to, Jesus is not "said to have ridden *at one and the same time upon an ass and a colt*". Matthew narrates:

And they brought the ass and the colt, and laid their garments upon them and made him sit upon them. (Mt. 21:7.)

¹⁶ Ex. 4:20.

¹⁷ *Rabbinic Philosophy*, p. 70.

The words *upon them*, ἐπ' αὐτῶν, do not refer to the ass and the colt but to the garments set upon the colt. Jesus is said to have sat *upon these garments* and not *at one and the same time upon an ass and a colt*.

c. *Misled by Modern Christologies*. Gerald Friedländer is not only more modern than Michael in his way of facing our Messianic texts and that unfairly; he is unfortunately saturated and made noxious by modern Christian Christologies. The influence of the many Christ-theories of so-called Christian professors of Scripture has resulted in the Liberal Judaism of Montefiore, who echoes each and every utterance of Loisy and clings merely to a vague sort of Theism or Unitarianism;¹⁸ the nondescript Judaism of Reinach, who goes the length of making all religion to be a mere summary of *taboos*;¹⁹ and the Conservative Judaism of Gerald Friedländer, who clings to the supernatural elements of Mosaic Yahwistic cult and at the same time would deny to Christianity anything more than an Hellenistic origin. His theory of Christianity is that Hellenism and not Judaism "is to be held responsible for the origin and development of Christological terms and ideas".²⁰

This theory is not new but commonplace among Christian theorists in the realm of un-Christian and purely natural Christology. The arguments used to prop up the idea of an Hellenistic origin of Christianity are the old props that have often been felled. Friedländer thinks that there was nothing of historical fact upon which Paul built up the Messianic theology of his letters:

It was just this lack of historical fact that enabled the Church to develop her ideal Christ without fearing the criticism of history. . . . In proportion as the picture of the historical Jesus lacked reality, so much the more did Paul press forward his Messiah theology. In other words, the want of historical fact was compensated for by the abundance of metaphysics. Paul's theology *thrust aside the figure of the human or historical Jesus* in order to dwell on the Heavenly Christ.²¹

¹⁸ Cf. ECCL. REVIEW, Nov. 1915, pp. 605 ff.; Dec. 1915, pp. 708 ff.

¹⁹ Cf. ECCL. REVIEW, Dec. 1915, pp. 711 ff.

²⁰ *Hellenism and Christianity* (Valentine & Sons: London, 1913), p. x.

²¹ *Hellenism and Christianity*, p. 84.

No proof is given. We must accept the *ipse dixit* of Friedländer, unless we read a little of St. Paul himself in regard to the Jesus he is supposed to have set aside. He writes to the Galatians: "O senseless Galatians, who hath bewitched you that ye should not obey the truth, before whose eyes Jesus Christ hath been set forth—crucified among you."²² Is that thrusting aside the human Jesus? Well, perhaps Paul does "*thrust aside the figure of the human or historical Jesus*", when he says: "We preach Christ crucified, unto the Jews a stumbling-block and unto the Gentiles foolishness".²³ Would He not have been less of a stumbling-block to Judaism, if Paul had *thrust* aside that crucified Jesus and preached only the Heavenly Christ? Yes, but he had a Heavenly Christ who was also the crucified Jesus. And Paul would not separate the two, even to please Rabbi Friedländer. He would say to-day to the Jew of this rabbi's sort, as he said to the Judæo-Hellenistic community of Corinth: "I judged myself not to know anything among you, but Jesus Christ and him crucified."²⁴ Would that be throwing aside the human Christ?

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²² Gal. 3:1.

²³ 1 Cor. 1:23.

²⁴ 1 Cor. 2:2.

Criticisms and Notes.

A MANUAL OF APOLOGETICS. By the Rev. F. J. Koch. Translated, from the revised German edition, by A. M. Buchanan, M.A. (London). Revised and edited by the Rev. Charles Bruehl, D.D., Professor at St. Charles Seminary, Overbrook, Pa. Joseph F. Wagner, New York. 1915. Pp. viii-22.

DIEU: SON EXISTENCE ET SA NATURE. Solution Thomiste des Antinomies Agnostiques. Par P. Fr. R. Garrigou-Lagrange, O.P., Professeur de Théologie au Collège Angélique, Rome. Gabriel Beauchesne, Paris. 1915. Pp. 910.

The story is often told, with varying embellishments, that the Seraphic Saint of Assisi, when passing one day the hall of theology in his convent, and inquiring about the subject of discussion going on at the moment, was told that the professor was lecturing on the proofs for the existence of God. "Is it possible that time is being spent in arguing so evident a truth? Have they nothing more important to do?" asked the astonished Saint, whose consciousness of the Divine Existence was well-nigh perpetual and in a certain sense intuitive. Perhaps, had St. Francis lived in the twentieth instead of the thirteenth century, he would not have deemed it vain to re-state, re-analyze and re-confirm the grounds whereon the human intellect bases its certitude of the existence of the Infinite Creator and ultimate end of the world and of man. It may well be that the arguments formulated by the manuals of theodicy do not beget conviction in the mind of an atheist or an agnostic. Nevertheless the failure, if such it be, is not due to any inherent flaw in the arguments themselves, but either to the manner in which they are presented by the champions of them or in the intellectual and moral state of the reader or hearer. *Quidquid recipitur recipitur secundum modum recipientis.*

"Never has the necessity of an intellectual defence of Catholic principles been more imperative and general than in our days, when every department of human knowledge is made to yield weapons for a concerted and systematic attack on the very foundations of supernatural belief." What Dr. Bruehl here observes as regards "Catholic principles" and "supernatural belief" may be extended to the very foundations of all, even purely rational, convictions and to well-nigh every intellectual or supersensible cognition. And hence, as the same editor of the *Manual* before us goes on to remark, "none but an enlightened faith will be proof against the crafty and villainous on-

slaught of modern infidelity, which is magnificently equipped for its work of destruction. Ignorance of fundamental principles is the treacherous rock on which faith has frequently been wrecked." Hence the vital importance of works such as are here introduced.

Fr. Koch's *Manual of Apologetics* is a systematic, though on the whole sufficiently popular, defence of the foundations of faith. Fr. Lagrange's work on theism is an elaborate and a profound study of the existence and nature of God. The two works are mutually supplementary. The volume in English covers the main groundwork of faith—God, His Existence and Nature, His Work, His Word, or Revelation to Man, His Incarnation, His Kingdom, the Church. The volume in French is confined to the existence and nature of God alone. In the former volume the theistic arguments are briefly though clearly stated and developed with relative adequacy. Beyond this, the old but ever new aspects of God's works are discussed. The origin and nature of man, the antiquity of the race, the fall, original sin—the mere mention of these titles, omitting others no less important, suffices to show what burning issues are here reviewed. Next come revelation, the *motiva credibilitatis*, the Bible, and kindred topics. The Divinity of Christ is thoroughly proved, and lastly the origin, constitution, and the mission of the Church and other questions pertinent to these are expounded. Old themes they all are, but they need ever renewed treatment in order to adjust them to new ways of thinking and to oppose new forms of error. Fortunately the book has found a capable translator who knows how to write English that is *not* "made in Germany". Moreover the publisher and printer have done their part by typographical devices to facilitate *study* of the Manual. We emphasize the word *study*, for the book in its matter and form is primarily adapted for the class-hall. It might with great advantage be employed in seminaries, certainly in preparatory seminaries; for it is really a digest of fundamental theology and could therefore be used as an introduction to the latter branch, which is usually studied through a Latin medium. The book should likewise find a place in our colleges and in the upper classes of our high schools. The complaint is often heard that many of our youths are inadequately prepared to meet the insidious attacks of modern infidelity. When they hear or read objections against their faith, they know not what or how to reply. Thus they sometimes lose, if they do not deny, their faith. With the present Manual and the aid of a competent teacher such danger would be made at least more remote.

In addition, however, to this didactic adaptation, the book will do excellent service by enabling Catholic men and women to give answers to the questions concerning the basis of their faith that are

put to them by their non-Catholic associates, while the latter class of inquirers will be greatly benefitted by having the Manual placed in their own hands.

Passing now from the more elementary exposition in English of the *præambula fidei* to the elaborate work in French, we come to a treatise, as profound as it is learned, on the existence and nature of God. Students of this subject may already be familiar with a smaller volume by the same author which appeared some six years ago, under the title *Le Sens commun, et la Philosophie de l'être*, and which was reviewed at the time in these pages. The central thesis of that book was that "common sense", plain, everyday natural reason, is subjectively the organ and objectively the substance of what Fr. Lagrange calls "a rudimentary philosophy of being", as distinguished from a philosophy of phenomena or of transition (*devenir, fieri*). The intellect spontaneously intuits being, reality; hence, as he says, "the formal, primary, and adequate object of common sense is being and the primary principles implied therein". In the present volume this "philosophy of common sense" is elaborated in its relation to theodicy; that is, the primary principles are shown to grow first into the classical proofs for God's existence, and secondly into a reasoned exposition of God's nature and attributes. The principle of identity or of consistency (non-contradiction) is proved to be the remote ground, while the principles of sufficient reason and of causality are the proximate ground of the theistic arguments. These principles, it is seen, are not merely formal laws of thought: they are ontological, objective grounds of reality. They have, moreover, a transcendent value; are applicable to Being underived and infinite as well as being created and limited. Of course the concept of being can be applied only analogically to the Infinite, since in itself it is subjectively only a finite form, while objectively it prescinds alike from the infinite and the finite. It is by keeping constantly in view this analogical character of the concept and principles of being that the antinomies of reason which Kant and the agnostics allege against theists, can be satisfactorily solved. The substance therefore of the volume before us consists of an ever progressive unfolding of these principles in their analogical application. Students consequently of metaphysics and theology will find here a veritable "feast of reason"; and likewise, provided their own inner life be correspondingly adapted, "a [non-Epicurean] flow of soul". Fr. Lagrange adheres closely to St. Thomas and "moderate realism" over against Scotus, and "extreme realism". He has not, however, imitated the Angelic Doctor by writing a book *secundum quod congruit eruditionem incipientium*; nor has he had in mind *hujus doctrinae novi-*

tios, and so he provides not "milk for babes", but "meat for strong men". Whoso would profit by the book must be willing to do some intellectual work, some right vigorous thinking, though the author by his characteristically French clarity of exposition and expression has done not a little to reduce the labor to its lowest practical terms. Moreover, taking courage from the well-known *effatum* of Aristotle, that a little knowledge of big things is worth more than a big knowledge of little things, the student will find that he is amply rewarded by devoting his intellect to these lofty themes. He is helped to see more deeply and widely into spiritual truth. Extensive cultivation is not sacrificed to intensive, nor is it here true that *quo major intensio eo minor extensio*. The two processes are not in inverse but direct proportion. The appetite for these things will grow by what it feeds upon.

THE CHURCH OF CHRIST. By the Rev. Peter Finlay, S.J. Longmans, Green & Co., London and New York. 1915. Pp. 276.

It goes without saying that a book from the pen of Father Finlay, whatever be his theme, will be both thoughtful and interesting and well worth reading. Especially will this be so when the subject is theological—a region which he has made his own and wherein he speaks with acknowledged authority. The volume before us embodies a series of eight lectures which the author delivered in the Dublin College of the National University of Ireland. The subject-matter treated is the foundation and constitution of the Church. The line of exposition and argument is familiar to most educated Catholics. The New Testament writings, taken first as human documents, are proved to rest on irrefragable historical evidence. The Divinity of our Lord is then substantiated from these sources. They also prove that Christ instituted a Society, which He called His Church, and which He promised would continue on to the end of time indestructible, infallible in faith and teaching, numerically and organically one, the ordinary source and channel of His graces to man. "That Church exists to-day and can only be the Roman Catholic Church, since she alone possesses that unity in Catholicity which Christ promised to His Church and since she alone is and claims to be infallible" (p. 260). This, as was said above, is obviously a well known line of argument—the *demonstratio Christiano-Catholica*. What may be said for it in the present case is that it stands out in perfect luminousness and fulness. The truths exposed shine right into the intellect and leave there no shade or shadow. Then, too, the law of prudent parsimony is dominant. *Non troppo*, either in the way of exposition or of proof. Firm and strong in its positions—the *fortiter*

in re—it is considerate and sympathetic in the manner and style of presentation—the *suaviter in modo*. Shunning as far as may be the *bête noire* of controversy, its positive exposition defends and draws; it will not offend nor repel. Catholics and non-Catholics will be the wiser and the better for having read these luminous lectures.

The book is neatly made and provided with an index, as well as an analytical table of contents—an unwonted benefaction in a volume of its compass.

A STUDY IN SOCIALISM. By Benedict Elder. B. Herder, St. Louis. 1915. Pp. 341.

So long as Socialism continues to be a living movement, subject therefore to the mutations of growth and decay, which is the law of all organisms, social no less than physical, there will be need to keep studying it afresh, reëxamining its methods and proposals, in order to measure its approach to or recession from sound principles and sane practical standards. While therefore we have already from Catholic pens a goodly number of works, most of them excellent indeed, which treat of pretty nearly every aspect of Socialist principle and practice, there will nevertheless be a welcome place on the library table—we had almost said *shelf*, the place of rest and dust undisturbed—for the most recent study of Socialism embodied in the volume at hand.

The author finds it hard to give a precise meaning to Socialism—not the word, but the thing, the theory, the system, the movement. He quotes the familiar puzzle in which St. Augustine finds himself in respect to the nature of time. "I know it if you do not ask me." Socialism, he says, "may be called a modern social phenomenon. It springs from modern industrial conditions as they are combined with the more modern phase of sentiment and thought." And then he adds, "A more particular definition would only invite criticism and dispute" (p. iii). To justify the omission of any further effort to define Socialism, Mr. Elder next goes on to mention a great many things that Socialists say about their system—all which together serve to prove that Socialists are much at variance with one another. This no doubt is true and quite generally known and admitted. But why not single out that one thing in which they all do agree, and as to which there is no dissentience? namely, "Socialism is," as Schaeffle said long ago, in his *Quintessence of Socialism* (a book which still remains probably the best critique of economic Socialism), "Socialism is Collectivism"; that is, communal possession of the means of production and communal administration and distribution of the product. Around this central idea and essential demand Socialists

have woven a mesh of religious, moral, philosophical, economic, political, and social theories. Socialist writers have propagandized these speculative opinions and Socialist congresses have given them more or less definite shape in formulas. All this mass and maze of speculation, set into a current in modern society, constitutes the Socialist movement. The latter is therefore a colluvies of opinions, feelings, desires, tendencies, commingling all in a flux and heaving-up now one now another of the bedraggled flotsam. But steadily through all the welter is manifest the central dominant thing, collectivism.

It were greatly to be desired that critics of Socialism would confine themselves to this one essential, or at least would treat the other aspects as concomitants. No doubt in the minds of Socialist leaders materialism and irreligion are the dominant forces; but the rank and file of Socialists simply hope to get from the movement a more equitable share of the wealth produced in and by society.

In the book before us Socialism is taken in its broad colluvial sweep. The author singles out certain principles which he discerns actuating the movement: the economic, the philosophical, the religious, the moral, the political, and the social principle. The first part of the volume is devoted to a destructive criticism of these principles (p. 134). The second part gives a brief history of Socialism (pp. 135-218). The third part discusses the aims of Socialism (pp. 219-290). In conclusion there is given a succinct summary and a fairly extensive list of authorities.

Covering as the book does lines of criticism already made by a number of preceding Catholic authors, such as Cathrein, Goldstein, Ming, Boyle, Vaughan, Ryan, to mention only the better known authorities, it may seem to add nothing to what has already been said, and said equally well, on the subject. A little close reading, however, will show that the author thinks for himself, and thinks vigorously; and while he has not originated a great deal, his work is well worth reading for its critical insight and its suggestive and stimulating ideas. Besides, it has the advantage of recency and is abreast with the newer Socialist literature. It should not supplant but rather supplement its predecessors.

Here and there one notices a slight inaccuracy which might be attended to in a future edition. For instance, it is not exact to say, "extravagance in making an observation the basis for a universal law is one of the dominant characteristics of Darwinism" (p. 33). Darwinists, whatever their other shortcomings, were and are rather careful to make very many observations before inducing what they (however wrongly) call a law. It might be noted that "the principle of causality" is a technical expression in philosophy and does

not answer at all to the formula assigned to it at the foot of page 46. Though obviously there *should* be no class struggle between capitalists and workingmen, it is hardly true to say that there *is* no such struggle, as is said on page 296.

It is gratifying to know that Mr. Elder has in preparation a series of books designed to treat of modern social evils and their correction. Readers of the present work, seeing from the author's discussion of Socialism in the present volume how far the latter system is from being a possible remedy for those evils, will eagerly await the constructive suggestions which are to be proposed in the promised series.

A SHORT HISTORY OF GERMANY FROM THE EARLIEST TIMES TO THE YEAR 1913. By Francis M. Schirp, Ph.D. B. Herder, St. Louis. 1915. Pp. 284.

If you were asked to recommend a concise history of Germany written by a Catholic author, what would you answer? You might think of Janssen's great work, but you would quickly remember the many volumes comprised in the still uncompleted translation of that monumental production; nor would you forget that the work even when finished will be confined to post-medieval Germany. *The History of the Christian Era* by Fr. Guggenberger, S.J., might occur to you as containing a good deal of material on the subject; but you would see at once that you were recommending a general history of Christendom in order to direct the inquirer to the special history of an individual country. You would then probably tell the querist that the object of his search had no existence, "*nulla actualitas extra suas causas*"; that it was still in "*potentia objectiva*", "*inter possibilita metaphysica*"—an answer which might open the eyes while closing the mouth of the new searcher after old knowledge. Now, however, that you see the title above, you will know that there exists in English at least one single book of its class. You will find it to be an attractive little volume, clearly written, succinct in statement, and comprehensive enough in view of the fact that it tells the story of the German people from the time they emerge from the twilight of fable down to the eve of the present war. To do all this within the compass of so small a volume required considerable skill in the art of compression as well as judicious elimination. The work is not, however, scrappy or indexish. It is not exactly a text-book, though it might well be put to such use. It is a book for the general reader, giving him a bird's-eye view of the growth, development, and present political and social status of Germany. The history of the Reformation—the portion of the book which sums up Janssen—is useful.

What, however, will profit the average non-specialized reader most will be the appendices, in which within a few pages is given an outline of the constitution, the military system, and some aspects of social legislation of Germany. It is to be hoped that the book will serve to spread more broadly a truer knowledge of a great people who count many millions of our brethren and who really are not as black as they are just now being painted.

CHIFFONS DE PAPIER. Ce qu'il faut savoir des Origines de la Guerre de 1914. Par Daniel Bellet, Lauréat de l'Institut, Secrétaire perpétuel de la Société d'Economie Politique de Paris, Professeur à l'École Libre des Sciences Politiques et à l'École des Hautes Etudes Commerciales. Plon-Nourrit & Cie., Paris. 1915. Pp. 57.

LA GUERRE: QUI L'A VOULUE? D'après les documents diplomatiques. Par Paul Dudon. P. Lethielleux, Paris. 1915. Pp. 61.

LES LECONS DU LIVRE JAUNE (1914). Par Henri Welschinger de l'Institut. (No. 17, "Pages actuelles" 1914-1915.) Bloud & Gay, Paris. 1915. Pp. 141.

L'ALLEMAGNE ET LA GUERRE EUROPEENNE. Par Albert Sauveur, Professor à Harvard University. Avec une Préface de Henri Le Chatelier de l'Académie des Sciences. (No. 33, "Pages actuelles" 1914-1915.) Bloud & Gay, Paris. 1915. Pp. 70.

LES ORUAUTES ALLEMANDES. Réquisitoire d'un Neutre. Par Léon Maccaas, Docteur en Droit de l'Université d'Athènes. Préface de M. Paul Girard, de l'Institut. (La Guerre de 1914.) Nouvelle édition, 60 mille. Nouvelle Librairie Nationale, Paris. 1915. Pp. xv-309.

L'ARMEE DU ORIME. Par Vindex. D'après le Rapport de la Commission Française d'Enquête. (No. 9, "Pages actuelles", 1914-1915.) Bloud & Gay, Paris. 1915.

LES PROCEDES DE GUERRE DES ALLEMANDES EN BELGIQUE. Par Henri Davignon. (No. 21, "Pages actuelles", 1914-1915.) Bloud & Gay, Paris. 1915. Pp. 48.

LE LIVRE DE LA CONSOLATION. Par Dom Hébrard, Benedictin de l'Abbaye Saint-Martin, de Ligugé. (Aux Femmes de France.) Gabriel Beauchesne, Paris. 1915. Pp. 280.

L'INTERET DE LA FRANCE ET L'INTEGRITE DE L'AUTRICHE-HONGRIE. Par Georges Vielmont. Gabriel Beauchesne, Paris. 1915. Pp. 137.

DER DEUTSCHE KATHOLIZISMUS IM WELTKRIEGE. Gesammelte Kriegsaufsätze aus der Zeitschrift "Theologie und Glaube", herausgegeben von den Professoren der bischöflichen philosophisch-theologischen Fakultät zu Paderborn. Mit einem Vorwort von Dr. Karl Joseph Schulte, Bischof von Paderborn. Ferdinand Schönigh, Paderborn. 1915. Seiten vii-192.

It is practically impossible to keep abreast with the stream of war literature unceasingly flowing from the press, especially in France. A few are caught out from the flood and subjected to the examination they appear to deserve. A few more are mentioned elsewhere in the present issue.

The present generation will not be able to fix the responsibility for the outbreak of the European conflagration; it cannot even get at the true facts, let alone the proper valuation and interpretation of these facts. Hence all publications bearing on the causes of the war are one-sided; they show the characteristics of the lawyer's brief rather than of the historian's calm, impartial exposition. They do, however, furnish the material which the historian of the future will have to use in framing his judgment. And it will be no easy task to separate the grain from the chaff. This general remark applies more or less to the four small pamphlets, mentioned by title above, coming from France and laying the blame of the war at the door of Germany.

The unhappy phrase of the German Chancellor furnishes the title for the first pamphlet. To the satisfaction of every Frenchman it proves conclusively that Germany has brought about the present condition of affairs in Europe. It does not, however, touch on the remoter causes underlying this gigantic struggle; yet, this war is only an episode in a long chain of historical events and can be rightly gauged only in the light of the past. We, the contemporaries, lack perspective to see the relative proportion and importance of the manifold causes that have led up to this fierce contest of the nations for European supremacy.

If all diplomatic documents were the exact expressions of unequivocal truth, we might readily get at the root of the matter. But as far as the war is concerned these documents are pleas of defence and must be discounted as such. Thus, even literal quotations from the "Yellow Book" or the "White Book" cannot be considered as unimpeachable evidence. Neither Paul Dudon's nor Henri Welschinger's conclusions as to the culpability of Germany can be regarded as final and convincing, though much of the material compiled in their booklets is of great value and authority.

Prof. Albert Sauveur of Harvard makes an attempt at sifting the material and getting a clear view of the situation. It is apparent, notwithstanding, that his sympathies and all the subconscious tendencies of his soul are with the Allies. We cannot expect an impartial statement of the merits of the case from his pen. The plea is well written and highly seasoned with bitter irony.

Certain horrors are inseparable from warfare, not excepting what we call civilized warfare. War calls to the fore what is worst in man and stirs up in his soul the primeval, brutal passions. Once aroused and lashed into fury, it is difficult to check and restrain them. The next three pamphlets on the list above depict in lurid colors the atrocities committed by the German soldiery. The authors are one in attributing the alleged cruelties to a definite premeditated system of terrorism ruthlessly carried out by the German military authorities. The sources from which they draw their facts do not always seem to be beyond criticism, and the basis for their sweeping generalizations is rather slender. We are inclined to believe that the evidence here adduced would not be deemed sufficient to convict anybody before a jury of twelve men honest, true, and unprejudiced. From the nature of the case these booklets do not afford pleasant reading. They may have the effect of humbling our pride; for we all possess a common humanity, and in the mirror of the events here related, we see how much barbarity there still exists beneath the outward gloss of civilization. All in all, we think that there is too much paper and ink used in this war.

From the perusal of the above mentioned booklets one turns with a sense of relief and internal purification to the sweet and delightful pages of Father Hébrard's book of spiritual solace. It is conceived on the broadest lines and strikes a chord of universal appeal. It embodies the best religious traditions of France. Here one feels the heart-beat of the true France, great and sublime and beautiful with its crown of sorrow. To comfort mothers and wives who have been bereft of all that is dear to them and whose hearts are crushed by a weight of unutterable grief, is beyond the powers of unaided reason. But faith has a balm for every heartache, and it is this sweet and healing balm which the author, to whom, in his cloistered cell, the supernatural has become a living and abiding presence, applies to the terrible afflictions and the overwhelming woes of the noble and brave women of France. Of course, the booklet may be read with great spiritual profit by anyone whose heart has been smitten by the cruel blows of adversity.

Prophesying and foreshadowing the probable outcome of the European conflict and the resultant re-alignment of nations and states is at this stage of events an unprofitable pastime. That is what we have against Mr. Vielmont's otherwise very instructive study. The historical survey of the rivalry of France and the House of Hapsburg is succinct and fair. In his forecasting of future events we cannot follow the author. If there are indications that the present struggle will lead to a disruption of the Dual Monarchy, there are equally strong evidences that would rather suggest a closer union of the two kingdoms as a not unlikely consequence of the war.

German Catholics have been severely assailed by their brethren in France for their pretended complicity in the aggressiveness of the Empire. In a number of articles, which appeared in *Theologie und Glaube*, a periodical published by the faculty of the episcopal seminary of Paderborn, these charges are refuted, and the honor of German Catholicism is vindicated. These timely essays are now issued in book form. They deal with the religious phases of the war and touch on many an interesting problem. We cannot help admiring the self-restraint and the moderation of the various authors, who do not allow their Teutonic temperament to get the best of them in the face of accusations which to them must appear both slanderous and malicious. Abstract topics, such as providence and war, the ethics of patriotism, are treated with wonted German thoroughness and fulness of detail.

Literary Chat.

There is shortly to appear a new volume of clerical essays by Father Arthur Barry O'Neill, C.S.C. As his former book, *Priestly Practice*, published in 1914, is now going into its third edition, there is an antecedent probability that the forthcoming volume, *Clerical Colloquies*, will be cordially welcomed.

The Fall of the House of Pedagogues, by the Rev. Francis O'Neill, O.P., is an apt plea for our Catholic schools as contrasted with the various efforts in the field of education which lay stress upon the secular elements of literary and scientific, to the exclusion of adequate religious or moral training. The author aims at lessening the zeal among Catholic educators for rivaling the theories of the modern pedagogues whose avowed purpose is to establish "humanitarian" principles and "social consciousness" as a substitute for religion. The title of the pamphlet seems to indicate that the modern pagan pedagogy has been routed out of the field, which is by no means the case; but Fr. O'Neill offers a good weapon for driving it from Catholic schools. (Central Bureau, Temple Building, St. Louis, Mo.)

The cult of that lovable young Carmelite, Sœur Thérèse of the Child Jesus, better known as the Little Flower of Lisieux, is being steadily urged by means of very attractive publications embodying her life and maxims. The latest product of the press in this line is *Thoughts of the Servant of God Thérèse of*

the Child Jesus. It is a handsome little volume of 212 pages, and contains selections in brief paragraphs from the "Histoire d'une Ame", "Letters" and "Reminiscences" on the chief virtues and devout practices of the religious life. (P. J. Kenedy & Sons.)

The Paulist Press (New York) is issuing a number of timely pamphlets. One of these is a brief sketch of *St. Elizabeth of Hungary, Patroness of the Poor*, by Thomas B. Reilly. Another is *Martyrs according to Bernard Shaw*, by Fr. Daniel A. Lord, S.J. The writer exposes the weakness of the "fable play" *Androcles and the Lion*, in which the playwright attempts to make sport of the virtue of the early Christian martyrs.

The pulpit draws much less freely on the treasures of the Epistles than on those of the Gospels; one reason, perhaps the main, is that there exist but few preachable explanations of the Epistles, though they abound in striking and effective sermon material which should be minted into common currency. Hence, the Rev. Edmond Carroll catered to a real want when he published a series of practical homiletic sketches on the Epistles (*Sermon Plans on the Sunday Epistles*, by the Rev. Edmond Carroll, London, The Kingscote Press). These outlines are brief but comprehensive; they do not arbitrarily select some one idea contained in the Sunday Epistle, but utilize its whole contents after the excellent fashion of the great homiletic masters of the past. Though not by any means ready-made sermons, they furnish matter that can easily be mastered and shaped into the desired form.

"Simplicity and brevity are two rhetorical qualities which every clergyman having the pastoral care of souls might do well to cultivate. The average congregation composed of toiling masses cares little for profound theological pronouncements which it cannot understand. Besides, to deliver such sermons is like overloading a delicate stomach with heavy indigestible food fit for a plowman or a piano-mover." These sane thoughts are quoted from the short foreword which Bishop Dunne, of Peoria, prefixes to his recent translation of a collection of sermons from the Italian. The English title of the volume is *Homilies on all the Sunday Gospels of the Ecclesiastical Year*, by the Rev. Gaetano Finco (St. Louis, B. Herder). There are fifty-two sermons in the volume of 276 pages; therefore they possess the quality of "brevity". The other quality, "simplicity", reveals itself to a little reading. The latter quality does not mean that the sermons are gaunt or sketchy. They are direct, thoughtful, graphic, and suggestive. The translation is genuine English, not Italianese.

A series of articles on "Faith", by Fr. Girardey, C.S.S.R., which appeared in the *Ligourian*, have been collected into a neatly printed pamphlet (St. Louis, Mo., B. Herder, pp. 95). It treats clearly and briefly of the Church, Faith, and the qualities thereof. A number of practical suggestions are added. Some of the latter are directed to non-Catholics, which fact makes the booklet serviceable in the case of inquirers, while the main contents are instructive reading for the Catholic laity.

The New Missal in English for Every Day of the Year, recently published by Benziger Brothers, has many excellencies which ought to commend the book to religious and the devout laity. In the first place, durably bound in leather, it is a neat as well as handy volume. It will slip easily into a man's coat-pocket, while a woman, unprovided with such receptacle of her own, will find it easy to carry to church. Secondly, the Missal is complete. There is the Mass pertinent to each day, ferial or festal, of the year, as well as the votive and other occasional Masses. Thirdly, it is arranged according to the most recent liturgical requirements. Fourthly, it combines through its appendix a devotional prayer book with the liturgical missal. All these conveniences have been made possible by using extremely thin paper (the book contains over 1200 pages). The print is sufficiently clear and quite legible and there is rela-

tively little obtrusion of the lines on the reverse of the page. Lastly, but not leastly, the price of the book is comparatively small for so much intrinsic value.

People who want to be rightly informed on the *Roman Index of Forbidden Books* will find in the small volume by Father Betten, S.J., just what they are looking for. The fourth, enlarged, edition has recently been published by Herder (St. Louis). Besides answering all the puzzling questions pertaining to the subject, the book contains a considerable list of the works proscribed.

The *Manual of Apologetics* noticed elsewhere in the present number is based on the broad lines of traditional theology—lines that are of course fundamental to any systematic presentation of the preambles to faith. Attention might here be directed to a recent work in French that illustrates the apt use of a method or rather an argument which, if not wholly original—full originality in such matters is hardly possible, even were it desirable—is at least forceful and interesting.

The book is entitled *La Psychologie de la Conversion* and contains the lectures delivered by the author, P. Mainage, O.P., at the Catholic Institute in Paris during 1914. The phenomenon of conversion to Catholicism from every form of belief and cult is one that must arrest the attention of every thoughtful observer. The thousands who every year knock at the door of the Church are amongst the best types of manhood and womanhood, while those who abandon their Father's house are on the whole precisely of the opposite character. How is the influx to be explained? The literature in which this question is answered—books and papers on conversion—is extensive enough to fill a library. Works such as Brownson's *Convert*, Burnett's *Path*, Von Ruville's *Back to Mother Church*, abound, while collections of letters such as are gathered together in *Roads to Rome* and *Beyond the Roads to Rome* record the motives and religious experiences of countless eminent men and women who have found peace and plenty in the household of truth.

Few if any books are more interesting and instructive than these records of struggle and prayer, of pain and joy—autobiographies of the soul, than which nothing created is greater. But to reduce this mass of religious experience to some system and to educe therefrom the basal principles and to show that the manifold motives of conversion are rationally inexplicable, save by reduction on the one hand to God's illumination and urgency and on the other to the objective truth of Catholicism, requires long study, much research and collation, a thorough sifting of evidence, and a steady insight into the efficiency of psychological causes and influences. All these qualities are reflected in the work above mentioned. There is probably no other book which does just this thing, namely, prove inductively from the data of experience, not the necessity of the supernatural, of grace and faith and Church (for that were a contradiction in terms), but the necessity of appeal to a transcendent agency to explain certain phenomena of religious experience.

Besides unfolding this apologetic argument, the book contains a short but penetrating study of the late Professor James's chapter on the subconscious causes of conversion in his well-known work on religious experience. The volume is well equipped with table of contents, index, and bibliography (Beauchesne, Paris).

If evidences of sincerity and candor, together with a pleasing, open manner of writing, could commend a book as furnishing an answer worth pondering to the important question *What is a Christian?* then would the volume bearing the title here italicized be worthy of strong commendation. Unfortunately, these amiable qualities are counterbalanced by so partial a view of Christianity that it is impossible to regard the book as anything more than another contribution to the contradictory solutions of the problem that have been offered

by the "two or three hundred Christian sects, each claiming to have the correct interpretation of the Scriptures" (p. 176). Not so much by a study of the "Scriptures" as by an application of a concept which he himself has ideally constructed, Mr. Powell sets forth what appear to him to be some of the essential properties of Christianity. The "essence of the Christian philosophy comprises," he says, "four elements . . . the Fatherhood of God, the Brotherhood of Man, the Mastership of Jesus Christ, and the Immortal Destiny of the Human Soul" (p. 5). If now we ask: "Who is Jesus Christ? Is He very God as well as very man?" we are told that "Christianity does not stand or fall with any particular attempt to understand or interpret the person of Christ" (p. 13). And so far as we can infer from the somewhat indefinite context, Christ "reveals God", but we find no explicit recognition that Christ was and is truly and really *one with the Father*, as He declared Himself to be.

The personal divinity of Christ being thus ignored, if not denied, one need not be surprised to read that His Church "is not the Catholic nor the Lutheran nor the English Church; not the Presbyterian, nor the Congregational, nor the Methodist. It is all of these and it is more than all; for it is the ever-growing vision of the Christian ideal; forever purifying itself; forever embodying itself in the institutional life of the world under forms which vary from age to age, which are confessedly imperfect and subject to all the limitations of the flesh, but which none the less are worthy of the deepest reverence and most earnest devotion of the lover of his kind, because when all is said they are attempts to express the loftiest visions and the worthiest ambitions of which humanity is capable." And this we must suppose is Mr. Powell's church, which is located in Minneapolis.

One of the recent issues of the *Columbia University Studies* (No. 160) is entitled *The Boxer Rebellion in China*. It is apparently thorough, as it is a well documented and an interesting monograph on that sudden outbreak of the slumbering wrath of a stolid mass of humanity "which shook China out of the sleep of centuries, revolutionized the history and politics of a race possessing great inherent possibilities, and formed the background, the cause in fact, of momentous events which are taking place in the Far East to-day and the ultimate trend of which it is impossible to foretell". Many of the causes and some of the effects are described by the author of the volume, Paul H. Clemens, Ph.D. Among the causes Dr. Clemens finds the "political ostentation" (p. 73) of the Catholic clergy and the maladroitness of the Protestant. Be this as it may, the further allusions to the "fault of Christianity" in general missionary activity, allusions in which he manifests no little confusion of ideas, made hot by misplaced spleen, might better have been omitted. (Longmans, Green & Co., New York.)

It is natural of course that both sides in the present European war should make incessant use of the press in order to propagate throughout the world the justification of their respective positions. The French seem to be particularly active in this respect. An unceasing stream of pamphlets is flooding the public. Some of these are noticed among the Book Reviews in this number. Translations of others are appearing in English under the general title *Studies and Documents of the War*. Three of these issues have been sent to us: 1. *Who wanted War*, by E. Durkheim and E. Denis, Professors at the University of Paris; 2. *German Atrocities from German Evidence*, by Joseph Bédier, Professor at the Collège de France; 3. *How Germany seeks to justify her Atrocities*, by Joseph Bédier. (Paris, Librairie Armand Colin.) The titles themselves indicate sufficiently the standpoint of the respective authors. The documents have found competent translators. Whatever the judgment of the reader—the tribunal to which we must leave the evaluating of the evidence—there can be little doubt that we have here materials with which the future historian will have to reckon.

Books Received

THEOLOGICAL AND DEVOTIONAL.

THE CHURCH OF CHRIST. Its Foundation and Constitution. By Father Peter Finlay, S.J. Longmans, Green & Co., London and New York. 1915. Pp. xii-264. Price, \$1.00 *net*.

THOUGHTS OF THE SERVANT OF GOD, THÉRÈSE OF THE CHILD JESUS. The Little Flower of Jesus, Carmelite of the Monastery of Lisieux, 1873-1897. Translated from the French *Pensées* by an Irish Carmelite. P. J. Kenedy & Sons, New York. 1915. Pp. 212. Price, \$0.60; \$0.66 *postpaid*.

A MANUAL OF APOLOGETICS. By the Rev. F. J. Koch. Translated from the revised German edition by A. M. Buchanan, M.A. (London). Revised and edited by the Rev. Charles Bruehl, D.D., Professor at St. Charles Seminary, Overbrook, Pa. Joseph F. Wagner, New York. 1915. Pp. viii-212. Price, \$0.75 *net*.

THE SHEPHERD OF MY SOUL. By the Rev. Charles J. Callan, of the Order of Preachers. John Murphy Co., Baltimore. 1915. Pp. 216.

DIEU: SON EXISTENCE ET SA NATURE. Solution Thomiste des Antinomies Agnostiques. Par P. Fr. R. Garrigou-Lagrange, O.P., Professeur de Théologie au Collège Angélique, Rome. Gabriel Beauchesne, Paris. 1915. Pp. 910. Prix, 10 *fr*.

NOS SAINTS DE PARIS. Par Dom du Bourg, Prieur de Sainte-Marie. Perrin & Cie., Paris. 1916. Pp. 320. Prix, 3 *fr*. 50.

FORCE ET LUMIÈRE POUR LE TEMPS DE L'ÉPREUVE. Par M. l'Abbé Émile Favier, Docteur en Théologie. Tous droits réservés. Deuxième édition. P. Lethielleux, Paris. 1915. Pp. 159. Prix, 1 *fr*. 50.

THE NEW MISSAL IN ENGLISH. For Every Day in the Year. According to the Latest Decrees. With Introduction, Notes, and a Book of Prayer. By the Rev. F. X. Lasance, author of *My Prayer-Book*. Benziger Bros., New York. 1915. Pp. 1250. Prices, \$1.50 to \$3.25, according to binding.

HOMILIES ON ALL THE SUNDAY GOSPELS OF THE ECCLESIASTICAL YEAR. By the Rev. Gaetano Finco. Translated from the Italian by Edmund M. Dunne, D.D., Bishop of Peoria. B. Herder, St. Louis. 1915. Pp. 276. Price, \$1.00.

IS SCHISM LAWFUL? A Study in Primitive Ecclesiology with Special Reference to the Question of Schism. By the Rev. Edward Maguire, Maynooth College. B. Herder, St. Louis. 1915. Pp. 323. Price, \$1.80.

THE ROMAN INDEX OF FORBIDDEN BOOKS. Briefly explained for Catholic Booklovers and Students. By Francis S. Betten, S.J. Fourth edition enlarged. B. Herder, St. Louis. Pp. 73. Price, \$0.35.

THE CATHOLIC FAITH. By the Rev. Ferreol Girardey, C.S.S.R. B. Herder, St. Louis. Pp. 94. Price, \$0.15.

STANDARD BEARERS OF THE FAITH. By F. A. Forbes. Illustrated by Frank Ross Maguire. B. Herder, St. Louis. 1915. Pp. 125. Price, \$0.30.

PHILOSOPHICAL.

CLASSIFICATION OF DESIRES IN ST. THOMAS AND IN MODERN SOCIOLOGY. Dissertation presented to the Faculty of Philosophy of the Catholic University of America in Partial Fulfillment of the Requirements for the Degree of Doctor of Philosophy. By Henry Ignatius Smith, O.P. National Capital Press, Inc., Washington, D. C. 1915. Pp. 59.

A STUDY IN SOCIALISM. By Benedict Elder. B. Herder, St. Louis. 1915. Pp. 328. Price, \$1.00.

NOS DEUX PATRIES: LA FRANCE ET L'ÉGLISE. Par M. l'Abbé Arnaud d'Angel, Docteur en Théologie et en Philosophie, Aumônier du Lycée de Marseille et de l'Association des Dames Françaises (Croix-Rouge—Comité de Marseille). P. Lethielleux, Paris. 1915. Pp. 163. Prix, 1 fr. 50; 1 fr. 70 franco.

LA PATRIE. Conférences, Discours et Allocutions. Prononcés les 29 Mars, 25 Avril, 20 Juin, 29 Septembre, 15 Novembre 1914—14 Mars 1915. Par le R. P. Marie-Albert Janvier, des Frères Prêcheurs. Deuxième édition. P. Lethielleux, Paris. 1915. Pp. 119. Prix, 1 fr.; 1 fr. 10 franco.

NOTRE PATRIOTISME, CE QU'IL DOIT ÊTRE? Par le Comte de Chabrol. Avant-propos par Georges Goyau. (*Loin du Front, 1914-1915.*) Troisième édition. P. Lethielleux, Paris. Pp. 113. Prix, 0 fr. 75 franco.

HISTORICAL.

THE SEQUEL TO CATHOLIC EMANCIPATION. The Story of the English Catholics continued down to the Re-establishment of Their Hierarchy in 1850. By the Right Rev. Monsignor Bernard Ward, F. R. Hist. S., Corresponding Member of the Société Archéologique de France, President of St. Edmund's College, author of *The Dawn of the Catholic Revival in England (1781-1803)* and *The Eve of Catholic Emancipation (1803-1829)*. In two volumes. Vol. I: 1830-1840. Vol. II: 1840-1850. With illustrations. Longmans, Green & Co., London and New York. 1915. Pp. xx-296 and viii-328. Price, \$6.00 net.

A SHORT HISTORY OF GERMANY. From the Earliest Times to the Year 1913. By Francis M. Schirp, Ph.D., Regis High School, New York. B. Herder, St. Louis. 1915. Pp. 264. Price, \$1.00.

THE BOXER REBELLION. A Political and Diplomatic Review. By Paul H. Clements, Ph.D., sometime Fellow of International Law, Columbia University, etc. (*Studies in History, Economics and Public Law*. Edited by the Faculty of Political Science of Columbia University. Vol. LXVI, No. 3.) Longmans, Green & Co., New York. 1915. Pp. 233. Price, \$2.00.

RUSSIAN SOCIOLOGY. A Contribution to the History of Sociological Thought and Theory. By Julius F. Hecker, Ph.D. (*Studies in History, Economics and Public Law*. Edited by the Faculty of Political Science of Columbia University. Vol. LXVII, No. 1.) Longmans, Green & Co., New York. 1915. Pp. 309. Price, \$2.50.

THE ETHIOPIAN LITURGY. Its Sources, Development, and Present Form. By the Rev. Samuel A. B. Mercer, Ph.D. (Munich), Professor of Hebrew and Old Testament, Western Theological Seminary, Chicago. (*The Hale Lectures, 1914-1915.*) The Young Churchman Co., Milwaukee; A. R. Mowbray & Co., London. 1915. Pp. xvi-487. Price, \$1.50; \$1.65 postpaid.

LE PAPE ET LA GUERRE. Par Paul Dudon. Édition de propagande. P. Lethielleux, Paris. 1915. Pp. 57. Prix, 0 fr. 50; 0 fr. 55 franco.

LA GUERRE: QUI L'A VOULUE? D'après les documents diplomatiques. Par Paul Dudon. Édition de propagande. P. Lethielleux, Paris. 1915. Pp. 61. Prix, 0 fr. 50; 0 fr. 55 franco.

DIE ORGANISATION DER MILITÄRSEELSORGE IN EINER HEIMATGARNISON. Ein Beitrag zur Geschichte des religiösen Lebens unseres Heeres im Kriegsjahr 1914-15. Von Oberlehrer Heinr. Jos. Radermacher, z. Zt. Garnisonpfarrer der Festung Cöln. Volksvereins-Verlag GmbH., M. Gladbach. 1915. Seiten 64. Preis, 1 M. 20.

ALSACE, LORRAINE ET FRANCE RHÉNANE. Exposé des droits historiques de la France sur toute le rive gauche du Rhin. Par Stéphane Coubé. Avec Préface de M. Maurice Barrès. Dédié aux négociateurs de la paix victorieuse. Deuxième édition. P. Lethielleux, Paris. 1915. Pp. xii-181. Prix, 2 fr.; 2 fr. 15 franco.

THE ECCLESIASTICAL REVIEW

SIXTH SERIES.—VOL. IV.—(LIV).—FEBRUARY, 1916.—No. 2.

THE NEW CONGREGATION FOR THE DIRECTION OF ECCLESIASTICAL SEMINARIES.

ON the feast of St. Charles Borromeo, patron and first founder of training schools for the clergy according to the model prescribed by the Council of Trent, Pope Benedict XV issued a *Motu Proprio* by which a new Congregation is established exclusively for the direction of ecclesiastical seminaries. This congregation forms an integral and permanent part of the governing body of the Church. Its province is to regulate and supervise the founding, economic management, internal discipline, and intellectual studies of all institutions wherein Catholic youth are educated for the sacred ministry. Before the year 1908 matters relating to ecclesiastical seminaries were under the control partly of the S. Congregation of the Council, and partly under that of Bishops and Regulars. By the decree *Sapienti consilio* of Pius X, seminaries were placed under the supervision of the S. Congregation of Consistory, whose immediate head is the Sovereign Pontiff himself. Even those seminaries in Rome which had been dependent on the S. Congregation of Propaganda were henceforth to be responsible to the Consistorial Congregation. Apart from this, there was a special Congregation of Studies which regulated the curriculum in the higher theological branches.

Since some of the seminaries had suffered in efficiency and discipline by maintaining a merely traditional standard which, neglecting the principles that underlay the legislation of the Council of Trent, clung only to their outward form, Pius X

had deemed it necessary to revise the system of discipline and studies in the seminaries of Italy. A special commission was instituted for that purpose. As a result some of these seminaries were promptly suppressed; others were reorganized on a new basis. In all cases detailed directions were given, after due inquiry into the local conditions, for raising institutions, which had a just title for existence, to a higher plane of both discipline and studies.

THE ECCLESIASTICAL REVIEW, as its readers know, has carefully from the beginning followed the movement of reform. Numerous articles on the subject of seminary training, in its material, moral, and intellectual aspects, have appeared in our pages.¹

Whilst the new Congregation is likely to pursue the work of reform as inaugurated under Pius X, and to extend it to a larger field, there is no doubt that the fundamental legislation as to the constitution, methods and means for the government of ecclesiastical seminaries in existence for the last three centuries will be maintained. According to the prescriptions of the Council of Trent each diocese was to have its own seminary for the training of ecclesiastical students, subject directly to the authority of the ordinary. It was the bishop's exclusive prerogative to erect and equip the diocesan seminary, to appoint its rector, confessor, professors, and administrator in temporals. In the management of the institution, however, the Canons of the Council prescribed that the bishop should be guided by the advice of a board of consultors (*Deputati*). These consultors are to be chosen partly by the bishop, partly by the cathedral chapter or the representatives of that body.

¹ See THE ECCLESIASTICAL REVIEW: Vol. III, p. 169; Vol. IV, p. 457; Vol. VI, p. 351; Vol. VII, p. 316; Vol. X, p. 107; Vol. XII, p. 440; Vol. XIII, p. 328; Vol. XIV, pp. 312, 435, 531; Vol. XVI, pp. 461, 654; Vol. XVII, p. 303; Vol. XVIII, p. 159; Vol. XIX, pp. 225, 361; Vol. XXIII, pp. 1, 225, 337, 409, 534; Vol. XXIX, p. 186; Vol. XXXI, pp. 113, 286; Vol. XXXIV, p. 648; Vol. XXXV, pp. 295, 341; Vol. XXXVIII, p. 381; Vol. XXXIX, p. 86; Vol. XLI, p. 665; Vol. XLII, p. 129; Vol. XLIII, pp. 96, 227, 490, 530; Vol. XLIV, pp. 1, 90, 142, 253, 381, 538; Vol. XLV, pp. 45, 447, 513; Vol. XLVII, pp. 359, 403, 424, 455, 735; Vol. XLVIII, pp. 86, 172, 349, 392, 657; Vol. XLIX, pp. 261, 419, 517, 609; Vol. L, p. 129. Besides these articles on the management, discipline, and studies of our theological seminaries, there have appeared historical accounts of the foundation and career of separate institutions such as Mount St. Mary's of the West, St. Bernard's, Rochester, St. Francis de Sales of Milwaukee, St. John's Seminary of Boston, St. Joseph's Seminary, New Orleans, St. Mary's, Cleveland, etc., etc., including some of the European seminaries.

They are to supervise the administration of the seminary's temporal affairs on the one hand, and to see that the spiritual and intellectual work is being maintained on approved lines of general and diocesan regulations. These deputies are appointed for life. The bishop may however force their resignation on account of age, sickness, or manifest inefficiency, and see that capable substitutes are appointed in their place. The votes of the deputies are merely consultative, not definitive; but the action of the ordinary would become *ipso facto* void if he failed to consult them.

The bishop may hand over the administration of the seminary to a body of religious; but for this he requires the permission of the Holy See, after having obtained the views of his consultors. While in other matters of diocesan administration there is room for appeal against the judgment of the ordinary, there is none such in regard to matters that concern the administration of the seminary.² The students of the diocesan seminary may be called to do service in choir at the cathedral; but they are not to be at the regular call of individual parish priests.

In addition to the ordinary canons regulating the admission and dismissal of ecclesiastical students from the seminary or diocese, as set down by the Council of Trent, detailed restrictions were enacted by Pius X, notably those of December, 1905, with a view of preventing the admission to Sacred Orders of candidates who had proved themselves unworthy in one place and who might apply for entrance elsewhere. Special laws were enacted with regard to Italian seminaries, by the prescriptions of 10 May, 1907, and 8 January, 1908. These were no doubt meant to serve as tentative or preliminary enactments, with a view of being applied later on, under certain modifications, in seminaries of other countries.

That the varying conditions under which the Church is being governed in different countries call for varied adjustments of the principles and laws underlying the Catholic method of seminary training is evident from the numerous controversies touching the reform and government of theological institutions. The pertinent literature of recent date covers a wide field, especially in Italy, Germany, and France.

² Const. Benedict XIV, *Ad militantis*.

In the United States the method of seminary training for the most part is in close harmony with the Roman traditions, somewhat modified by the circumstances which new opportunities in material resources and intellectual advancement have opened. Our ecclesiastical institutions have greatly profited by the zeal and foresight of many of our bishops. Most of these have received their education in Rome, where the great ideals of ecclesiastical training are being kept alive in such institutions as the Propaganda, the Collegio Germanico of the Jesuits, and kindred centres of ecclesiastical and theological discipline. Thus the seminaries in the United States are being modeled after institutions where every facility is given to attain a high standard of priestly culture.

The present Pontiff, Pope Benedict XV, realizing the great value of the efforts inaugurated under Pius X for continually raising the standard of seminary training, is thus moved to emphasize the noble object involved in every effort to elevate the standard of priestly efficiency. Hence the establishment of a Congregation whose sole and exclusive aim and work shall be to supervise, direct, and maintain on the most perfect scale the institutions in which our youth are being trained to the ecclesiastical state. The "S. Congregatio de Seminariis et de Studiorum Universitatibus" is to have charge of whatever appertains to the "regimen, disciplinam, et studia Seminariorum," and in this office it is to be quite free from the control of other congregations which hitherto have governed and legislated for the seminaries — "detracta ac omnino sejuncta a S. Congregatione Consistoriali", and "quae usque adhuc de Seminariorum rebus apud Congregationem Consistorialem agebantur". The new Congregation is furthermore to take over the offices and duties of the S. Congregation of Studies: "Congregationis Studiorum munera accedent muneribus hujus Congregationis." At the same time the chief officers, the Cardinal Prefect, Secretary, and Assessor of the Congregations formerly in charge of seminaries and seminary studies, are to be *ipso facto* attached as regular officers of the new Congregation, which, under the immediate authority of the Sovereign Pontiff, is presided over by the Cardinal Vicar "in spiritualibus" of the Holy Father.

A noteworthy item of the new "Motu Proprio" is the special mention, at the very beginning of the document, of Blessed Gregorio Barbadico. Probably few of our readers are familiar with the name or history of this truly great bishop, whose efforts in behalf of a high standard of clerical education are almost without parallel in the Church, if we except that of St. Charles Borromeo. It is to be noted that the Holy Father has singled him out as representative among the many bishops who since the Council of Trent have justly deserved the title of "diligentissimi Episcopi, qui, in reformatione vite Christiane curanda nihil habuerunt antiquius quam ut sacris Seminariis in sua quisque dioecesi condendis operam darent, eaque condita optimis legibus instruerent". Gregorio Barbadico (the name occurs also as Barbarigo), a young noble at the Venetian court, had entered the priesthood at the time when Fabio Chigi as Alexander VII ascended the papal throne. The latter, while Papal Nuncio, had met Barbadico, and later called him to Rome to take charge of the Segnatura. This was in 1655, a century after St. Charles Borromeo had filled a similar position under Pope Pius IV. In 1657 Barbadico became Bishop of Bergamo, then, though not yet forty years of age, Cardinal, and finally Bishop of Padua. His activity, during the years of his episcopate, was prodigious, and extended to every department of religious culture. But in no field did he exercise such practical energy as in that which regarded the training of his clergy. His writings, some of which have been published only recently,³ bear witness to the wide scope of his attainments and care in the matter of ecclesiastical training. Not only by his own conferences to the clergy, which were frequent, but also by introducing often the Exercises of St. Ignatius, he drew his priests to a genuine rule of holy living, which reacted upon the people throughout the diocese. The Padua seminary became a model for the seminaries of Italy, by reason of its discipline, its superior faculty of teachers, and the solidity of its studies. The Bishop was known to have scoured the country in order to secure some of the most learned scholars for his students, notably in the branches pertaining to Sacred

³ *Scritti inediti del B. Gregorio Barbarigo*. Ed. Pietro Uccelli, 1877.

Scripture, such as Arabic, Greek, and Hebrew. The library of the Paduan Seminary, modeled upon the Ambrosian which had some years before been organized at Milan under Cardinal Federigo Borromeo, nephew of St. Charles, became the incentive to learning and research for scholars in every science. Attached to the seminary was a printing press at the service of the teaching faculty. The fame of Cardinal Barbadico's wise zeal in the education of the clergy, and his reforms in every branch of religious activity, pointed to him in the conclave as a suitable successor to Pope Alexander VIII in 1691. But the protest of the partisans of the French government, who at the same time feared his strong hand as a reformer, interposed. He died in 1697, in the odor of sanctity, and was beatified by Clement XIII in 1761. Perhaps a wider knowledge of Bishop Barbadico's merits may obtain in the clerical world if, after the restoration of peace to the countries of Europe, Benedict XV should think fit to promote the process of his canonization.

THE POPE AND THE WAR.

NOT since the days of Pius VII, who ascended the papal throne when the French Revolution was overturning thrones, and who ruled all during the troubled period of Napoleon's reign, has any pontiff succeeded to such a difficult heritage as the present Holy Father. Now as then the whole world is in arms, but to-day's struggle is far more deadly and tremendous than that of the opening nineteenth century. A single army corps to-day outnumbers the battle-roll of Waterloo; while the old weapons of warfare can bear no comparison with the dreadful engines of destruction employed in modern armies. The Pope as the common Father of Humanity, the Servant of the Servants of God, the universal Pastor to whom the whole Catholic world looks up, has numerous children in all the warring camps. He views with grief and anguish the fratricidal strife of his sons, which he is powerless to prevent. For he dare not, on account of his position and character, take sides in the struggle; he must of necessity be neutral; he must humor as far as possible the national susceptibilities of all; he must labor to conciliate and restore to harmony all; and

still more must he stretch forth a succoring hand to all who are in suffering or distress. In his letter of 28 July, 1915, on the anniversary of the declaration of war, the Pontiff states clearly the object which has been the guiding star of his government: "Fully realizing the sacred duties imposed on Us by the mission of peace and love, which has been confided to Us in such sad days, We formed immediately the firm resolution to devote all our activity and all our power to reconcile the nations at war." The same benevolent intention, though at a somewhat different angle, is just as clearly revealed in the Pope's letter to Cardinal Hartmann, Archbishop of Cologne, in December of 1914. "Let your charity extend to all prisoners, no matter who they may be, without distinction of religion, nationality, or condition, but particularly to the wounded prisoners." Benedict XV from the moment of his accession has kept these aims steadily in view. While refusing to interfere between the belligerents, while abstaining from pronouncing a judgment on events concerning which he could not but be imperfectly and perhaps one-sidedly informed, he has never ceased to fight strenuously for peace, to multiply charitable endeavors toward each and all, and to urge on the combatants mutual patience, moderation, and reasonableness. It may not be uninteresting to attempt a brief résumé of the Pontiff's admirable initiatives, and to chronicle his notable successes on these different points.

In accordance with the traditional piety and teaching of the Church the Pope's first step was to unite the entire Catholic world in one unanimous association of prayer for peace. He composed himself for this occasion a most beautiful prayer—simple, earnest, heartfelt—which is not unworthy to stand beside the many flawless gems of touching appeal in the Church's liturgy; and he appointed two days (7 January in Europe, and 21 March elsewhere) during which in every Catholic place of worship from basilica to mission chapel a united chorus of supplication was to ascend before God. His Holiness himself, accompanied by all his court, assisted at the ceremony in St. Peter's, which was attended by some 30,000 persons.

To prayer the Pontiff added labor, and he spared no effort to obtain from the various belligerents all the alleviations possible to the severities and horrors of war. His first tentative

in this direction was to procure from the nations at strife the mutual exchange of all prisoners so severely wounded as to be henceforth unfit for military service. It has been calculated on a conservative estimate that 150,000 wounded prisoners of all ranks owe their speedy and unexpected deliverance from captivity to the Pope's action; for no less than fifteen consecutive days two trains bearing each several hundred invalids passed continuously between France and Germany. It is also worthy of remark that this first charitable enterprise of the Pope brought forth from all the heads of the warring nations the most flattering expression of deference and regard both to his character and his person.

Encouraged by this first success, Benedict XV next endeavored to secure the release of the civilians held captive from the opening of hostilities in the various countries. The Pope was touched at the miserable lot of such utterly inoffensive people — elderly professional and business persons, teachers and students, artists and health-seekers, who found themselves suddenly and without the slightest warning or provision caught, so to speak, in the meshes of the contending armies. He was anxious to end the daily martyrdom which these innocent victims were enduring, and to restore them unharmed to their families. This object met with many difficulties and necessitated long and delicate negotiations; but patience and tact, powerfully aided no doubt by grace from on high, finally triumphed, and the Pontiff had the keen satisfaction of having introduced peace and happiness—a relative but none the less a very real one—into thousands of homes. For instance, during the month of May alone 30,000 French civilians passed through Switzerland on their homeward journey.

Meanwhile the Pope's zeal to extend the blessing of freedom as widely as possible did not cause him to lose sight of those whom the inexorable laws of military discipline continued to hold captive. On the prisoners of war whom he could not hope to see released Benedict XV lavished to the fullest extent his moral assistance. A pontifical decree enjoined on the bishops of the war-stricken localities to appoint special chaplains for each camp of prisoners, and by all means in their power to facilitate the correspondence of the prisoners with their families. The sorrow and desolation of those fami-

lies left completely without news of their dear ones, also formed part of the pontifical solicitude, and the Pope tried to hearten them with some measure of knowledge concerning their loved ones by establishing four bureaus for the "Search of the Missing", at Rome, Fribourg (Switzerland), Vienna, and Paderborn. The Bishop of Paderborn, Mgr. Schultz, and the Bishop of Fribourg-Lausanne, Mgr. Bovet (recently deceased), signalized themselves by their charity and self-devotion toward the prisoners of war.

Still Benedict XV was not satisfied; he longed to obtain some comforts and relaxations for those prisoners whom he could not hope to set altogether free. His active benevolence suggested to him the idea of sending a certain number of men from the two warring camps of Europe to recuperate in Switzerland. These men were to be soldiers who would still be fit for military duties after convalescence. This project, entitled "Hospitalization in Switzerland," was something entirely new, and naturally enough it encountered hesitation on the part of the respective governments. But at length they fell in with the Pope's views, which since November last are being realized. Twenty thousand invalids are received by the Federal authorities, ten thousand from each side.

Although Peter's Pence has shrunk greatly since the beginning of the war, His Holiness has given generously out of his decreased revenue to the many crying needs begotten of the hostilities. Thus to the Belgian Relief Fund he contributed \$5,000; to the devastated provinces of France, \$8,000; to Galicia, \$5,000; to Luxembourg, \$2,000; to obtaining camp altars for the priests (some 1,800) fighting in the Italian army, \$1,000; he likewise converted into hospitals the papal villa of Castel Gondolfo, and even certain portions of the Vatican buildings.

Through his Nuncio, Mgr. Dolci, the Pope has intervened in favor of the unfortunate Armenians, of whom hundreds of thousands have been slaughtered. The Ottoman government has promised to put an end to such an abominable and sanguinary persecution; and the schismatic patriarch of Armenia has expressed his gratitude to the Nuncio for the Pontiff's efficacious intervention. In December last the Pope's direct, personal appeal to the Turkish authorities obtained the release

of 255 European monks held as hostages in Syria. More recently still, the papal intervention succeeded in staying the execution of the Countess of Belleville and seven other women, whom the German authorities in Brussels had condemned to death on the charge of helping French and Belgian prisoners to escape. Thanks also to the Pope's earnest request, no prisoners in any of the belligerent countries will be asked henceforward to work on Sundays.

Every Catholic must feel proud that the Pope, whose physical force is absolutely nil, possesses a moral power unequaled throughout the whole world. By charity he dominates the globe; by charity he has soothed the largest national, and the smallest personal griefs; and his successful endeavors in that sacred cause entitle him to rank as one of the benefactors of humanity.

Glancing back toward the past we see that Benedict XV has merely continued the admirable traditions of his predecessors. That great pope whose name he selected for his own, Benedict XIV, and who too was sometime Archbishop of Bologna, merited the title of "Reconciler", so studious was he to smooth away difficulties, and to meet adversaries half-way. And indeed from the very beginnings of Christianity the popes have acted as mediators and promoters of peace. St. Leo I (440-461) pleaded with Attila the Hun in favor of Italy; St. Gregory the Great (590-604) interceded with Agilulf, king of the Lombards, on behalf of the Romans; Innocent III (1198-1215) mediated between John of England and Philip of France; Innocent IV (1243-1254) interposed between the king of Portugal and his subjects; Gregory XIII (1572-1585) composed differences between the king of Poland and Ivan IV of Russia; Leo XIII (1878-1903) brought about an amicable understanding between Germany and Spain, and also between the Republics of Hayti and San Domingo. Such are a few of the glorious examples which Benedict XV had before his eyes, and he too in days of unexampled stress and disaster is constantly adding new leaves to the Church's laurels of beneficence.

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CHRISTIAN CIVILIZATION IN THE SIXTH CENTURY.

IT has been truly said that "the most romantic region of every country is that where the mountains unite themselves with the plains or lowlands". With equal truth and for much the same reason, it may be said that the most picturesque and most interesting periods of history are the periods of transition, the periods in which an old established order and old ways of life run down to meet and finally give way to a new order and new ways of life. Viewed broadly, such periods abound in movement, conflict, and contrast; viewed more nearly, they are seen to be replete with momentous events, often not less than tragic, always big with consequences for the future. Thus richly endowed, they make strong appeal to imagination, mind, and heart, as is evidenced in part by the attention they receive from historians and from historical novelists.

To preëminent rank among such periods, the sixth century of our era may justly lay claim. Transitional in character, in importance it was crucial. Briefly, it was the century in which the old Roman world in the West went down to its death, and the new medieval world struggled into being. In the fifth century, the fatal blows were struck by the on-rushing barbarians—Goths, Huns, Vandals, Franks, Saxons; but the old order was strongly intrenched, and the new was slow in taking form and in establishing itself. In the sixth century, the old order rapidly fell away, and the new gradually and laboriously rose above the ruins. It was, then, a time of endings and of beginnings, of despair and of hope, of deepening darkness and of breaking light, of awful destruction and of happy reconstruction. The story, let us add, is resplendent with the records of golden deeds worthy of the endless gratitude of the Christian world. But for these golden deeds, in fact, we of to-day would not now be enjoying the priceless blessings of Christian civilization. Reasonably may one wonder that the story has not been told in connected and summary form.

The first half of the story, the account of the final destruction of the Roman Empire in the West, need not delay us long. In the fifth century, the Emperor at Constantinople ceased to

retain anything like real control in the West; the imperial idea, nevertheless, maintained its sway over the minds of men, and the barbarian chieftains even accepted imperial commission. More, the old local institutions and instruments of government managed to save some space for exercise. By the middle of the sixth century, however, the new masters were in almost undisputed possession. And as with government control, so also with civilization; art, science, industry, and the ways of social intercourse, more and more yielded to all-pervading barbarism. As violence, restrained only by rough barbarian rule, took the place of law and order, so ignorance and the crude forest ways of the invaders succeeded to learning and to the refined ways of Roman life. The barbarians prevailed and impressed themselves on the whole West. The great Empire, so long building and so impregnable in the end, was found to be, not eternal, as men had thought, but perishable, like all things human. So complete was the destruction that everywhere men confidently judged the end of the world to be at hand. The words of the much-traveled Columbanus serve well to show to what pass the Western world had come. "The world," he wrote, "is already falling to pieces. The Shepherd of shepherds is about to come for the last time. . . . The Lord of Heaven seeks to arouse us from sleep and slothfulness by the horrors which surround us, that He may find us watching for His dreadful Coming. . . . See how the nations are everywhere troubled and in confusion; see how the kingdoms of the world are falling. Soon the voice of the Most High will be heard, and the earth will quake before Him."

Sad especially was the fate of Italy, the last hope, humanly speaking, of both Empire and civilization in the West. In that poor country, eighteen years of ferocious warfare (535-553) between Justinian's armies and the Ostrogoths resulted, it is true, in the restoration of imperial rule in Italy, but also in unspeakable desolation for the land. Caught between hammer and anvil, poor Italy was crushed and broken almost beyond life. And then, down upon the distraught land came (568) the Lombards, "fierce as the Hun, and powerful as the Goth, the most tremendous scourge of Heaven". It was the end; the Empire was reduced to a mere shadow at Ravenna, and civilization barely managed to find for itself some poor

shelter here and there in monastic sanctuary. Listen to the words of Pope Gregory I: "Sights and sounds of war meet us on every side. The cities are destroyed; the military stations broken up; the land devastated; the earth depopulated. No one remains in the country; scarcely any inhabitants in the towns; yet even the poor remains of human kind are still smitten daily and without intermission. Before our eyes some are carried away captive, some mutilated, some murdered. She herself who was once mistress of the world, we behold how Rome fares; worn down by manifold and incalculable distresses, the bereavement of citizens, the attack of foes, the reiteration of overthrows, where is her senate? where are her people? We, the poor survivors, are still the daily prey of the sword and of other innumerable tribulations. Where are they who in a former day reveled in her glory? where their pomp, their pride, their frequent and immoderate joy?—youngsters, young men of the world, congregated here from every quarter, where they aimed at a secular advancement. Now no one hastens up to her preferment; and so it is with the other cities also; some places are laid waste by pestilence, others are depopulated by the sword, others are tormented by famine, and others are swallowed up by earthquakes." The century, then, that witnessed the destruction of Roman rule and Roman civilization in imperial Europe generally, witnessed a most cruel destruction of both in the land where, by every natural calculation, lay the last hope of both.

Distressing enough, even in such summary telling, this first part of the story—the heritage of two thousand years of slow, painful progress ruthlessly destroyed, and man beaten back almost to the starting-point. In effect, it was like the going-out of the very light of day. With the best men of the time we should have judged the end of all to be at hand; to such a present, there could be no future. And with them we should have been wrong. Even in the midst of the engulfing darkness, shone some rays of light, as we now can see; and even the hours of bitterest despair were not without their offering of hope. So there is another half to the story. The old world, in fact, was not well on its way to dissolution before the new world began to form, and, when at length the old had passed, the foundations of the new were seen to have been already securely laid.

The way of it was strange, mysterious and not easy in the telling. To God's Church, be it said at once, belongs the glory. Looking broadly through the gloom, the eye exultingly discerns the clear and radiant outlines of that divine institution—clearer for the falling away of all else, more radiant for the very blackness of the background. If emperors, governors, and military legions grow less and less, popes, bishops, and the spiritual legions of Christ grow more and more; and if confusion, violence, and ignorance increasingly prevail, it is, in the end, to the greater glory of God's own special champion of order, peace, and light. In strength unshakable, in sympathy maternal, and in wisdom divine, the Church of God could not fail even in such a desperate hour. And here let it be added that the situation was rendered far more desperate for this Church by a certain dreadful condition not yet noted. The invaders, the Franks notably excepted, were Arians in religion; from a poisoned source they had received Christianity, not enough to temper their wild natures, but enough, because of its character, to make them the avowed enemies of God's true church. By even such sad addition, however, the situation was not removed beyond the power of the divine worker. Buffeted but not overcome, wounded but far from unto death, the Spouse of Christ, erect and firm amid the ruins all around, set herself to the double task of gathering to her saving arms the best treasures of the passing world, and of laying, painfully but securely, the foundations of the new world to be. In this, we may say, is contained the whole story of the brighter side of the sixth century.

But, to break the story somewhat into chapters, we may first recall that at the very dawn of the century there lived a barbarian king whose reign may be said to have marked "the beginning of a new era, not only outwardly, through the political changes by which it was accompanied and to which it conduced, but, from a moral point of view, through its lasting consequences for civilization." Seen in the reflected light of subsequent events, Clovis, King of the Franks, stands out as one of the greatest figures of history. Beginning as the chief of a band of Frankish warriors, he advanced by conquest until, at his death in 511, he was master of a kingdom as vast almost as Gaul itself. What he had won by valor, he ruled,

aided by Catholic bishops, with rare wisdom. One truly great thing he did: he made his kingdom Catholic. Baptized himself in the year 496, he induced his pagan subjects to follow his example, and thus, in the midst of an Arian world, bound them close to the Throne of the Fisherman. It was a master-stroke, measured naturally or supernaturally. Professor J. H. B. Masterman¹ is well within the truth in his assertion that, "when Clovis led his people into the fold of the Church, a new alliance began between the Frankish Kings and the Roman Church—an alliance that was destined, more than any other event in history, to shape the ideas and institutions of medieval Europe". It gave to the new kingdom endurance and a great destiny; it gave to God's Church a strong right arm of defence against the Arian despoilers; it gave to civilization an invaluable ally. "The conversion of Clovis, because of its consequences," says Hergentrother, "is to be accounted one of the greatest events in the history of the world."

In such way, then, was relieved the early darkness of the century. As we can see, this barbarian king, through Church aid, had determined it that destructive Arianism should not have its way in Europe. So, too, he had determined it that the Mohammedan hordes, in no distant day pouring over the Pyrenees from Spain into Europe, should find a power ready to meet them and to turn them back. Also, that the Lombards in Italy should find their unholy ambitions ending in failure for themselves and in large temporal sovereignty for the successors of Peter. Finally, to go no further, he had determined it that another Roman Empire should arise in the West, with the Emperor taking his crown from the Pope—the Holy Roman Empire "ordained to be a second pillar of Western Christian civilization side by side with the Roman Papacy". Of happy omen not a little were those years, let us say, between 496 and 511, and for this not least that even then, while yet the old Empire fought stubbornly against approaching dissolution, were laid the foundations of the new Empire to be.

At the time of Clovis's death, there was living in Italy a young man who was to exert even larger influence on the new

¹ *The Dawn of Medieval Europe.*

world. St. Benedict of Nursia, founder of the Benedictine Order, is rightly regarded as the "Father of Monasticism in the West". Fleeing from the corrupt and disordered world, he came at length to Monte Cassino, where, because of the many who joined him in his life of retirement, he drew up his famous Rule. He had in mind only those thus living under his guidance, and even to his last hour (543) little understood to what great ends he labored. As a matter of fact, his Rule supplanted all others, and became the source of untold blessings to Europe. So rapidly did the new Order develop, so numerous became its houses, and so universal every way became its beneficent influence, that with much truth the Middle Ages, viewed through their length and their breadth, have been said to belong to the Benedictines.

It would be impossible even to suggest here how large a part this order played in the medieval world. A sentence from Father Grisar will help a little. Of Benedict's Rule, he says: "His little book of rules, with its simple, practical regulations, prepared under Divine Providence a seed-ground upon which great churchmen were to be matured; Popes like Gregory I and Gregory VII; strong Bishops and enlightened Doctors like Anselm and Bede; bold and self-sacrificing missionaries like Augustine of England and Boniface of Germany, who, with troops of industrious monks, went forth into the wilds of unbelief to spread Christian civilization and to impart peace to the hearts of men estranged from God." A sentence from Montalembert will further help; the words are not the less true for being eloquent. "The results of Benedict's works were immense. In his lifetime, as after his death, the sons of the noblest races in Italy, and the best of the converted barbarians, came in multitudes to Monte Cassino. They came out again, and descended from it to spread themselves over all the West; missionaries and husbandmen, who were soon to become the doctors and pontiffs, the artists and legislators, the historians and poets of the new world. They went forth to spread peace and faith, light and life, freedom and charity, knowledge and art, the Word of God and the genius of man, the Holy Scriptures and the great works of classical literature, amid the despairing provinces of the destroyed empire, and even into the barbarous regions from which the destruction

came forth. . . . The West was saved. A new empire was founded. A new world was begun." We are almost ready to say with Doctor Barry: "Truly, the monks of St. Benedict can lay just claim to all that is admirable in the Middle Ages; and the mighty figure of their hermit-founder stands aloft over modern civilization as its author, if not its ideal."

Before Benedict had gone to his reward, there was born one who, as Pope, was to win for himself unquestioned right to the title Great—Pope St. Gregory. I must look far to find his peer. Perhaps no man has played a larger part in the life of his own time; surely none has wielded greater influence over succeeding generations. Of necessity, any word about him here must be painfully inadequate. He is popularly known as the Pope who effected, through St. Augustine, the conversion of England, a work well worthy to be remembered. He saw, what others did not see, that the future of the world—if, indeed, there was to be a future—belonged to these new peoples, and with unrivaled wisdom, courage, and perseverance he labored at the task of preparing them for their destiny. If his heart went out to the Saxons, it also went out warmly to the new peoples on the continent, and if in the one case his labors were blessed with success, so, also, in but slightly less degree in the other. Yet his real glory is in this, that he was, in a Catholic sense of the words, the Father of the medieval Church. For, in the first place, he was, in a true sense, the maker and moulder of the medieval Papacy. "Perhaps," says Bardenhewer, "no other Pope ever conceived so adequate an idea of his high office, or realized it with such breadth and fulness." This conception he so impressed on all that he made it the established conception for popes and people through the Middle Ages. He drew out the latent power of the office, and he placed Christ's Vicar even at the head of affairs in Europe. With what result, may be gathered from the words of a writer who, not too strongly, has said: "Drop the Papacy from the Middle Ages, and you drop the Middle Ages from history." And as with the Papacy, so with the whole Church. By his legislation for bishops, by his legislation for the Benedictine monks, and by his writings for bishops, monks and people, he supplemented his work for the primal office. Of these writings, the *Liber Regulae Pastoralis* just about formed the

bishops of the Middle Ages; the *Moralium* became the accepted text-book of morals; and the *Diagoli* became the book of spiritual reading for Christians of every class. So, too, it is worthy of emphasis that his various services to the Benedictines made him a kind of second founder of the order. The eye can hardly encompass in one vision so great a figure. It is enough, perhaps, to say that, if the works of Clovis served to temper the early darkness of the century, the works of Gregory served above measure to temper the deeper darkness of the close.

Against the dark background of the sixth century, then, stand these three great figures—Clovis, Benedict, Gregory—mighty forces of reconstruction, each in his order the founder of a vast, lasting, beneficent empire. As the old world went out in violence and despair, in these men a new world was forming. And yet, we hasten to add, not in these men only. Great as they were in their works of lasting consequence, the story of them does not make up the whole story of the brighter side of the century. Something quite as remarkable remains to be added.

In this same century lived another extraordinary worker, Justinian the Great (d. 565), nicely characterized by a recent writer, C. R. L. Fletcher, as "the most remarkable man that ever occupied the throne of New Rome." He stood apart, it is true, for he belonged to the distant world of the East; but in very memorable ways he entered into the life of the new-forming world of the West. Many as are his claims to remembrance, one only need be mentioned here. Gathering around him the best legal scholars of the day, he succeeded through them in carrying to a happy issue the tremendous task of codifying and, in so far as possible, of Christianizing the Roman Law. "By this act," says Bishop Shahan, "he passed into a higher order of men than even the autocrats of Old or New Rome; he became a benefactor of humanity—one of its solemn pontiffs, peer of Solon and Lycurgus, of Aristotle and Plato, of Ulpian and Papinian—nay, a greater than they, for their laws have either perished from society or survive by the act of Justinian. . . . Gibbon thought it worthy of the most immortal chapter in his book, and pens innumerable have labored at describing this great work as

men describe the Pyramids or the Alps, with minds distracted by admiration and the stupor that all true greatness inflicts upon us." The new Code he introduced into the West through the very conquest which, in other respects, was so costly for Italy, and so, put it in the way of becoming the basis of both ecclesiastical and civil law in the West. Preserved by the Church, it was by degrees taken over largely into her Canon Law, and, also, in time was made to supersede the "*leges barbarorum*". Bishop Shahan, to have recourse to him once more, greatly assists to a right estimate of this work of Justinian when he says: "The political life of the Middle Ages is all in the Law of Justinian, especially in the Code of his Constitutions, and for this alone it is the most remarkable of books after the inspired writings and the sacred councils."

Singularly like to this important service was another service rendered in this century to the dawning world. As Justinian gathered up and put into working form the legal treasures of the passing world, so did scholars in the West gather up and put into working form the literary treasures of that same world. Not unlike a romance reads the story of their labors and achievements. By assiduous efforts they put themselves in possession of the literary riches of antiquity, and by equally assiduous efforts they turned these riches to the profit of their own generation and to the profit of the many generations to come. In their writings—compendiums, commentaries, poems, historical narratives—they preserved and transmitted the priceless heritage of ancient culture. Says Professor W. P. Kerr: "Almost everything that is common to the Middle Ages, and much that lasts beyond the Renaissance, is to be found in the authors of the sixth century." To borrow a figure, they constituted in the deluge an ark of salvation, crude for the most part but sufficient, holding "within its bounds all the literary epochs of Europe". And having done so much, they would do more. They succeeded, in fact, in providing for this heritage a future custodian. By their example and by their exhortations they induced the new order of monks to accept the duty of guarding and of turning to future profit the treasures so happily saved. They thus attached the results of their labors to the results of St. Benedict's labors. It remains to be added that these great literary benefactors worked

under religious inspiration. Father Grisar, in one short sentence, nicely abridges and points the story. Concluding a summary paragraph about these very men, he says: "Only to the strenuous exertions of Christians, and the spiritual impulse maintained among mankind by the new Heaven-sent religion, do we owe it that those ages found any pleasure in the classics of antiquity, and did not allow them to be irrevocably lost to the future."

Two of these benefactors, or rather three, deserve a special word. Let it be spoken by the eminent scholar, Bardenhewer. "Boëthius," he says, "survived in his works in a measure vouchsafed to very few other writers. It was through his philosophical writings, and especially through his translation of the *Isagoge* of Porphyry, and his commentaries on that work, that the Middle Ages mastered the Aristotelian logic; he may, therefore, be looked on as the founder of medieval Scholasticism." Of Cassiodorus he says: "It is to his personal example and to the model set up by his rule, that the Western monasteries owe their character of refuges of learning amid the barbarism of the succeeding epoch. He deserves the chief praise for the preservation of both the earlier classical and the Christian literature, and for the attitude of the clergy as representatives of learning." Of a third, Isidore of Seville, who, though his life overran the century (d. 636), must be considered as of the century, the same writer says: "He felt himself called, like Boëthius and Cassiodorus, to collect the remaining intellectual treasures of Roman antiquity and hand them down to the new German society. The influence of Isidore's writings on the European mind during the Middle Ages is simply incalculable." More need not be added, for even such few tokens sufficiently indicate how wonderfully were served in the sixth century the intellectual interests of the dawning world.

Now, notwithstanding all so far noted, the outlook for Europe at the close of the sixth century would have been sad enough but for a certain other happening here finally to be noted. But for this happening, we may insist, the work of Clovis, of Benedict, of Gregory, and of the others, would have fallen far short of the worth we have attributed to it, would have largely failed of the blessed influence with which history

actually accredits it. Cardinal Newman, in his *Historical Sketches*, has a chapter in which, under the title "The Tradition of Civilization: The Isles of the North", he recalls in his beautiful way a well-known historical truth. Let us quote just a little. "The seventh and eighth centuries," he writes, "are the glory of the Anglo-Saxon Church, as are the sixth and seventh of the Irish. As the Irish missionaries traveled down through England, France, and Switzerland, to lower Italy, and attempted Germany at the peril of their lives, converting the barbarian, restoring the lapsed, encouraging the desolate, collecting the scattered, and founding churches, schools, and monasteries as they went along, so, amid the deep pagan woods of Germany and round about, the English Benedictine plied his axe and drove his plough, planted his rude dwelling and raised his rustic altar upon the ruins of idolatry, and then, settling down as a colonist upon the soil, began to sing his chants and to copy his old volumes, and thus to lay the slow but sure foundations of the new civilization." It would take long to tell how much is compressed into these few words; a further short quotation, however, will somewhat help. "When Charlemagne arose upon the Continent, the special mission of the two islands was at an end; and accordingly Ragnor Lodbrog with his Danes began his descents upon their coasts. Yet they were not superseded till they had formally handed over the tradition of learning to the schools of France, and had written their immortal names on one and the same page of history. The Anglo-Saxon Alcuin was the first Rector, and the Irish Clement the second, of the Studium of Paris." And the connexion with our story? No other than this, that the sixth century saw the glorious inception of this work. Then it was that Ireland, unharmed by the barbarians and already the land of saints and scholars, received from God an all-consuming Pentecostal spirit above any elsewhere vouchsafed in all Christian history. The mention of two events will help to fix the time and to suggest the glory of this initial outpouring of apostolic grace: in the year 563, Columba established his monastery and missionary centre at Iona; in the year 590, Columbanus landed on the continent. We may further recall, without comment, that in the years between 597 and 604, Augustine made his memorable conquest in England. To the

many other great names of the century, then, we join in honor these three names, and, by such union, are brought at length to comprehend how large and how wonderful in every way were God's unsuspected plans in that crucial century of the Christian era.

An interesting century, from even such summary showing, may that transitional sixth century claim to have been, all overcast as it was with deepest gloom, yet, as evident to the thankful eyes of after-time, replete with glowing deeds of blessed import to all future generations. Tragic in itself, more tragic for the conditions attending, was the going-out of the ancient and mighty Empire of Rome, with its proud Cæsar and its splendid legions and its unrivaled culture. Wonderful and mysterious was the begetting of the new world; wonderful for this, most of all, that it was accomplished amid the same terrible conditions which attended on the death of the old; mysterious in this not least that they who assisted, little guessed to what far-off ends they worked, nor under what large and unifying plan. Franks, Byzantines, Romans, Lombards, Saxons, Irish, to mention only these; Clovis and Justinian, Benedict and Gregory, Boëthius, Cassiodorus and Isidore, Columba, Columbanus and Augustine; for what a story of transition do these names stand! Even now, looking back from this distant day, we tremble to think of the appalling fate which seemed to have overtaken the civilized world; but, looking again, we wonder and rejoice at the singular intervention of Providence by which that fate was averted. Long centuries of struggle, not without reverses, were to try the worth of the transitional services, but the same Divine Power that had begun the work was to carry it through to triumphant issue. We recall only the beginning, and, recalling no more than that, we exultingly bid the Christian world to behold by what Mother, and in what crucial hour, and through what painful labor, it was begotten.

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AN INTERESTING DECISION OF THE ROTA.

THE TRIBUNAL of the Sacred Roman Rota on 9 July, 1911, handed down in a matrimonial case a decision which is of special interest to the clergy of the United States. While in the present day, owing to the legislation enacted by the decree *Ne temere*, there could not possibly be any question of the invalidity of a marriage contracted under circumstances such as those in which the one under consideration was entered into, nevertheless, were a duly authorized priest to officiate instead of a civil magistrate, as in the case decided by the Sacred Rota, the marriage in question *might*, even in our day, be null and void, because of the absence of true consent. Proof, however, of this contention would be more difficult than in the case at hand. The facts given by the Rota¹ would indicate that the case which we are considering was first presented to the Matrimonial Court of the Archdiocese of Cincinnati, and in the second instance, in accordance with our legislation, to a neighboring Metropolitan Court. Here are the circumstances:

Anna Catholica, cum pluries ab Aemilio viro Catholico cognita fuisset, ab eoque praeagnans effecta, cumque nulla spes haberetur ut vir eam sponte duceret, qui neque ut *suam* conceptam prolem agnoscere voluit, eundem accivit coram magistratu civili, a quo petiit, juxta leges patriae suae, ut proli nasciturae prospiceret. Aemilium, ductum per apparitorem in judicium, magistratus jussit ut Annam duceret; secus in carcerem conjiceretur. A vinculis naturaliter abhorrens, ac timens insuper ne, propter incarcerationem, a domini sui servitio ejiceretur, et alia quoque a consanguineis patiretur, ut ab angustiiis se liberaret, dixit se cum muliere consentire. Illico partes, e foro egressae, coram magistratu civili adstiterunt, et, praesente tanquam teste avvocato mulieris, matrimonio junctae fuerunt. Vir mulierem usque ad currum publicum comitatus est, ibique eidem incontinenter valedixit, dicens eam non amplius ipsum visuram fore. De facto nunquam cohabitarunt, et matrimonium inconsummatum mansit.

Emil some years later applied to the Metropolitan Court, which was his own Diocesan Court, for an annulment of this marriage. There are three possibilities of relief in this and

¹ Decisio XXII, Volumen III, S. Romanae Rotae Decisiones seu Sententiae.

similar cases: (1) to prove that the contract is null "*ratione impedimenti dirimentis vis et metus*"; (2) a declaration of nullity *ex defectu veri consensus matrimonialis*; (3) a dispensation obtained from His Holiness, the Pope, *a matrimonio rato et non consummato*. In such cases the existence of the first impediment, *vis et metus*, is not easily established *in foro externo*. The lack of true matrimonial consent is usually more readily proved. When it is not possible to establish satisfactorily the invalidity of the contract *vel ex metu vel ex defectu consensus*, the Holy Father may be asked to grant a dispensation, as above, "*dummodo juxta leges canonicas*"² *de matrimonii inconsummatione omnino constet*." It is not difficult, as a rule, in cases such as the one under discussion, to adduce sufficient reasons for the granting of the required dispensation.

IN THE LOWER COURTS.

The Court of the First Instance declared the marriage of Emil and Anna invalid *ex defectu consensus*, while the Court of the Second Instance rendered a similar sentence of nullity *non solum ob defectum consensus, sed etiam ob metum gravem injuste incussum*. Although both courts pronounced the contract null and void, the reasons for so doing were not wholly identical. The defensor vinculi matrimonialis saw fit consequently to enter an appeal with the S. Rota, declaring at the same time: *constat morali certitudine matrimonium copula non fuisse perfectum*, as was duly established in court, and adding grave reasons why a dispensation, if required, should be granted.

DECISION OF THE SACRED ROTA.

In the regular order observed by the S. Rota our case was brought before the *turnus* composed of the Auditors, Monsignors Prior (who was the *Relator* or *Ponens*), Sincero, and Mori. In their review of the case they set forth substantially the following:

1. *Non constare de nullitate matrimonii ex capite vis et metus*. True, Emil contracted marriage while laboring under great fear, *nam incarcerationio*, quam *judex minebatur*, *ex sese est grave malum*, et in casu cum aliis mediis in apprehensione

² Cf. especially Constit. Bened. XIV, *Dei Miseratione*.

viri metum patientis nectebatur. "In metu eram," ait vir, "ne dominus me dimitteret. Porro nolebam ut parentes mei de angustiis istis certiores facti essent, utque e tecto publicaretur res ista." Two other requisites for an invalid consent *ex metu* were also present. Metus enim (1) ortus est ex causa extrinseca et libera, i. e. ab homine, atque (2) incussus fuit praevis ad extorquendum consensum matrimonialem. A fourth requisite, however, is necessary to render null a marriage contracted *ex metu*, scilicet quod metus sit *injuste* incussus. Of this the S. Rota says: Dubium de hoc requisito remanet in casu; ac proinde matrimonium ex capite vis et metus nullum *declarari non potest*. Here the well-known principle is invoked: *In dubio standum est pro valore actus*.

THE TEACHING OF CANONISTS ON THIS POINT.

Was the civil magistrate acting within his rights in insisting on the marriage which is under review? If he was, metus est *juste* incussus, and the marriage is *valid*. Communiter docent auctores virum, qui virginem defloravit, ad damnum reparandum cogi posse *ad illam ducendam vel dotandam*, minitata carceris poena, non vero simpliciter ad illam ducendam; ita ut viro a iudice dici oporteat: *Aut duc, aut dota, aut ibis in carcerem*. According to authors of note, however, there are exceptions to this general rule, ita ut viro, qui *aut spe* (non promissione) matrimonii virginem defloravit, imponi posset obligatio, etiam a iudice laico, eandem in uxorem sumendi, *quin ipsi detur optio eam dotandi*. Notant enim optionem dotandi non esse de essentia rei, nec semper extitisse, sed a consuetudine inductam fuisse, ut melius consuleretur fini matrimonii, cum invitae nuptiae exitus infelices haberi soleant. This teaching of canonists is applicable in the present matter. The facts which are pertinent are as follows: Aemilius virginem defloravit, *indita mulieri spe matrimonii*; fundatam enim spem matrimonii habuit puella ex eo quod per annum saltem, ut fatetur sponsus, eam visitabat, et cum ea consuetudine familiari jungebatur, utrinque exhibitis amoris signis. Mulier bonae famae a testibus asseritur, quae nulli alteri viro praeter Aemilium se tradidit. *Nullatenus* tamen vir *promisit* matrimonium nisi *postquam* mulier ex peccaminosa unione jam praegnans erat, et haec promissio ex adjunctis *ficta* dicenda est.

Damnum deflorationis sarcire per dotem sufficientem nequibat vir, cum victum labore manuum sibi compararet. Parvam summam (\$50), quam mulieri obtulit, ipsa rejecit. Accitus coram iudice, vir illico jussus est *vel* matrimonio consentire, *vel* poenam carceris subire. Ut carcerem famaeque laesionem consequentem, necnon probabilem ejectionem e domini servitio evitaret, elegit matrimonio civile copulari.

It is to be noted, moreover, that since both courts, ecclesiastical and civil, are *competent*, or have jurisdiction, in punishing this crime (defloratio), the matter may be, and usually is, left to the civil authorities. Civil legislation, then, may eliminate the second term or condition (*aut dota*) of the principle of canonists quoted above, insisting on the two that remain: *aut duc, aut ibis in carcerem*. Prudenti igitur arbitrio legislatoris et iudicis *etiam laici*, qui legem applicat, *adimi potest* optio mulierem defloratam dotandi, et imponi obligatio eandem ducendi, *quin ulla reo fiat injustitia*, sive *quoad substantiam* (per optionis ademptionem), sive *quoad modum* (iudice laico nempe jubente), si *forte* haec injustitia quoad modum reapse validitati matrimonialis consensus generatim obesse dicenda sit. Nec injustitia quoad modum subest (si forte obsesset), quia reipublicae interest coerceri hujusmodi crimina; nec quoad substantiam, quia optio dotandi ex consuetudine profluit.³

This opinion of canonists is probable, to say the least, because of the number and standing of those who support it. Ex quo sequitur, quod, ubi viget hujusmodi lex, et a iudice applicatur, metus *non potest certo dici injuste incussus*, ac proinde *in dubio favendum est matrimonio*. Our case occurred in Ohio. What, then, is the law of the State of Ohio in this matter? *Non obligat* virum seductorem *ad mulierem ducendam*, sed tantummodo ad prolem natam vel nascituram sustentandam. *Injuste* igitur videretur iudex laicus in casu egisse, *nisi* alia adesset ratio qua sustineri possit impositio alternativae *vel carceris vel matrimonii*. Haec ratio videtur haberi ex eo quod vir mulieris damnum *dotatione* reficere non potuit, ob ipsius paupertatem. Stante inopia sua, qua ex natura rei *auferebatur optio dotandi mulierem* crimine laesam, Aemilius (non iudex)

³ Cf. D'Annibale, *Theol. Mor.*, vol. 3, n. 445, not. 19; S. Alphons., VI. 1049 et III, 641; Gasparri, *De Matrimonio*, vol. 2, n. 949; Pirrhing, V. 16, 41; Engel, lib. 5, tit. 16, nn. 10 sq.

sibi ipsi metum infert, ponens causam (deflorationis crimen), qua sciebat malum carceris deberi. Here canonists apply the adage: *Qui non habet in aere (pecunia), luat in corpore.*⁴ Our conclusion consequently must be: *Non constat itaque in casu fuisse metum injuste incussum.*

FICTITIOUS CONSENT.

The S. Rota declares the marriage of Emil and Anna to be null and void *ratione defectus consensus ex parte viri*. The foundation of every contract is the *consent* of the parties concerned. Where consent consequently is wanting, there is no contract. In the case at hand Emil's consent was fictitious or feigned. On proof of this point rests now the only possibility of declaring the marriage contract in question invalid. To establish this contention a *reason* must be shown for feigning or pretending to consent; while proof of the falsity of the spoken word or external consent shall be drawn from conjectures or circumstances, antecedent, concomitant and subsequent to the contract, which are sufficiently specific and weighty to beget moral certitude of the insincerity of the consent given.⁵

Regarding the *reason* for feigning consent and the *proof* of its existence, the S. Rota on another occasion (Decis. 13, n. 6, part. 19, tom. 2) declared: *Non est necesse quod sit vera, relevans et subsistens, sed sufficit quod sit a simulante opinata.* Stante vero *causa* simulandi sufficiunt ad simulationem probandam *conjecturae*. On another occasion the Rota (coram Molines Decis. 798, n. 29) says: *Si vero causa fingendi esset honesta, ut propter famam, vel propter metum, et hujusmodi, etc., et tunc tametsi causa, vel per seipsam, vel ex defectu plenae probationis, in foro non sufficeret ad annullandam professionem, cum nihilominus reddat aliquo modo excusabilem fictionem, admittitur in hoc casu simulans ad probandum defectum interioris consensus exterioribus signis et praesumptionibus.* All this is verified in the present instance. A reason for feigning consent exists. Moreover it is possible to prove satisfactorily that the matrimonial consent manifested exteriorly by Emil was not ratified within. The reason for simulating consent in Emil's case is fear of imprisonment with con-

⁴ Cf. Engel, lib. 5, tit. 16, n. 11.

⁵ Cf. Gasparri, *De Matrimonio*, vol. 2, n. 912.

sequent injury to his reputation and fear of losing his position. Although the auditors of the S. Rota did not consider this fear sufficient to nullify the contract, *quia non constat metum fuisse injuste incussum*, nevertheless it might have been grave enough in the estimation of Emil to justify on his part a fictitious consent. All the circumstances immediately connected with the marriage, as well as those that preceded and followed it, point to the fact that Emil's intention was *not to consent* to a marriage with Anna.

Here are the facts: Quando ante matrimonium Anna rogavit Aemilium ut se duceret, quia praegnans erat, et recusavit: "Dixit tunc me non ducturum, sed infra annum, id est, post prolem natam." Confirmat Georgius sponsae frater: "Anna me rogavit ut ipsam comitaret eo fine ut eum inducerem ad illam in matrimonium accipiendam. Ille incontinenter dixit se infra annum ipsam non ducturum fore, prolem ut suam non velle agnoscere, prolem ad brephotrophium deportari deberi aut aliter abalienari. Quae omnia facta sunt hebdomadis duabus ante matrimonium coram magistratu." Iste Georgius frustra conatus est eum ad matrimonium immediate cum Anna contrahendum inducere, promittendo se ei domum omni suppellectili instructurum: acceptare noluit. Cum vir nullam fundatam rationem habuerit denegandi prolem susceptam fuisse suam, promissio matrimonii tantummodo post annum ineundi tergiversationem redolet, et *ficta* apparet, *ut mulier ejusque amici persuasi erant*. Aemilius ipse testatur: "Causam credendi me eam ducturum esse numquam prae bui." De matrimonio coram magistratu dicit: "Quae dixerim non intendi." Pariter mulier: "E modo se gerendi judicavi eum non intendisse." Neque praetermittendum quod Aemilius sub juramento asserit de valore hujus matrimonii civilis: "Arbitrabar Ecclesiam matrimonium istud *ut verum* numquam habituram esse. Semper audiebam, si quis coram magistratu in matrimonium conjungeretur, ad Ecclesiam porro non pertinere." Et post fugam rogatus a muliere per litteras ut ipsam in facie Ecclesiae duceret, recusavit. Emil is a Catholic, instructed in his religion and observant of the regulations of the Church. Moreover, as nearly all the witnesses asserted, he is worthy of credence when testifying even in his own behalf. According to his testimony, which we must accept, he has far

greater regard for a religious marriage than for a civil ceremony.

Quoad circumstantias concomitantes notandum est Aemilium fuisse vere raptum in iudicium ab apparitore, in eoque iudicem carcere minitatum ipsum fuisse, si Annam non duceret, et continuo, advocato Annae comitante, Aemilium adiisse magistratum. The circumstances are such that we cannot conclude that he suddenly changed his mind and seriously consented to a marriage to which he had so constantly objected.

Regarding the subsequent conduct of Emil, the Sacred Rota says: Omnium vero factorum in casu gravissimum est *virī fuga* statim post ritum civilem abrepta. De fuga immediate post matrimonium secuta loquentes auctores, tanquam *de indicio ficti consensus*, ordinario requirunt, ut plenae probationis vim habeat, *circumstantiam adjunctam* alterius matrimonii attentati, vel receptionis Sacrorum Ordinum, seu professionis religiosae. At hujusmodi circumstantiae eatenus requiruntur, quatenus *firmum propositum* fugientis ostendunt *vinculum matrimoniale non agnoscendi*. Hoc firmum Aemilii propositum satis *aliunde* demonstratur. Numquam enim cum muliere habitavit, numquam cum illa rem habuit. Porro haec circumstantia majorem vim accepit ex eo quod Aemilius pluries ante matrimonium Annam cognoverat.

The circumstances consequently under which the marriage took place, coupled with the attitude of Emil before and after the contract, furnish ample proof, in the estimation of the Auditors de turno of the Sacred Rota, that Emil's consent to said civil marriage was fictitious, and hence *for this reason* the marriage is declared null and void. No dispensation consequently is necessary. From this sentence of the Sacred Rota no appeal was made.

CONCLUSION.

Rome has often been asked in the past to adjudicate similar matrimonial entanglements, but the Congregation of the Propagation of the Faith, to whose jurisdiction in all things the United States were subject till late years, usually adopted the method, *probata non-consummatione matrimonii*, of recommending to His Holiness the granting of a dispensatio a *matri-monio rato et non consummato*. The Tribunal of the Rota,

which has recently been restored to its former activity, adheres strictly in all its decisions to the law and to canonical principles. The present case, if not the first of like nature occurring in the United States, to be settled *on its merits* by the Holy See, is at least the first so decided, where the sentence, together with the reasons on which it is based, is placed at the disposal of the public. Lastly, priests are not infrequently requested, even by the civil authorities, to urge marriage in circumstances similar to those under consideration, and to assist at such marriages. The prudent priest will hesitate to do either, *praesertim reluctantante viro*.

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IS THE PARISH SCHOOL UNDERTAKING TOO MUCH?

ON one matter we are all agreed — the importance of the home in the Christian education of youth. We recognize that from every point of view parents must be the first and principal teachers. We are willing to look upon the Catholic school as merely the extension of the home; nor do any of us hesitate to assert that the combined efforts of the pastor and religious teachers, the training of church and school, can accomplish very little which will endure when parents have not done their part. At the same time we are all painfully aware that many Catholic homes, particularly in our large cities, are not what they ought to be. What the remedy is going to be, or whether there be any remedy possible, we are not so sure. Our efforts now for many years, in undertaking the particular duties of parents both in church and school, would almost seem to admit the utter hopelessness of finding a remedy in the home. No doubt many a zealous pastor, many devoted religious instructors, have often stopped to ask themselves the question, Is it advisable to assume so much immediate responsibility? Are we not taking too much out of the parents' hands? And again the answer came upon reflection, "So many children would be utterly uninstructed in their religion if these practices were not kept up." There is always this terrible possibility confronting us to justify the children's

Mass, the arranging for their frequentation of the Sacraments, and occasional assistance at weekday Mass, the teaching of even the Lord's Prayer and the Hail Mary, and the taking over and systematizing of a multitude of duties which are clearly the sacred privilege of parents, and which in previous generations parents, often under circumstances the most unfavorable, attended to well.

The excessive strain of work nowadays imposed upon many pastors and assistants through attention to the parish school, meetings of societies, guilds, social service organizations, arises from the Church undertaking what once was considered the function of the home.

But side by side with the danger of neglect to a certain number of children, which danger we try to forestall by stepping into the breach ourselves, another feature of the case remains for our examination, namely, that *we cannot* take the place of parents—*because God has not qualified us for the task*. One very serious result therefore is that a class of parents who would have done their part admirably well are encouraged to hand over the religious training of their children to us inferior workmen and women. The resultant spiritual loss to those parents as well as to their children is immense. There is hardly any possibility of exaggeration on this point. Parents are sanctified by leading their little ones to God, and our whole system of dealing with children, especially in city parishes with large parish schools, tends to deprive parents of this God-given opportunity. In dealing with children of the other class of parents, those parents who, we are sure, will neglect their duty, we generally realize in the end that our best efforts have proved little less than a complete failure. A pastor who at the end of twenty years reviews the history of those children who enjoyed all the advantages of church attendance and parish school, but who were without a home training, will find himself face to face with the most discouraging record the sacred ministry can offer. What seemed so full of promise has turned out fruitless. His years of faithful attention, the unceasing solicitude of teachers, a response that teemed with assurances for the future, prospects of completely changing the religious status of the family, all have ended in bitter disappointment. As children they followed the guid-

ance of their teachers, but in a few years they were what their parents had been and continued to be. The contention, not infrequently put forth in reference to certain classes of our Catholic population, that "this generation is gone, but we shall secure the children", has been proved by experience to be a fallacy.

While we are willing to acknowledge that everything depends on the home; that schools, societies, church organizations in general are altogether secondary, we are guilty of the curious anomaly of *expending our best energies on these secondary institutions*. Could not any one pertinently ask us, If home training is the one great essential, why not concentrate our energies in securing effectiveness there, instead of giving all our attention to schools and societies? Are we excluded from all supervision of the home? Is our sphere of influence limited to the school-room and the parish-hall? Are we obliged to see that the teacher does his work properly, and at the same time forbidden to influence the parent in the doing of his? Or do we admit our incapability of producing any results in the home? Or do we maintain that there is no practical means of reaching it? Instead of undertaking to fill the place of parents who neglect their duty, would it not be possible to accomplish something in the way of bringing parents to attend to it themselves? What would be the result if some of the time which we give to schools and societies were spent in the individual homes of delinquent parents? If our experience contributes to the effectiveness of the teacher's work in the school, if we are competent to direct the instruction given there, might we not hope to have some suggestions to offer which would enable parents also to do their work as teachers more successfully?

The theory appears sound: is it practical? In attempting an answer, it is interesting to note the information furnished by Cardinal Gasquet in his description of a pre-Reformation home. "The clergy had to make sure by personal examination that as children grew up they had been sufficiently instructed in *their religion by their parents*. Should parents fail in this, the god-parents were held to be personally responsible."

Whence therefore the much too common neglect in our day? That some parents are illiterate and uninstructed, in the common acceptation of the term, is no explanation when we remember that among those who have done their part so well there were many who could neither read nor write. Nor were private devotions ever kept up with greater fervor; nor did individual members of the family commit more prayers, or longer prayers, to memory; nor were one's duties to God and his fellow-man ever realized with greater delicacy than in those homes where, through sheer necessity, the teaching of prayers for daily use and the studying of religious duties had been conducted orally for generations.

But perhaps there are some parents who have never been instructed in their religion orally or otherwise, and who can recite very few, if any, of the prayers which all Christians are expected to know. If so, we pastors have clearly the duty of seeing to it. No matter what provision otherwise be made for the instruction of the children of such parents, we must not forget that those fathers and mothers have also souls to save. There can be no question of our obligation to attend individually, if necessary, to such cases, and we shall do well not to abandon the task until they are both willing and capable of instructing their children. Most parish rectories in our day are well accustomed to the class of adults on one or two evenings a week. It is usually composed of non-Catholics seeking admission to the Fold. Would it not be worth while inquiring whether there are not among our own people adults even in greater need of instruction? Some of these, through a sense of bashfulness, perhaps also through indifference, cannot be induced to attend a class. These however we can generally prevail upon to undergo a course of instruction in private. Such an instruction carried on in the home in presence of the children is sure to produce lasting and most important results.

Some Catholic parents do not realize the duty of instructing their children, because their parents in turn had not realized it nor given them the example. The sooner we can change such a tradition the better surely. If a father in one generation has bequeathed an example of indifference and disregard for the souls of his children, if they recall no instance of his

trying to form them in habits of faith and piety, we are doing no small work in providing that these practices be adopted now, with the prospect of their being maintained through future generations.

But most commonly this neglect on the part of parents is due to indifference, irreligion, or dissipation in their own lives, or to an indolence or easiness of disposition which is quite willing that others should assume the burden. To bring such parents to an understanding of their duty, to arouse their energies, to make them reasonably solicitous for the eternal welfare of those committed to their charge, is a task by no means short or easy. Nevertheless if a religious spirit is to be maintained in our Catholic people, if we would hope that God's kingdom be extended among those we have known and worked for, is it not in this direction that our efforts should be turned? If we would labor to make Catholic homes conserve the faith for future generations, where can our energies be more usefully directed than in stimulating fervor and securing a faithful practice of religion in the present guardians of these homes? We may leave the ninety-nine faithful to go after the one that is erring or falling behind. Maybe that one has in his control the eternal interests of a number of innocent children whom he neither knows nor cares how to guide. His ignorance or neglect of duty may seriously imperil the salvation of grandchildren and great-grandchildren innumerable? The means at our disposal to train parents are chiefly the pulpit, the confessional, opportunities of seeing them personally, and the influence we can bring to bear upon them indirectly through the class-room and Sunday school.

1. In the pulpit we should not be satisfied with occasional exhortations on the duties of parents, reminding them of the gravity of their obligations and warning them against the terrible consequences of failing to attend to them. Much of this is in vain when our hearers do not see the application. If criticism be not out of place, it may be suggested that most sermons and pamphlets on the "duties of parents" are altogether too general in character. Parents of the class we are now dealing with need to have those duties explained in detail. They can hardly be expected to teach with the best results, having never had any training by instruction or example

to indicate the manner of setting about it. It is a mistake to suppose that most parents know all they are expected to do, and a still greater mistake to suppose they know how to do it. To accomplish all that is necessary in this regard, not only a series of sermons, but frequent series, may be required.

The practice adopted by some pastors of assembling parents on extraordinary occasions for this purpose cannot be too highly commended. Some pastors, to be assured that the more delinquent will not overlook the announcement, go to the extreme of inviting them by personal note. Nor should we allow ourselves to yield to the mistaken tendency of associating mothers only with the obligation of instructing children. Of late years we have all listened to many able discourses prepared for large gatherings of men, such as meetings of the Holy Name Society and the like. Is it not to be regretted that advantage is not sometimes taken of these opportunities to outline to men the personal attention due from them to the religious training of their children?

2. Will a large crowd pressing from without, or even the long wearisome hours, Saturday evening after Saturday evening, excuse the confessor from regularly interrogating such parents as to whether or not they have taught their children their prayers, have morning and evening watched over their faithfulness in saying them, have had them receive the Sacraments regularly and with due preparation, have secured their attentive assistance at Holy Mass?

3. Is there room for controversy on the advisability or practicability of a priest engaging in the rather delicate task of visiting homes with a view of training parents in their duty? What can he do there? He will find fathers who never once in their life have assembled their family for evening prayer. This he can ask for, requiring the father to lead, and most probably discovering that his competency is limited to the recitation of a Pater and an Ave. At once the way is open to commence the instruction of such a father.

If the younger children have never been taught to pray, why not insist upon the parents engaging in this duty then and there? Children who are attending school can be called upon to recite the Catechism lesson, the father or mother being the interrogator. The attention which parents should give their

children in their ordinary confessions and Communion can be pointed out and urged in every possible way. This will also be found an opportune moment to insist on the home being provided with prayer books, Catholic reading matter, religious pictures, articles of devotion, etc. To attempt this work at all is to discover endless opportunities for good, not the least important discovery being, perhaps, the *hopelessness of making any impression on such people from the pulpit.*

Finding time for such visits is the objection which will occur to us. Nevertheless pastors who can devote one evening weekly will before many months be more than satisfied with the results. Will people submit to this? Will they not resent being called upon to give an account of their conduct? The writer wishes modestly to answer from experience and say that no other form of effort which a priest can bestow on the negligent members of his flock will be so thoroughly appreciated as this; in no other way can he so completely gain their confidence; in no other way will he secure a more lasting influence. No Christian with even a spark of Faith surviving will fail to see in this attention of the priest a generous effort for his greatest good.

Will the reader kindly permit a seeming digression? The zealous pastor in trying to bring back the lost sheep is likely to urge attendance at Mass or perhaps preparation for confession. This is asking too much as a beginning. There is the effect of long, stubborn habits to overcome; there is human respect, and there may be many external difficulties. Moreover, a variety of excuses can be offered as pretexts. Might it not be better to insist for the moment upon nothing more than attention to his morning and evening prayers? To this he can positively offer no objection; and if he can be brought to a sincere practice of his religion at home, there is surely every reason to hope that God will soon bring about the rest. The number of Catholics who continue faithful to their religious obligations in private and culpably neglect Mass and the Sacraments is very small indeed.

4. In the regular Catechism classes throughout the year, during preparation for First Communion, and on similar occasions, we can influence parents by constantly imposing upon the children the duty of securing their coöperation, *being care-*

ful as far as possible to undertake none of the instruction which the parents are in a position to provide.

The question naturally arises, How much should we leave to the parents?

(a) Children should never say their morning or evening prayers in school. Some months ago on a visit to one of our cities I noticed that a day college at 8.45 A. M. assembled the students for morning prayer in the church. It seems to me that this practice will have two results. In expectation of this exercise the boys will say no morning prayers at home, nor will their parents insist upon it. When their college days are over, so also will be their morning prayers.

(b) From parents, and not from teachers, children should *learn* all the prayers ordinarily made use of in the life of a good Catholic, including prayers before and after meals, prayers upon rising and retiring, the Angelus, etc., etc.

(c) Save in the exceptional, hopeless case, there is positively no reason why the words of the Catechism should be committed to memory through the teacher's assistance. That is clearly the province of the parent.

(d) No exertion on our part should be spared in having parents accompany children to Mass on Sunday, always allowing of course for the few cases in which circumstances make this impossible. It is they who should be responsible for their conduct and assist them in devoutly following the Holy Sacrifice. This would do away with the children's Mass. It is an institution apparently sanctioned by a usage almost universal. There is much to be said against it, and it is certainly tenable that it owes its existence not because it is looked upon as the best, but the best possible under certain circumstances.

(e) There was a time when parents were expected to accompany their children when they approached the Sacraments, and the day has not yet come when any of us ceases to admire the practice. Nor should we forget that the conception of this duty entertained by most parents not only guaranteed an immediate preparation and fifteen minutes' thanksgiving, but also exacted of children a spirit of silence and recollection in the hours before Holy Communion, a becoming seriousness in their conduct during the hours which follow, and time for making a formal thanksgiving for several days in succession. None of these can be secured by the Catholic teacher.

In our love for freedom and democracy the principle upon which we all stand is the autonomy, the independence of action in smaller and local institutions. Nothing do we resent more keenly than the encroachments of higher powers. Assumption of what we consider State rights by Federal authority brings every citizen to his feet. Counties and smaller municipalities conduct the affairs which lie within their competence untrammelled by any interference on the part of either State or Federal governments. No one would hear of any of these bodies usurping the prerogative of the three trustees who manage the rural school; who then will feel justified in assuming the divinely-appointed functions of the family and home?

One of our Archbishops, when addressing a Confraternity of Christian Mothers some months ago, used words to the following effect: "While deploring the evils of Socialism, we fail to notice that we are allowing the methods advocated by Socialism to creep into our Church organizations. We all, clergy and people, protest violently against any attempt of the State to encroach on the domain of the home. Meanwhile parents, by forgetting that children are theirs to train and guide, force the Church into an assumption of duties which reduces the Christian family to the status that Socialism would assign to it."

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THE HALACHOTH OF ST. PAUL.

IV. PHARISAIC WORKS WERE WORKS OF HUMAN FAITH AND HUMAN ENDEAVOR.

IN almost immediate connexion with the first of "the Halachoth of St. Paul" is the second. It runs thus: "He that doth those things shall live in them."¹ With this sentence Pharisees apparently deduced from Leviticus a Biblical sanction for their peculiar ways of observing the Law and established the system of justification by works, that is, by such works as they alone performed. But we see at once that

¹ Gal. 3:12.

these words are not the law of Leviticus, but a general law deduced from that particular. In Leviticus we read: "Keep *my* laws and *my* judgments, which if a man do, he shall live in them. I am the Lord."² But the minute Pharisaical ordinances, to which more obedience was exacted than to the commandments of the written Law, were "the commandments of men", not of God. They were offensive in two ways. By them emphasis was taken from the great things of the Law and placed on trifles—the so-called "safeguards". "Woe to you, Pharisees, because you tithe mint and rue and every herb; and pass over charity and the judgment of God."³ They passed over "charity" by their bitter animosity to all non-Pharisees and "the judgment of God" by legalizing transgressions of the commandments. By this false criterion God-fearing men were made sinners and pride-swollen hypocrites were made saints. In the second place, they gave a wrong conception of sanctity. Sanctity is now and ever was inseparable from obedience to God, the Revealer. Only "the children of obedience" are unlike Adam disobedient, and like Christ "obedient unto death". Obedience to the Mosaic Law, like obedience to the Gospel, was an obedience of faith. But Pharisaism as it existed was obedience to the Scribes and disobedience to God. All its "works", therefore, were outside the realm of grace, of sanctity, of justification—they were in unbelief. Hence, if St. Paul had the same idea of Pharisees that the Gospel uniformly presents, it was only of the Pharisaic Law that he said or could say: "But the Law is not of faith; but he that doth those things shall live in them." Now, he had exactly the same idea as the Gospel.

Here it becomes necessary to do two things: to write a brief commentary on Romans 2: 17-24, and, as commentaries are closely wedded to language, to say a few words on the language of St. Paul.

To begin with the latter. A knowledge of Greek with us is a knowledge of the standard Attic and of the classic models of Greek literature. Such likewise within the influence of the literary centres was considered a knowledge of Greek in the time of St. Paul. It is hard to believe that

² Lev. 18: 5.

³ Luke 11: 42.

a writer like St. Paul, who ever strives to be exact and yet uses a relatively large number of words, such as law, grace, spirit, faith, works, apostle, commandment, in two or more senses, was formed on those ancient models of painstaking exactness: all the more that Pharisees forbade Greek science. Furthermore, St. Paul repeatedly tells us that his training was in the Halacha, namely, that he had been "more abundantly zealous for the traditions of his fathers."⁴ If, however, we overlook this precision of style, it is accurate to say that his letters show a good working knowledge of imperfect Greek, that is, of the vernacular of his time. This was the Attic vernacular enriched with the infusion of words from the other Greek dialects and spread with much uniformity by the soldiers of Alexander and by Greek colonists in many lands bordering on the Mediterranean. It was spoken in Southern France, in parts of Spain, and in Cyrene, as well as in the lands of the East. This fusion dialect was by no means a vulgar jargon, but had a certain modified perfection of its own shared in different degrees by different writers. It was a direct and popular, not a classical and borrowed vehicle of thought. This is the Greek which, according to Robertson,⁵ "St. Paul knew well".

There is good reason for this assertion. St. Paul's parents were Pharisees, but not on this account would they hinder their child from learning Greek. Greek and Persian were the two foreign languages which the Pharisees did not despise. The Thorah had been done into Greek and precisely into this vernacular as spoken at Alexandria. On the papyri, which show the current language of the people, nearly all terms which were formerly regarded as peculiarly Scriptural Greek have been found. In some of the cities of Palestine, at the opening of the Christian era, this Greek was more spoken than Aramaic. St. Paul was born in Tarsus (at this time for culture the rival of Athens) of a father who, being a freedman, spoke Greek and possibly Latin. When the Apostle himself first appears in history, he seems somehow in relation with the Synagogue of the Hellenists. He passed the years of his

⁴ Gal. 1: 14.

⁵ *A Grammar of the Greek New Testament in the Light of Historical Research.*

apostolic labors in the Grecian mission field. Without the aid of an amanuensis he wrote the Greek letter to the Galatians, which is not different in scholarly ability from most of his other letters. Here and there he has in his letters an alliteration, here and there a play upon words. For those ideas, the advancement of which was especially dear to him, he has a studious and happy choice of terms. Finally he coins new combinations of words, and thereby attains an accuracy of expression which sometimes is not attained or attainable in translations. Here, then, are many indications of long and familiar use of the language, such as it was. But St. Paul is not a purist; he did not affect classic culture; his language is still a grammatical vernacular. He delivered the world-gospel in a world-tongue.

It is important for several reasons not to magnify nor undervalue, but to appreciate justly St. Paul's writings. Were St. Paul a classicist, etymological dissertations on his words such as Protestants give us would be not only interesting, but in a measure convincing. But St. Paul is to be interpreted by St. Paul, especially when he charges old terms with new ideas, and not by Plato nor the other classics. In the second place, as his language, while studious, is popular, it directly mirrors his environment, and in interpreting it old classic Greek scholarship yields to a knowledge of his surroundings. Finally, by his striving after accuracy he becomes a classic of the new order. With these principles in mind let us look at his words in the aforesaid passage.

"If thou be called a Jew." Of all the "interned words" of St. Paul's Epistles, this word "Jew" is the most important. St. Paul, so long misunderstood, realizes its importance, and therefore through seven verses he explains exactly the Jew he has in mind. For a reason which we shall assign later, this word for us is another key to the Pauline problem. The word here, we decidedly maintain, means a Pharisee and only a Pharisee. We have in these seven verses the same turn of thought as in the parable of the Pharisee and the Publican. In both places, justice is first done to the external rectitude of the man's conduct and then condemnation is pronounced upon him because his heart is not upright before God. The single specifications bear out the same conclusion.

"*And retest in the law.*" The law as interpreted by the Pharisees was the encyclopedia of all knowledge. All legal, medicinal, and scientific works of the Gentiles were superfluous to him who knew the law. In it he could tranquilly rest. Greek science was as hateful to the Pharisees as the flesh of swine. Even the prophets in regard to the Law were somewhat looked down upon. If the Law were properly *scrutinized*, thought the Pharisee, everything could be brought out of it. "If all the seas were ink," said Eliezer on his deathbed, "and all the reeds were pens, and all mankind were writers, they could not write down everything I have learned and repeated and what I have heard while serving in the colleges, and I have not left of the Thorah as much as a drop of the sea. Moreover I have learned three hundred Halachoth [some say three thousand] in the verse, 'Thou shalt not suffer a witch to live'." ⁶ Comment on such exegesis is superfluous. But the law went beyond the Thorah. The tract Erubhin, for instance, contains the law of the Erubh, ascribed to Solomon. This Erubh, or mixture, was a collection of small portions of food from all the inhabitants of a quarter of a city. If Gentiles and Sadducees were excluded from the quarter and the Erubh legally established, it made the whole quarter private ground. Consequently, despite the fact that on the Sabbath a tailor should not carry his needle from private ground to public or *vice versa*, in this quarter all kinds of traffic could legitimately go on. A properly constructed entry into a Jewish quarter would have the same metamorphic effect.⁷ Again, if a Pharisee on the Sabbath day saw a tree in the distance and declared that beneath that tree he would make his Sabbath rest, by this fiction he could go on two thousand ells more. Thus "the Sabbath day's journey" was doubled. In this manner by subtle casuistry the Pharisees unmade the laws which they so laboriously built up. Our Lord says truly that they would not touch with their fingers the burden which they imposed on others. We see also why the Jews were wont to congregate in Ghettos and the like close quarters. The law in which they rested had a far-reaching influence.

⁶ Aboth, p. 92.

⁷ See Tract Erubhin.

"*Makest thy boast of God.*" We have just given above a sample of Pharisaic boasting. The Pharisee in the Gospel parable is another. It was always of his observances, and his descent from Abraham, as we find in the Gospel and in the Talmud, that the Pharisee boasted, although he had a good reason for gratification that he was not an idolater. St. Paul retains enough Pharisaic training to retain the word but not the deed. He glories "in God through Jesus Christ," "in his infirmities," "in his chains," wherewith he had won only the contempt of the world. But such glorying is not boasting at all. This trait of the Pharisees gives him a method of explaining one relation between the natural and the supernatural. Natural works a man may boast of, but not of supernatural works. St. Paul uses the word so much that it gives almost a characteristic tinge to his writings. His writings but reflect the people with whom he was dealing. Rabh, the founder of the Babylonian school, preached: "The congregation of Israel said to the Holy One, blessed be He! Creator of the Universe! Even more than thou hast ordained for us, we have ordained for ourselves and have faithfully observed."⁸ Can proud boasting go any further? Can human endeavor make itself more independent of grace? To rebuke this spirit in Christians, St. Paul said: "Not he who commendeth himself is approved, but he whom God commendeth."⁹

"*Art confident that thou thyself art a guide of the blind, a light of them that are in the darkness, an instruction of the foolish, a teacher of infants, having the form of truth in the law.*" These words recall the words of the Gospel: "Then came to him Scribes and Pharisees," of whom Christ said: "Let them alone; they are blind and leaders of the blind."¹⁰ Their form of knowledge and of truth in the Law was not after the spirit of God. In fact, they had secularized the teaching of the Law. For in the Old Dispensation it was for the priest to guard, but for the prophet to teach. The downward movement of the Israelites was marked by first casting off the judges appointed by God, and reached its climax by casting off the prophets. The substitution of kings introduced an

⁸ Erubhin, p. 50.

⁹ Cor. 10:18.

¹⁰ Matth. 15:1-14.

epoch of corruption into Israel, but still the Law for a thousand years was left intact. The religion of Moses and of Esdras is the same. The substitution of the merciless Scribe for the merciful prophet of God formally changed the Law. To the Pharisees our Saviour said: "You are of your father, the devil, and the desires of your father you will do." To the same the Baptist said: "Ye brood of vipers." Egregious teachers these to take the place of the prophets! Still, having usurped the office of teacher, they went about it systematically. They were the principal promoters of the synagogue and of the elementary school annexed. Hence the words of the text. By their capture of the synagogue they diffused everywhere their peculiar teachings and so leavened the people with them that after the destruction of the temple the Jewish people, as a whole, became Pharisaic, and the stream of one hundred years before Christ has run on to this day.

"*Thou therefore,*" continues St. Paul, "*who teachest another, teachest not thyself; thou that preachest men should not steal, stealest.*" These words surely do not refer to a Zachary, or a Simeon, or to all those to whom Anna the prophetess spoke, "who looked for the redemption of Israel"; they do not refer to ordinary sinners, but to systematic sinners—that is, they refer to Pharisees. Our Saviour tells of the ruse by which an undutiful son, affecting piety and with the word *Corban* pronouncing his goods dedicated to divine service, shirked his duty to his indigent parents. Here is another case. A mishna says: "And these are some of the regulations enacted in the attic of Hizekiah ben Garon."¹¹ We know something of this attic meeting, and the eighteen regulations which were enforced on that day. It is asserted that the day "on which these regulations were enacted was as grave in its consequences for Israel as the day on which the golden calf was made". The meeting took place some ten years before Christ, in the heat of a great struggle between Pharisees and Sadducees. Shammai was the leader of the popular party against the priesthood, but Hillel gave his consent to the drastic legislation. This legislation was the logical successor to that by which the Sadducees had been divested of their power to de-

¹¹ See Appendix to Tract Sabbath.

cide what was legally clean or unclean, i. e. of their rightful guardianship of the Law. The upshot of the regulations was practically to deprive the priesthood of the Therumah, or heave-offering, allowed by the Law of Moses. It was high-handed robbery. But there is a worse accusation against these sinners by system.

"Thou that sayest, men should not commit adultery, committest adultery; thou that abhorrest idols committest sacrilege." To what exactly the last words refer, we cannot at this distance say. We know that the Pharisees were so overbearing to the priesthood that at times a riot ensued in the temple; that they changed atonement from the sacrifice to the day itself; that even the sacrifice of the paschal lamb they made secondary to other features of the paschal ritual; that, in general, while they acknowledged the priesthood to be an integral portion of the law, the spirit of their teaching was away from its ministrations and antagonistic to it. Laymen admitted into Episcopalian councils show exactly the same spirit. But with regard to the first part of the sentence on legalized adultery we are on firm ground. Hillel, before the time of St. Paul, admitted as sufficient grounds for a bill of divorce that a wife did not cook a good dinner; Aquiba, a great Pharisaic light after St. Paul's time, taught that a bill of divorce might be made out on the ground that the husband found another woman more attractive than his wife. The Gospel mirrors this state of the Pharisaic mind. It was precisely the Pharisees who came to Jesus and said: "Is it lawful for a man to put away his wife for *every cause*?"¹² While their hearts burned with lust, their outward decorum was unnaturally rigorous. In this regard other parts of Judea excelled Galilee. Rabbi Jose the Galilean, while traveling one day, met Brurih, the wife of Rabbi Meir, and asked her: "Which way must we take to the city of Lud?" She answered: "Thou Galilean fool! Did not our sages say that thou shouldst not converse much with a woman? Thou shouldst have asked, Which way to Lud?"¹³ Perhaps the widespread unnatural domination of the Pharisees is made manifest by the Gospel where it narrates that the disciples wondered that the Master conversed

¹² Math. 19:3—Literally, "for any cause whatsoever".

¹³ Erubhin, p. 121.

with the Samaritan woman. Modern Pharisees, even when there is no excess, do not urge moderation, but peremptorily dictate what we shall eat, and what we shall drink, and where-with we shall be amused, while they make murderous eugenics a creed and adulterous divorce a statute. There is room for another Sidney Smith to cry out, "Give us back our wolves again, and restore our Danish invaders, curse us with any evil but the evil of canting, deluded and Pharisaical populace." Meantime we see that when St. Paul opposes faith to Phari-saïc works, he is not talking of the work of keeping the commandments, as, according to him, Pharisees did not keep the commandments.

From the foregoing, therefore, we conclude that, when St. Paul says, "If thou be called a Jew," it is to a Pharisee only he is directing his discourse. This conclusion will not be affected if the following interpretation of the words "and approvest the more useful things" (or "the more excellent things", as the same phrase is translated in Philippians) be not acceptable. To my mind St. Paul uses phrases where St. Luke uses proper names. "Those of the contention,"¹⁴ we learn from St. Luke, were certain Epicurean and Stoic philosophers;¹⁵ "those of faith" were Christians,¹⁶ and "those of works" were Pharisees.¹⁷ St. Paul does not use the word Pharisee until after his association with St. Luke, and then in his letters he uses it only once. We think, however, that he translates it. "Thou who approvest the more useful things," literally "thou who testest the things which tear asunder," is, more simply, "thou who art a separatist, i. e. a Pharisee." That he applies the same words to the Christians would only confirm this view, as he again and again inculcated a Christian separation from the pagan world.¹⁸ I think that the common translation is only one more instance of seeing in the words of St. Paul when dealing with persons and things about him—deep abstractions instead of surface realities. How could he say that a sacrilegious, adulterous, systematic robber approves

¹⁴ Rom. 2:8.

¹⁵ Acts 17:18.

¹⁶ Acts 11:26.

¹⁷ St. Paul in Acts, frequently.

¹⁸ II Cor. 6:17.

"the more useful things" or "the more excellent things"? An investigation of the contemporaneous papyri on this point would be interesting.

But howsoever that may be, St. Paul's "Jew" is a Pharisee, and his Pharisee is a Gospel Pharisee, a man without faith. Of the system of such a one, by which, while boasting of his religiosity, he was made a systematic transgressor, St. Paul could say, "But the Law is not of Faith". Again he could say this of the Law especially in his letter to the Galatians. In that letter he made it clear that it was the "Jews' religion" (1: 13) that he was talking about, that if he made progress in that religion above his equals, it was because he mastered the Halacha more than they, "being more abundantly zealous for the traditions of my fathers". Now that we have the signification of the word "Jews" made clear, it is made doubly clear that he was talking of the Halacha. Finally, as we have seen in the last article, he had already quoted one saying of this law. We conclude, therefore, that with the words "he that doth those things shall live in them" he quoted another.

The usual interpretation is, that "the Law is not of Faith" because, as such, it did not contain and confer Grace. This statement is true. There is an essential difference between the sacraments of the Old Law and the sacraments of the New, the former being *ex opere operantis* and the latter *ex opere operato*. But the sacraments of both demand Faith, and with Faith, in one way or another either, and without Faith neither might be a means of sanctification. Since St. Paul charged both "Jews and Greeks" that they were in unbelief, it scarcely can be the better interpretation that he was trying merely to bring out the distinction between the two Laws. His Gospel was a "gospel of grace";¹⁰ and in this he was an Apostle to the Gentiles, that in speaking to both Jews (Pharisees) and Greeks for both he insisted on complete conversion from the ways of unbelief. As miracles accompanied his method, he was acting evidently with the approval of the Holy Spirit. St. Peter, on the other hand, with even greater power was preaching the Gospel of the circumcision by enlarging, deep-

¹⁰ Acts 20: 24. He calls it also "this gospel", "my gospel". "For he who wrought in Peter the apostleship of the circumcision, wrought in me also among the Gentiles." Gal. 2: 8.

ening, and bringing to fulfilment such Faith as he found among the Israelites. It was the extremists of both Gospels, not the Apostles, or the Gospels themselves, as we shall see, who met and clashed at Antioch.

The first halacha put men under the fear of a curse, the second relieved them from the need of faith and grace. We have now to contemplate the third and last, which opened the floodgates to sin.

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CATHOLIC BENEFIT CLUBS OF THE MIDDLE AGES.

II.

KINDS AND FUNCTIONS.

SPEAKING of the causes of the supremacy of the Medici, Professor E. Armstrong, of Oxford University, says in his excellent work on *Lorenzo de Medici*: "Machiavelli ascribes to the humiliation of the nobles the loss of the military spirit, the growth of the mercenary system, and the consequent slavery of Italy. The grandees moreover had still much social influence, their landed wealth and connexions gained them wide support; they not infrequently pulled the wires in the electioneering contests among their conquerors. Here, as elsewhere, it would be idle to assert that a class which is disqualified from any share in popular elections has never in fact decided them. Nevertheless the greater trading guilds were dominant, pushing their commerce within Europe and without, monopolizing the government of their town, and directing it solely toward their class interests. Their position was not, however, quite secure. Below the mercantile corporations were the Lesser Arts—the guilds of tradesmen, whose interests lay rather on the side of the gentry than of the merchants; who disliked the forward policy which by force opened up fresh avenues of commerce, and brought upon Florence the jealousy and cupidity of her neighbors, entailing heavy pecuniary sacrifices, enforcing sumptuary laws, and tramelling their own trades. They would welcome, rather, a life of peace

and enjoyment, wherein the nobles could spend upon the town the revenues of their estates unplundered and untaxed. For them were the profits of expenditure on palaces and furniture, on furs and trappings, on tournaments and wedding-feasts. Below the lesser arts again sulked the numerous guilds, economically subordinate to the greater arts, to whose manufactures they ministered, and politically deprived of any representation in the State. Below them again the submerged, or rather the floating, tenth of unemployed and half-employed, who subsisted on such sweepings and pickings of work as a busy community supplies."

TRADE GILDS.

Medieval England had, too, her trade guilds. The chief aim of these was the regulation and protection of their particular trade. Their laws included the regulation of freeman and apprentices, and the quality of their goods. These fraternities constituted a trade monopoly. But it must be borne in mind that the Old English trade guilds always embraced the usual religious and social features already mentioned in the earlier paper on this subject.¹

These guilds were often powerful and wealthy corporations. Their members made bequests to them of lands and tenements, and used their commercial talent and ready money in making purchases of other property, which added to their wealth. They built handsome gild halls as the visible manifestation of their importance; all their members wore gowns of the same material, color, and fashion; their wardens, masters, and officials were distinguished by the great silver maces borne before them, and by chains and badges worn round their neck; and they took no small pride in the splendor of their pageantry in public processions and functions. They also prided themselves on the massiveness and value of their plate—mostly gifts from their own members or from great persons; on the sumptuousness of their hospitality; and especially on the many useful and benevolent institutions they established and maintained—schools, hospitals, and almshouses; also on their charity toward the poor; and their patriotism, by liberal contributions on all great occasions of public need.

¹ January number, 1916, pp. 1-21.

Later, when the trade gilds had become firmly established, they took a prominent part in producing plays, especially the performance of miracle plays. When a new gild hall was built at York, in the fifteenth century, one of the objects of its erection was in fact to provide a more convenient and suitable place in which plays could be enacted. The Chester Plays, which were composed by a monk, became very famous, and were frequently acted by the trade gilds. Here is a portion of their program, arranged for a whole week:

1. The Bakers and Tanners bring forth the "Falling of Lucifer".
2. The Drapers and Hosiers, the "Creation of the World".
3. The Drawers of Dee and Water-Leaders, "Noah and his Ship".
4. The Barbers, Wax-Chandlers, and Leeches, "Abraham and Isaac".
5. The Coppers, Wire-Drawers and Pinner, "King Balak, Balaam and Moses".
6. The Wrights, Slaters, Tylers, Daubers and Thatchers, the "Nativity of our Lord".
7. The Painters, Brotherers, and Glaziers, the "Shepherd's Offering".
8. The Vintners and Merchants, "King Herod, and the Mount Victorial".
9. The Mercers and Spicers, the "Three Kings of Colin".²

Many of these plays were childish representations of the sacred narratives, mingled with much that, to our eyes, would seem irreverent and profane, but they doubtless did not appear so to our godly forefathers.

As the suppression of the monasteries in England immediately led to an increase of pauperism and distress, such too proved to be the result of the suppression of the trade gilds. At a labor congress held but a few years ago a speaker attributed the poverty of the working classes of England to the suppression of these gilds. There were other reasons also

² The "Three Kings of Colin" represented the Magi who came to worship the Infant Saviour. "Colin" was in reality Cologne, whence (it was supposed) the Wise Men came.

assigned, but this was one of the causes given for an increase in the number of poor people during the eighteenth and nineteenth centuries. It is doubtful, nevertheless, whether the trades-people and craftsmen of to-day would consent to live under the severe restrictions imposed by the trade guilds of former times. By their rules the brethren of the trade guilds were obliged to be kind and brotherly to their fellow-members; but no one outside their fraternity was entitled to much consideration. Any one who, not belonging to the select brotherhood, came to ply his trade in the town was regarded as a foreigner, who must be banished forthwith, lest he should interfere with the monopoly of the guild of that particular trade.

The guilds were strong protectionists. Their tyranny in this respect would not be tolerated to-day. Then a man might not sell what or where he liked; neither was he permitted to live where he wished, nor to follow the trade he desired. Each man had to ply his trade only in that part of the town which was assigned to the members of his particular craft. The shoemakers must work in Shoe Lane, the butchers sell in Butchery Row, the mercers retail in Mercery Street, and in no other part of the town. Shoemakers were not allowed to mend shoes, for that was the special work of the cobblers, whose privileges would thereby be infringed. Neither was a cloth-worker at liberty to weave as much cloth as he wished. He was permitted to have only two looms; or, as a special favor, he might, if he had done good service to the town, be allowed to possess even four looms.

The gildsmen did not approve of sweating the workers so that the middleman might make all the profit; nor did they allow a higher price to be demanded for goods than was fair and just. Here is an instance in point. At Southampton a stranger was permitted neither to buy nor even to bargain for any goods brought into the town if a gildsman were present and wished to purchase them. Should the stranger persist, the goods were forfeited to the king. Under the old gild rules of Southampton, no middleman could exist; for by the consent of the gild it was ordained that "no one shall sell any fresh fish, in either the market or street, but the person who had caught it in the water; and those who bring fresh fish in, or

about, shall bring it all into the market at once. If the fisherman deliver any part of the fish for sale by another than himself, he shall lose all; and if any huxter-woman buy fish to sell it again, she shall lose all." The old gildsmen would tolerate neither middlemen nor cornering.

Heavy fines were imposed on those who dared to disobey the rules of the gild. At Reading, for instance, no barber was allowed to shave anyone after nine o'clock P. M. in winter, or ten in summer. This strange regulation was passed in 1443, when the great feud arose between the rival houses of York and Lancaster, and was probably intended to prevent unlawful meetings being held in places so much frequented as a barber's shop. The penalty for a breach of this rule was a fine of three hundred tiles to the Gildhall of Reading. The peculiar form of this fine may be attributed to the fact that tiles were beginning to supersede thatch for roofing buildings. The poor barbers had to suffer these fines. One, John Bristol, was mulcted twenty-one hundred tiles for shaving seven persons contrary to rule; but the number was subsequently reduced to twelve hundred, on account of his poverty.

In many cases, the price even of commodities was fixed by the gilds, and not left to the regulation of the law of supply and demand, as is so often the case nowadays. The gilds rigidly repressed any attempt at cornering commodities. Bread, beer, etc., were sold at a fixed charge determined upon by the gilds.

MERCHANT GILDS.

We have already said, in the January number, that the various gilds of a large town united, in time, in one large body, "*convivium conjuratum*", which called itself the gild merchant (or merchant gild) of the town. This fusion took place, in the case of London, as early as Saxon times, during Athelstan's reign. At Berwick-on-Tweed, on the other hand, the union of the local gilds was not established until the later Angevin period—in 1283, to be exact.

The merchant gilds often became very powerful corporations, possessing property, enjoying much valuable privileges, and making the local laws. They were as mighty in the town as was the lordly baron within the desmesne of his fortress

castle. They won from the kings of England many charters of privileges, which were the great bonds of society, conferring liberty and security upon the community; and were also the means of raising the arts and sciences to a degree of perfection, in England, almost unequaled in the world.

The good burghers had, however, generally to pay dearly for their privileges. Not infrequently the king was sore pressed for money to carry on his foreign wars and to support his army and navy. He then applied to the loyal merchants of Winchester, Bristol, or some other large town, for a substantial sum of money. The thriving citizens were only too delighted to accede to their sovereign's wish, by paying the required amount into the royal exchequer, on condition that they might have some long-coveted privilege granted in return, and be allowed to ply their trade unfettered by hampering restrictions.

In most cases, the eagerly desired charter of privileges was readily granted to the merchant gild, which thus became so powerful a body that, at length, it could defy, if not actually dictate to, any lordly abbot, or turbulent baron, who attempted or threatened to levy toll on the merchants' goods, or deprive them of their hardy-won privileges.

As an example of the immense value of these privileges, the merchant gild of Winchester was, in 1207, granted the privilege of coining money; and the rent of certain mills was assigned to the same body for building, and keeping in repair, the city walls. In those days of compulsory military service, no citizen of Winchester was obliged to go to war; neither could he be sued nor impleaded in any legal action beyond the walls of his own city. Furthermore, he could buy or sell without paying toll.

Towns with charters (i. e. towns whose gild had been granted privileges) were called "free burghs". Their freedom consisted in a liberty to buy and sell without disturbance; also, an exemption from paying toll, pontage, passage-money, lastage, stallage, etc. Personal freedom could also be obtained by residence in a free burgh; for, by the enactment, if a bondman remained for a year and a day in a burgh as a member or burgess of it, he thereby had gained his freedom and became a freeman.

Preston is, probably, the only town in England where the old gild has survived the suppression, and continued to live on through the intervening centuries. Though the objects for which this gild was first formed have long since passed away, the memory of its foundation has always been kept green, and it is still celebrated with much of the glory and magnificence of its ancient pageants. Every twenty years the Preston gild holds its pageant, which is accompanied with much festivity, the whole town being *en fête* for a fortnight. The earliest record extant of the Preston gild dates back to Edward III's reign. But there was, in every probability, a gild there long years before, which was of Saxon origin; for many merchant gilds were established in seaport towns during Saxon times. They were founded for the purpose of carrying on commercial enterprises with Hanse privileges, and Preston was one of the early ports selected for this purpose.

The festival of the Preston Gild has been celebrated every twenty years, since 1329, with but two exceptions—during the Wars of the Roses, and the troublous period of the Reformation. Here are two gild rules, temp: Henry II: 1. "So that they shall have a gild-merchant with Hanse, and other customs belonging to such gild; so that no one who is not of the gild shall make any merchandise in the said town, unless with the will of the burgesses. 2. If any bondman hold any land, and be of the Gild, and pay 'Scot' and 'Lot' with the burgesses, for one year and a day, then he shall not be reclaimed by his lord, but shall remain free in the town."

CRAFT GILDS.

The old merchant gilds gradually became aristocratic in tendency, and began to look down upon the humbler workingmen, who consequently were obliged to form themselves into craftsmen's gilds. This was the origin of craft gilds. In earlier times the craftsmen often belonged to the merchant gild, for there was little difference at first between the two classes, the craftsmen being merchants and traders as well as workers. In course of time, however, the full citizens became rich; and wealth, as is still too often the case, engendered pride, so that the humbler handicraftmen were finally excluded from membership of the merchant gild, on the pretext that they did not possess sufficient property.

An ordinance appears in many a gild statute which states that no one with dirty hands, or blue nails, or who hawked his wares in the streets, should become a member of the merchant gild.

The haughty burghers tried also to rule over the craftsmen, to tyrannize and oppress them; and this conduct led to many a conflict and bitter strife. Hence, if the workmen had not united they would have been brought into complete subjection; but, by the founding of craft gilds, and by combination, firmness, and perseverance, they managed to preserve their rights, so that they were enabled in the fifteenth century to win the day against their haughty rivals. It was in Henry VI's reign that the victory of the craft gilds was perfected; and all subsequent charters were usually granted to the townsmen, and not to the gild merchant of the town.

The rules of these craft gilds were very similar, and showed much wisdom and forethought. They were very careful to secure the good quality of the work, and paid attention to both the temporal and spiritual welfare of their members. No one was allowed to work longer than from the commencement of the day to curfew, not "at night by candle light". This same regulation had doubtless a threefold purpose in view: it prevented bad workmanship, gave opportunities for leisure and other duties, and preserved that marvelous and inestimable gift—eyesight.

Even the necessity for rest, relaxation, and recreation was not overlooked in those early days. The very holidays of the workmen were regulated by the craft gilds. In medieval days the workingman had regular holidays from Christmas to the Feast of the Purification, and no work was allowed to be done after noon on Saturdays, nor on the eve of the great festivals. Those were times when a workman was able to find leisure for both his social and religious duties. There was then no "sweating", no incessant grinding toil, which so often turns men into mere slaves and embitters their feelings. The artificers of the Middle Ages owed their liberty and privileges to self-help and coöperation. Nowadays men combine by banding themselves into trade-unions, but these lack the old religious spirit which animated the ancient gilds, and often establish by strikes a tyranny that is well-nigh insufferable, and

which is ruinous to the best interests of both employers and employed.

GILDS FOR SPECIAL PURPOSES.

In a sense, every trade, merchant, or craft gild was a special purpose gild, having as its aim the regulation of trade, the standard of work, the benefit of the craftsmen, etc.; but there were several other gilds, whose object had no connexion with trade, and which were as a rule organized for a purely local, and in some cases temporary object—gilds which were founded not so much for mutual benefit or the regulation of trade, as for the foundation and conduct of enterprises for the benefit of the whole community, for promoting the glory of God, and making provision for an increase of the means of grace to meet the growing population; for founding a local hospital or grammar school; for building and repairing bridges and highways; and the like. Such were the eucharistic gilds, the clerical gilds, the social gilds, the pilgrims' gild, the knights' gild, and those established for maintaining lighthouses, highways and bridges; or those for founding educational or hospital establishments. It would be impossible here to enumerate the many objects for which the medieval gilds were founded, but among the most interesting of these were the eucharistic and pilgrims' gilds.

PALMERS' OR PILGRIMS' GILDS.

At the time of the Norman Conquest there was, at Winchester (then the capital), the merchant gild which was gradually becoming a powerful body. But the city possessed two other gilds—the knights' gild and the palmers' gild.

The pilgrims' or palmers' gild possessed a house where pilgrims were entertained as they passed through the city on their way to some holy shrine. The room in which they slept still remains (at least, it was in existence less than ten years ago), and their crude carvings may yet be seen upon the beams that support the roof.

The knights' gild was composed of youths of good family—nobles, pages, and young freemen—who were permitted to wear swords, and to whom was committed the custodianship of the city defences and the ordering of the watch.

The pilgrims' gild at Coventry had a house which was kept as "a lodging-house, with thirteen beds, to lodge poor folks coming through the land, on pilgrimage or any other work of charity, in honor of God and of all saints"; and there was "a governor of the house, and a woman to wash their (pilgrims') feet, and whatever else is needed". (It is remarkable how often the number thirteen occurs when studying medieval and early Church history. It was a favorite number, and one that represented the Master and His apostolic band; hence, doubtless, the explanation of its frequent use.)

In some cases, as at Hull, a gild brother, going on pilgrimage, was excused his payments to his gild till his return. But at Lincoln it was otherwise: "If any brother or sister wishes to make a pilgrimage to Rome, St. James of Galicia, or the Holy Land, he shall forewarn the Gild; and all the bretheren and sisteren shall go with him to the city gate, and each shall give him a halfpenny at least." By the rules of the other gilds in Lincoln it was further ordained that the "bretheren" and "sisteren" should meet the pilgrim on his return and accompany him to the monastery.

These were, it must be remembered, the days of pilgrimages to the shrines at Glastonbury, Canterbury, Walsingham, Bury St. Edmunds, etc., as well as farther afield; and the popularity of the custom finds frequent illustration in the gild ordinances of the fourteenth century. (At one time, it was a popular belief in England that the Milky Way pointed the direction to the shrine of Our Lady at Walsingham.)

SOCIAL GILDS.

In the fifteenth century every market-town had one or more gilds, not necessarily with the costly adjuncts of a gild hall for its meetings, and a chaplain and services of their own in church, but each with its charities and social customs, and always with its annual church service and festival. Even in many villages and rural parishes a gild helped to draw neighbors together into friendly association, organized their charities, and stimulated their village festivities.

These social gilds were devoted to good-fellowship and the encouragement of benevolence, but did not concern themselves with trade nor primarily with religion; though some gilds had

for their special object the support of a church, the maintenance of an altar, or the performance of religious plays.

The Order of the Knights Templars — which was such a famous society in the Middle Ages, and played so conspicuous a part in the Crusades—originally was a gild. The wealthy, powerful, and universal Order of Freemasons is based upon the old gild form; and, until about one hundred years ago, each branch of this order was separate and distinct, it being comparatively recently that the English lodges were brought into subjection to one central and chief lodge (the Grand Lodge) whose court is held at the Grand Lodge Temple in London.

KALENDAR OR CLERICAL GILDS.

The clergy also had a gild of their own, called the "Gild of the Kalendars", which arose out of the monthly meetings of the clergy, who assembled to deliberate upon church matters. There was a famous gild of this nature at Bristol, which was not confined to the clergy alone but also admitted laymen and their wives. The ladies were allowed to become members and be present at the gild feasts, but only on condition that the wife of the lay-brother whose turn it was to provide the meal should wait at table. This gild recorded all the public events which occurred, and had charge of a library to which the citizens were admitted. They kept their books "in the rood-loft, or chamber next unto the street on the north-side of All Saints' Church"; and in 1318 a disastrous fire occurred, during which many of the charters, manuscripts, and records were "lost and embezzled away". The library was afterward enriched, but another fire occurred in 1466, "through the carelessness of a drunken 'point-master'", which again destroyed the valuable collection of books.

This Kalendar Gild of Bristol dated from before the Norman Conquest. In answer to inquiries made in 1387, this gild stated that in the twelfth century it had founded a school for Jews and others, to be brought up in Christianity under the care of the said fraternity.

These clerical gilds, which were numerous, had their own gild halls, a kind of club-house where the members, both clerical and lay, used to meet daily and "drink their gild".

In the twelfth year of Richard II's reign (1387), a return was made into chancery of the original objects, endowments, and extent of gilds generally, and of the masters and wardens; and the records of more than five hundred of the gilds then registered still exist.

EDUCATIONAL GILDS.

Some gilds had as their object the founding and maintaining of schools. Such was the Gild of the Holy Ghost at Basingstoke. Near the railway station of that town there is an old ruined chapel which was formerly the chapel of this gild. From the accounts that have been published we find that the gild existed in the thirteenth century, and was confirmed later by a charter from Henry VIII. It shared the fate of many other similar institutions in the reign of Edward VI, and was suppressed; but the townspeople valued their gild and later asked Queen Mary to restore it. When Cromwell and the royal forces were contending against each other near Basingstoke, the buildings were laid in ruins and the estates lost; but later this vigorous gild (which no one could quite kill) revived, and now supports a flourishing grammar school—the lineal descendant of the older school, which was formerly known as the “Holy Ghost”.

In the accounts, which were most carefully and accurately kept, we find items paid (in Queen Mary's reign) for making the image, for painting the rood, for making the holy-water pot, etc.; but these ceased when, with Queen Elizabeth's reign, pseudo-Reformation principles revived.

“HOLY TRINITY”, OR LIGHTHOUSE GILDS.

Not only land-lubbers, but sailors also, were thought of and benefited by the gilds. It was to the most useful institution of gilds that the salts of bygone days owed the erection of lighthouses and beacons to direct mariners in their course when approaching the shores of England.

In 1512 the Trinity House Gild of Deptford on the Thames was founded on some ancient mariners' fraternity, and consisted of “the chiefest and most expert masters and governors incorporate within themselves”, and was empowered to erect sea-marks on the shores and forelands “to save and keep

seafaring men, and the ships in their charge, from sundry dangers ”.

This gild has risen into one of vast importance. The greater number of lighthouses around the British Isles belong to and are managed by this corporation. All ships pay toll to this gild for the maintenance of these lighthouses; the pilots are appointed and licensed by it; when poor or aged, seamen are supported by it; and to this venerable, humane, and invaluable institution it may truly be said that England owes the protection of her navigation and commerce.

EUCCHARISTIC GILDS.

The Corpus Christi Gild, in the City of York, appears to have been formed by some of the clergy for the express purpose of organizing a great annual function in honor of the Blessed Sacrament. Each year on Corpus Christi a procession was made through the streets of the city, headed by vested clergy, and the six masters of the gild each bearing a white wand; and these were followed by the craft gilds, exhibiting pageants. In the year 1415 no less than ninety-six crafts took part in the procession, of which fifty-four exhibited pageants (the subjects being taken from the Bible), and ten carried torches. A great folio volume, now in the British Museum, contains the roll of its brethren and sisters of all ranks, numbering some 14,850 souls.

The Rood Chantry at Skipton was founded for a priest to say Mass “every day when he is disposed (i. e. when not indisposed or ill) at six A. M. in the summer and seven A. M. in winter, for the purpose that as well the inhabitants of the town, as Kendal men and strangers, should hear the same”. The parishioners of Wakefield ordained a “morrow-Mass” at five A. M. in the church, for all servants and laborers in the parish. At Pontefract the mayor and corporation (the later form of the old Saxon “frith-gild”) provided a chaplain to survey the amending of the highways, and to say the “morrow-Mass” which was over by five A. M.; also a chaplain of Our Lady in St. Giles’s Chapel-of-ease, in Pontefract, to sing Mass daily “for the ease of the inhabitants”.

PATERNOSTER GILD.

York possessed also a Lord's Prayer gild. It arose thus: at some unknown date—but before 1387—a miracle play of the Lord's Prayer had been performed in the city, in which all manner of vices and sins were held up to scorn, and all the virtues held up to praise. In all probability, these were the seven deadly sins and the seven cardinal virtues. The miracle play met with such favor that a gild was founded for the purpose of keeping up the annual performance of the play. This gild had the usual religious and charitable features; but, in addition, the members were bound to illustrate in their lives a scorn for vice and a love of virtue—which were the objects of the play, and to shun company and businesses which were unworthy. This gild maintained a candelabrum of seven lights, which was hung in York Minster, and lighted on Sundays and feast days, "in token of the seven supplications in the Lord's Prayer, to the honor and glory of Almighty God, the Maker of that Prayer". It also maintained a tablet—showing the whole meaning and purpose of the Paternoster—which hung against a pillar of the minster, near the aforesaid candelabrum.

BRIDGES AND HIGHWAY GILDS.

A good hard road through a wild boggy tract, a raised causeway across the often flooded valley in which the town was situated, or a stone bridge in place of a dangerous ford or inconvenient ferry, conferred a very real benefit upon the whole community, from the king in his royal progresses through his kingdom to the humble peasantry who brought their produce to the weekly market. Men wisely included road-making and bridge-building among meritorious acts of charity, and the "Calendar of Chantries", etc., contains quite a number of endowments which were given or bequeathed for these purposes. Very frequently the pious builder of a bridge added a religious foundation to it in the form of a chapel, which was endowed with a stipend for a perpetual chantry priest to say prayers there for the bridge-builder, his family, and all Christian people.

Sometimes the chapel was built at one end of the bridge, as at Burton-on-Trent and Doncaster, but, quite as frequently,

the central pier on one side of the bridge was enlarged, and the chapel picturesquely erected upon it, as on old London Bridge, at Bideford, Rotherham, and Wakefield. At Doncaster the bridge had a stone gateway with a chapel of Our Lady beside it at one end, and a stone cross beside the entrance to the bridge at the other end. Nottingham had two bridge-chapels—one, "*super altam pontem*", dedicated to St. James; the other, "*ad finem pontis*", dedicated to St. Mary. Sometimes, as at Burton and Nottingham, a *hospis* for the entertainment of poor travelers was built at the end of a bridge. The remains of many of these old bridge-chapels still exist, in a more or less perfect condition, throughout England.

Reference has already been made to some of the gilds that existed in York, but there were two others—the Gild of St. Christopher and the Gild of St. George, each with its "Guyld Hall". Both these gilds maintained and repaired stone bridges and highways, and gave relief to certain poorfolk, but "had no spiritual promotion whereby the King should have 'first-fruits' and 'tenths'".

In reviewing the period we have been considering we are at once brought into a polemical atmosphere. There are those who condemn the Middle Ages as dead, seeing neither any life nor good in them. Others regard medieval days as the Age of Faith and cannot sufficiently extol the period. In this, as in most other matters, a correct judgment lies probably in the happy mean; a true estimate is to be sought somewhere between the two extremes of opinion. If we examine the general character of the centuries with which we have been concerned, there is no denying that there was a great deal which was good in them.

The twelfth century stands out as a period of great religious zeal of an ascetic type; and there was a great deal of religious feeling of an exalted character among the people, and many a saintly life, and all this amidst the violence and oppression of those times. It must also be remembered that this was the age of the great Latin hymns.

A study of the thirteenth century reveals an age of intense vitality. The spirit of freedom was moving the middle classes, and the Church was in sympathy with them. It was

the age of organization of civil institutions. In England, very few monasteries were founded after the twelfth century, and very few friaries after the thirteenth century; but every cathedral was enlarged, and many churches rebuilt. There never was such an active architectural period. The new religious spirit of that age manifested itself in the introduction of a new style of architecture (a rare event!), and bold engineering skill in its construction—pointed arches soaring heavenward, and ornamentations of acanthus leaves in the act of unfolding.

The fourteenth century brings us into touch with the Lollard movement, the history of which belies the idea that this period was devoid of theological thought and that all religious zeal was entirely dead. On the contrary, it shows the strong spiritual feeling of the people. Real religious fervor often exists even when we fail to recognize it, because the form it assumes does not meet with our approval.

It is the fifteenth century that is generally believed to have been religiously dead to the last degree. But one fact still exists which by itself should be sufficient to convince the most biased that there is another and brighter side to the picture—it is the evidence of the extensive church-building that went on throughout the length and breadth of England during this period. Our forefathers of the fifteenth century had sufficient spiritual zeal and originality of idea to develop "a new variety of Gothic art, distinctly different from the development of art on the Continent of Europe; a reaction against the luxuriant beauty of the 'decorated', with a masculine strength in its lines and a practical modification of plan and elevation so as to obtain spacious, lofty interiors. Take its grand towers as a measure of its artistic power, call to mind the use of painted windows as the great means of colored decoration, study the elaboration and richness of the roofs and chancel-screens of Norfolk and Devon. Calculate the immense quantity of church architecture and art executed in the fifteenth century, not only in monasteries and cathedrals, but in parish churches. Think of the magnificent parish churches of Norfolk, Suffolk, Lincolnshire, and Somerset, and the rising towns in Yorkshire and Lancashire. Remember that they were not commissioned and paid for by the parochial clergy, for they had nothing to spare; not by the nobility, for they had been

half ruined by the Wars of the Roses; but by the large minds of the rising middle class, and out of the wealth which trade and commerce brought them.

In the elder days of art,
Builders wrought with greatest care
Each minute and unseen part,
For the gods see everywhere.

This single line of evidence should alone be sufficient to prove the existence of vigorous religious faith among the people. We find, in addition, that at the same time kings and prelates were founding colleges and schools—e. g. New College, Oxford; King's College, Cambridge; Eton and Winchester—that the country gentry were founding chantries, and providing themselves with domestic chaplains; that the merchants and traders of the towns were establishing guilds and church services in order to obtain for themselves, and those belonging to them, additional means of grace and closer pastoral care.

These were the centuries which, as we have already seen, also were marked as the period of honest labor and high-quality goods, of hospitality and charity, of benevolence and philanthropy.

In the face of such an accumulation of well-established facts, and such facts, it is impossible to believe that there was not a great deal of very earnest religion in the fifteenth century and the centuries immediately preceding it.

Such is the picture of the three hundred years closing the Middle Ages, the end of which brings us to the parting of the ways. Contrast this with the picture of the three centuries which immediately followed—"with the cessation of all building of new churches and the neglect of old ones, and the shameful condition of the services in many of them; with the absence of the extension of church machinery to meet the needs of the increasing population—and it will be hard to believe that there was not much more religious earnestness in the fifteenth century than in those which followed it". And these are the words of an Anglican historian and divine, not dead many years.

JOHN R. FRYAR.

Canterbury, England.



Analecta.

AOTA BENEDIOTI PP. XV.

MOTU PROPRIO: NOVA CONDITUR SACRA CONGREGATIO "DE SEMINARIIS ET DE STUDIORUM UNIVERSITATIBUS".

BENEDICTUS PP. XV.

Seminaria clericorum usque ab initio tantae esse utilitatis ad Ecclesiae disciplinam visa sunt, ut patres Tridentini cum de iis constituendis in sessione XXIII, cap. XVIII decretum confecissent, affirmare non dubitarint et sacrosanctam Synodum, hac re una peracta, si nihil aliud egisset, bene meruisse de Ecclesia, et ipsos communium laborum suorum pretium tulisse. Itaque ii sacrorum antistites, praeunte quidem S. Carolo Borromaeo, ut a Concilio domum reversi sunt, atque omnes deinceps diligentissimi Episcopi, quos inter commemorandus est B. Barbadicus, Patavinae ecclesiae lumen, in reformatione vitae christianae curanda nihil habuerunt antiquius quam ut, hanc salutarem Concilii praescriptionem exsequentes, sacris Seminariis in sua quisque dioecesi condendis operam darent, eaque condita optimis legibus instruerent. Apostolica vero Sedes quanti hoc ipsum faceret, praeclare ostendit non modo quum Seminarium romanum excitare maturavit, quod quidem praecipua fovere cura non desiit, sed etiam quum propriam Cardinalium Congregationem constituit sacris Seminariis toto terrarum orbe tuendis.

Quod munus, etsi postea divisum partim Sacrae Congregationi Concilii, partim Episcoporum et Regularium attribuerunt, nihil tamen Romani Pontifices de pristina Seminariorum

cura remiserunt; quin immo vel dioecesibus post legitimas relationes consulendo, vel quorundam religiosorum sodalium leges approbando, vel episcopos Romam ex praescripto aduntes alloquendo, nunquam non de Seminariis eorumque statu rationem habuerunt. In id maxime incubuit postremus decessor Noster sanctae memoriae Pius X, qui in Constitutione "*Sapienti Consilio*" de Romana Curia ordinanda, cum alia statuit, tum "*ea omnia quae ad regimen, disciplinam, temporalem administrationem et studia Seminariorum*" pertinerent, ei Sacrae Congregationi attribuit cui Summus ipse Pontifex praeest, et cuius est vigilare in ea, "*quae ad singularum dioecesium regimen universim referuntur*", hoc est Sacrae Congregationi Consistoriali.

Verum cum apud hanc Sacram Congregationem negotiorum moles praeter modum excreverit, et Seminariorum cura maiorem in dies operam postulet, visum est Nobis ad omnem eorum disciplinam moderandam novum aliquod consilium inire.

Alias quidem, cum Romanae Curiae nova pararetur ordinatio, de peculiari S. Congregatione instituenda cogitatum est, quae Seminariis praeesset; quod consilium cum temporum adiuncta prohibuerint quominus efficeretur, Nos revocandum censemus, non ita tamen ut tractatio rerum quae de Seminariis sunt, detracta ac omnino seiuncta a Sacra Congregatione Consistoriali habenda sit, cum unam et alteram Congregationem aliquo nexu velimus inter se coniungi.

Re igitur mature considerata, exploratisque aliquot Cardinalium sententiis, haec apostolica auctoritate decernimus ac statuimus quae infra scripta sunt.

I. De Seminariis propria iam esto Sacra Congregatio, ad formam ceterarum Romanae Curiae, ad eamque omnia pertineant quae usque adhuc de Seminariorum rebus apud Congregationem Consistorialem agebantur, ita ut eius posthac sit clericorum tum mentes tum animos fingere.

II. Huius Sacrae Congregationis muneribus munera accedant Congregationis Studiorum; itaque haec eadem Congregatio "*De Seminariis et de studiorum Universitatibus*" appelletur.

III. Praefectus huius Congregationis unus esto e S. R. E. Cardinalibus: cui secretarius cum idoneo administrorum numero operam navet.

IV. Qui Sacrae Congregationi Praefectus dabitur, is ex officio inter S. Congregationis Consistorialis Cardinales numerabitur: qui Secretarius, inter Consultores. Vicissim autem Cardinalis Sacrae Congregationis Consistorialis Secretarius inter Cardinales novae Congregationis ex officio cooptetur, et Adessor inter Consultores.

V. Qui in praesens inter Sacrae Congregationis Studiorum Cardinales numerantur, iidem novae *de Seminariis et de Studiorum Universitatibus* Congregationi ipso iure adscripti censeantur. His accedet Noster in spiritualibus Generalis Vicarius, durante munere.

VI. Leges pro Seminariis tum dioecesanis tum regionalibus, a decessore Nostro sanctae memoriae latas a Nobisque approbatas, in omnes partes diligenter servari volumus et iubemus, ita ut in Seminariorum regimine, disciplina ac studiis nihil immutatum censeatur.

Haec statuimus et praecipimus contrariis quibuscumque, etiam peculiari mentione dignis, non obstantibus.

Datum Romae apud S. Petrum, die IV novembris MCMXV, in festo S. Caroli Borromaei de clericis Ecclesiae instituendis praeclarissime meriti, Pontificatus Nostri anno secundo.

BENEDICTUS PP. XV.

SUPREMA SACRA CONGREGATIO S. OFFICII.

(Sectio de Indulgentiis.)

DECRETUM: CONCEDITUR FACULTAS APPLICANDI CRUCIFIXIS
INDULGENTIAS VIAE CRUCIS IN FAVOREM MILITUM,
DURANTE BELLO.

Die 11 novembris 1915.

Ssmus D. N. D. Benedictus div. prov. Pp. XV, in audientia R. P. D. Adessori S. Officii impertita, benigne concedere dignatus est, ut Sacerdotes omnes, qui militibus terra marive, hac perseverante belli vastitate, spiritualibus exhibendis subsidiis, assistunt, valeant Crucifixos ex metallo aliave solida materia confectos, unico signo crucis benedicere, eisque indulgentias applicare Pii Exercitii, a S. Via Crucis nuncupati, ab iis militibus, durante eodem bello, lucrandas, qui aliquem ex praedictis Crucifixis manu gerentes, quinquies *Pater, Ave* et

Gloria devote recitaverint, ni viginti, alias praescribi solitas, eiusmodi preces recitare potuerint.

Contrariis quibuscumque non obstantibus.

R. CARD. MERRY DEL VAL, *Secretarius*.

L. * S.

✠ DONATUS, Archiep. Ephesin., *Adsector S. O.*

SACRA CONGREGATIO RITUUM.

DE TRIBUS MISSIS LEGENDIS IN DIE COMMEMORATIONIS OMNIUM FIDELIUM DEFUNCTORUM A SACERDOTIBUS RITUS AMBROSIANI.

Edita Constitutione Apostolica Sanctissimi Domini Nostri Benedicti Papae XV, *Incruentum Altaris sacrificium*, diei 10 augusti 1915, qua omnibus in Ecclesia universa Sacerdotibus, quo die agitur Sollemnis Commemoratio omnium fidelium defunctorum, ter Sacrum faciendi facultas conceditur, et evulgato subsequenti Decreto Sacrae Rituum Congregationis *Urbis et Orbis*, diei 11 eiusdem mensis et anni, Emus Dominus Cardinalis Andreas Ferrari, archiepiscopus Mediolanensis, eundem Sanctissimum Dominum Nostrum Benedictum Papam XV supplicibus votis rogavit, ut memoratum S. R. C. Decretum singulis Sacerdotibus Ambrosiani ritus archidioecesi Mediolanensi adscriptis ita extendere dignaretur, ut prima Missa ea sit, quae in Missali Ambrosiano habetur in Commemoratione omnium fidelium defunctorum; altera quam idem Ambrosianum Missale in Anniversario plurium Defunctorum adsignat; tertia vero quae in eodem Missali Ambrosiano *Missa quotidiana pro pluribus Defunctis* inscribitur. Sacra porro Rituum Congregatio, vigore facultatum sibi specialiter ab eodem Sanctissimo Domino Nostro tributarum, in omnibus annuit pro gratia iuxta preces, dummodo tamen in singulis supradictis Missis adhibeatur Praefatio, quae in Missali Ambrosiano diei Commemorationis omnium fidelium defunctorum adsignatur, et in Orationibus secundae Missae supprimantur verba *quorum anniversarium depositionis diem commemoramus, vel quorum hodie annua dies agitur*. Contrariis non obstantibus quibuscumque.

Die 10 octobris 1915.

A. CARD. VICO, S. R. C. *Pro-Praefectus*.

L. * S.

**SACRA CONGREGATIO PRO NEGOTIIS ECCLESIASTICIS
EXTRAORDINARIIS.**

DE INVOCATIONE ADDENDA IN LITANIIS LAURETANIS.

Ex Audientia Ssmi die 16 novembris 1915.

Episcopi complures, nomine etiam cleri populique sui, supplices Apostolicae Sedi preces adhibuerunt, ut decernere vellet, in Litaniiis Lauretanis, post invocationem *Regina Sacratissimi Rosarii, ora pro nobis*, hanc adiici: *Regina Pacis, ora pro nobis*, quo facilius christianus populus, interposita sic Beatissimae Virginis deprecatione, optatissima pacis munera impetraret. Cum hac de re ad SS. D. N. Benedictum divina providentia Papam XV infra scriptus S. Congregationis a Negotiis Ecclesiasticis Extraordinariis Secretarius pro officio retulerit, Beatissimus Pater, eorundem Antistitum populique iis commissi votis obsecundare cupiens, omnibus Ordinariis potestatem benigne facit, ex qua, pro sua quisque dioecesi, permittere possint ut in Litaniiis Lauretanis recitandis, quoad praesens hoc bellum duraverit, postremae Reginae Sacratissimi Rosarii invocationi ea, quae sequitur, subiiciatur: *Regina Pacis, ora pro nobis*.

Datum Romae, e Secretaria eiusdem S. Congregationis, die, mense et anno praedictis.

EUGENIUS PACELLI, *Secretarius*.

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

14 November, 1915: Mgr. Henrico Gasparri, formerly auditor of the Apostolic Nunciature of Brazil, appointed Apostolic Delegate and Ambassador Extraordinary to the Republic of Colombia.

14 November: Mgr. Tito Trocchi, Roman Canon, appointed Apostolic Delegate for Cuba and Porto Rico.

14 November: Mgr. Francesco Cherubini, formerly sub-Secretary of the S. Congregation for Religious, appointed Apostolic Delegate and Ambassador Extraordinary to the Republic of Haiti.

18 November: Mgr. Thomas Francis Bourke, Vicar General of the Diocese of Rockhampton, made Domestic Prelate.

21 November: Mgr. James O'Reilly, of the Diocese of Newport, England, made Domestic Prelate.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are :

MOTU PROPRIO of Pope Benedict whereby a new S. Congregation is established for the direction of Seminaries.

S. CONGREGATION OF THE HOLY OFFICE announces that all priests attached as ministers to the armies and navies now engaged in war may, while the conflict lasts, apply the indulgences of the Way of the Cross to crucifixes, for the soldiers and sailors.

S. CONGREGATION OF RITES defines the three Masses that are to be celebrated on All Souls' Day by priests of the Ambrosian Rite.

S. CONGREGATION OF EXTRAORDINARY ECCLESIASTICAL AFFAIRS: Ordinaries may sanction during the war the addition of the invocation "Queen of Peace, pray for us" immediately after the petition "Queen of the Most Holy Rosary, pray for us", in the Litany of Loreto.

ROMAN CURIA gives officially the recent pontifical appointments.

THE FORMAL CONSTITUENT PRINCIPLE.

A Rejoinder.

To the Editor, THE ECCLESIASTICAL REVIEW.

Under the rather equivocal heading, "Propriety in the Use of Words"—a title not obviously relevant either when antecedently considered or after the perusal—a writer in the December REVIEW takes exception to the statement ascribed to him in the course of an article on "Cell-Life in Soulless Tissue" in the November number.

By placing before his readers the entire passage from which the quotation was condensed, he has removed all doubt as to whether he had committed himself to it. Incidentally he has made it clear whether the charge of "Garbling" set up as a stalking-horse stands or falls. In the REVIEW for November

(p. 564) he was represented as holding that, "The formal constituent principle of the human organism is multiple". He writes in the December number to repudiate this, saying, "I made no such statement". But it still appears that he did make some such statement. The reader will judge. The sentences which furnished the extract read: "The Pope and Council are concerned with the *substantial form*, or *formal constituent principle* of the human organism, which they affirm is one and one only. I, on the other hand, have been dealing with the formal constituent principle of cells in the human organism, which I conceive to be multiple." It may here be remarked that it is difficult to see what the writer means when he says further on in this passage that the rational soul is not the intrinsic constituent principle of each cell.

There undeniably is an agency in each cell, and in all the cells, which uplifts, controls, and dominates them in contributing *ex parte materiae*, to the essence of the individual. What power compels them internally to energize, despite the ever recurring changes, for the attainment of a determinate end? It is surely not by external influence or mere chance that they indefectibly make for the constitutional unity of the organism. There must be a factor that subsumes, elevates, sustains, and informs *intrinsically* their infinite variety. Otherwise it would be impossible for them to coalesce *in unum esse substantiale*, or issue *in unum agere*. If such is not the rational soul, what is it? But this is by the way.

Since, then, formal constituent principle is the exact equivalent of—is identical with—substantial form in the first sentences of the above-quoted passage, it follows that they are interchangeable terms, as being different expressions of the same idea. Not of course because all scholastics of any repute, and a vast many more of none, have always understood them thus, but because this writer, *quem penes arbitrium est*, with a fine sense of propriety in the use of words has sanctioned this identical meaning himself. The second sentence may then be written, "I, on the other hand, have been dealing with the substantial form, or formal constituent principle of cells in the human organism, which I conceive to be multiple." Here we have one formal constituent principle for the whole organism and a multiplicity for the cells, which circumstance inevitably

commits this writer to the original proposition, "The formal constituent principle of the human organism is multiple". There seems to be no blinking this. Indeed the writer is so far from trying to evade it that he declares he will not change his terminology. He cheerfully permits others to choose their own, though. This is a strange license in the use of philosophic language. As an amusing reminder of the holy but heady old priest who refused to change his *quod ore mumpsimus Domine* for "your new-fangled sumpsimus", this declaration is merely fatuous. But if the writer, "following analogy as suggested by the theory of matter and form", continues to proclaim from the house-tops that the substantial form, or the formal constituent principle of the human organism, is multiple, then he must take the natural consequence of his peremptory *shall*—that is, loss of philosophic caste. This, however, is quite beside the present purpose, which is to show that the charge of garbling is groundless, or can only be sustained as a quibble, which is the same thing. It is as unseemly, though, to suppose the writer trifling when he said, "I made no such statement", as it is impossible not to see that he made it.

For formal constituent principle is the English version of a metaphysical expression adopted from Aristotle. It has only one meaning. And whether applied to organic or inorganic nature, this meaning is quite precise. Indeed it is definitive. Hence with it, as with the season, one swallow does not make or mar it. This expression has always stood for the active, constitutive, elemental, essential, specificating, coefficient (the *pars formalis essentiae*) communicating being with the passive, constitutive, elemental, essential factor, or ultimate substratum (the *pars materialis essentiae*) in the production of any and every subsisting corporeal entity. Nor is it used or recognized in scholastic language except as denoting the formal substantial part of the *substantia prima* or concrete individual composed of the two essential principles of matter and form, or body and soul.

In keeping with this fundamental principle it was objected that to postulate a formal constituent principle for each cell was to deny the substantial unity of man, and to posit as many complete formal entities as there were cells. And the proof

was this: "A formal constituent principle is the *principium formale* of the schoolmen, which is the *forma substantialis*. Now wherever you have a substantial form you have a *suppositum*; that is, 'Substantia singularis completa, incommunicabiliter subsistens', etc., etc."

Here followed the well-known definition of Boëthius, with some excerpts from St. Thomas, which, it was thought, settled the question. Not so. A more careful study of Latin definition is recommended, and the words of St. Thomas are, with a characteristic boomerang argument, ruled out of court as not to the purpose. It is an interesting coincidence, though, that the reason given to show these words are not germane to the matter is the very one that suggested their citation in the first instance as quite apposite, viz. "That the saint is here considering the formal constituent principle of the whole organism, which certain authorities conceived to be multiple." (See passage above quoted.) As to the suggestion about the need of studying more carefully the definition, it will doubtless attain the good purpose of serving as a foil to set off the writer's full-orbed philosophic efficiency. At the same time it is hoped that the party thus admonished will "better reckon the rede than ere did the adviser".

But this writer is not altogether altruistic. He can upon occasion lay rigorous claim to what he conceives to be his own. After chastising the belaborer of a boy in the bush, he now comes out and tilts at a windmill by protesting that the garbler has also stolen his thunder. And he undertakes to prove this by selecting a piece of a paragraph, which he places before the reader as his proper excogitation. Quite so, for "*coelo tonantem credidimus *jovem* regnare*".

Now this disparaged member is neither critical, constructive, nor explanatory. It is a mere obiter dictum to be interpreted in accordance with the explanations attempted in the body of the article. As it stands, looking neither backward nor forward, a part of a whole that was but theoretically suggestive at best, detached (I understand the word is garbled) from the context, without the modifications that follow—especially without the last two sentences—this partial paragraph is a fair example of inconsequent dogmatizing. Perhaps this is why the appropriater mistook it for his own.

Just a remark about the title, "Propriety in the Use of Words". The reader would suppose that this was the original subject-matter of the article in question, whereas the only allusion to it was a reference to St. Paul's admonition about the "form of sound words", which is quite another thing. There is a vast difference between propriety and correctness in the use of words. Good sense and science exact correct or traditional use. Society composed of sciolists and dilettanti worship Propriety.

J. T. MURPHY.

Charlottetown, P. E. Island, Canada.

"THEOLOGUS" ON THE SOLUTION OF A CASE ON RESTITUTION.

A Rejoinder.

To the Editor, THE ECCLESIASTICAL REVIEW.

"Theologus" attacks in the January number of the REVIEW my solution of a case on Restitution which appeared in the August number of last year. "Theologus" differs altogether from my solution and gives in the first three pages a lengthy treatise on the "possessor bonae et malae fidei". Now, I do not deny nor intend ever to deny the commonly accepted principles of justice and right. I do deny, however, that the case in question has anything to do with the principles of the possessor of good or bad faith, and this for the following reason:

The possession of the property by A was not one of bad faith, but was legal. The nature of the possession, i. e. by tax title, was also no secret, and as far as I know, it is the buyer's part to investigate the nature of the goods he buys and to demand the exhibition of the title under which they are held. "A" was not offering ill-gotten goods to "B". He was selling what claims law gave him to the property in question. Furthermore, as the case is given by the correspondent of the REVIEW, it appears that in this contract of sale no substantial deception concerning the goods to be sold was committed by the seller "A". If "A" heard rumors that the law of absolute possession by tax title was to be revoked by the Supreme Court, "B" had the same chance to hear this before he bought the property.

If "Theologus" charges me with assuming what I had to prove, when I said that "B" is shown not to have the right to demand redress from "A" because of having no valid case in court, "Theologus" is making the same mistake by supposing "A" to be culpable and in bad faith in the transaction.

The reason of disagreement in the solution of the case between "Theologus" and myself hinges on the amount of power that one concedes to the civil authority concerning property and rights of the subjects of the State.

While "Theologus" is all fire and flame in defending the essential principles of justice, there was no need of being exasperated over my siding somewhat more with the civil power than "Theologus" would want me to. We know that the seventh commandment of the Decalogue forbids stealing or taking things unjustly from another in any manner or form. In the complicated and variated dealings between individuals and individuals, however, it is frequently very difficult to tell whether and how far justice is violated. Therefore I would warn "Theologus" not to make too sweeping an assertion by saying that the effort to substitute law for justice is at the root of all the immorality of the present day. The laws of the civil authority are to be considered just unless it is proved with certainty that they offend against the law of God. This is good Catholic teaching. As long, therefore, as the injustice of the law is not apparent, one does not *substitute law for justice, but rather observes justice as determined and specified in a particular case.*

I wrote that "everybody acknowledges the right of the State to pass laws for the regulation of rights, and as there is nothing like absolute justice in transactions between individuals (I meant to say in cases like the present one), we are to be guided by the laws of the State". This means the same as I had said just before, namely, that unless the law of the State clearly goes against the divine law of justice, one must take the law of the state as a guide in transactions concerning worldly goods. I trust there was some sense in this way of arguing, though "Theologus" does not credit me with much logic, perhaps because I neglected to follow the strict form of a classical syllogism.

"Theologus" assumes that the law of the State in question was against justice as the Decalogue demands it. If so, then the ideas I expressed were all fallacies. I contend, however, that the law of the State granting ownership of land to another when the first owner neglects to pay the taxes within a reasonable and specified time is not unjust and not beyond the power of the State. If this is sufficiently established, then "A" did not sell "nothing for \$500", as "Theologus" puts it. Concerning good or bad faith, I have spoken in the beginning of this reply.

As Reiffenstuel¹ says, the transfer of dominion made by authority of the law in cases of prescription and possession under certain conditions is just, and the one who acquires property either real or personal of a third party by these means does hold it lawfully both before the court and before God. The reason for such laws is the common good of the state, to make people attentive to the keeping of their goods, to settle or prevent disputes about the real owner, and other such reasons commonly advanced by canonists and moralists. I know that the case under consideration is not a case of prescription, and I wish to mention this expressly lest I be considered illogical for trying to prove one case by another that does not coincide with the first. But I am arguing here from the parity of reason both for the law of prescription and the tax title law.

If the right to deprive another of his property without just compensation is acknowledged to be vested in the state in the laws of prescription and limitation of action or by whatever other name it may be called, it must be acknowledged also in the case where the law of the state transfers the ownership of property to another when for a certain length of time fixed by that same law the first owner neglects to pay the taxes on that property due to the state. For here we have not only the same reasons of the common good of the state that are said to justify the law of prescription and limitation of action, but also the right of the state to punish the owner for neglecting to pay the taxes he owes on his property. Nor can anyone urge that the penalty is unjust because of being too rigorous,

¹ *Theologia Moralis*, Tract. VII, de Just. et Jure, Dist. VI, quaestio 1a.

for as long as the owner knows of the law and is not under disability to attend in person or through others to his duties toward the state, he has only himself to blame for the consequences of his indifference.

Tanqueray, speaking² of the English act of Real Property Limitation by which a person forfeits the right to his property after twelve years of possession by another, certain conditions being fulfilled during that time, admits that the law entitles the one prescribing against another to keep in conscience the property he so acquired. The Church also has its laws of prescription, at times very rigorous ones, e. g. the *Regula Cancellariae Apostolicae* that one who has been in possession of a benefice in good faith for three years, though his obtaining the same was invalid, cannot be disturbed, but is to be regarded as the rightful possessor. By this rule grave hardship may be put on the one who was really entitled to the benefice. Nevertheless the law accepts that.³

It is, therefore, reasonable to say that the law concerning the tax title was not beyond the power of the state, and we leave it to "Theologus" to prove the invalidity of the law.

The fact that the said law was revoked by the Supreme Court does not annul the acts done under the law before its revocation. The Church's laws are also at times revoked, even though passed only a few years before, e. g. several of the laws of Pope Sixtus V concerning validity of reception and profession in Religious Orders were revoked a few years later by Clement VIII. The reason why such laws are revoked is often their great severity, as seems to have been the case with the tax title law. As the correspondent of the *REVIEW* does not give us the complete text of the law it is difficult to say just under what conditions the original owner was to be deprived of the right to his land for his failure to pay the taxes. If the reason for his forfeiture of the property is his neglect to pay one year's taxes, so that another obtains the property by paying them, the law was certainly extremely rigorous. Still how can one prove the invalidity of such a law, since peculiar circumstances may warrant the special rigor of the

² *Synopsis Theolog. Moral.*, Vol. III, Supplem., p. 14*.

³ Reiffenstuel, *Jus Can. Univers.*, tom. VI, de *Regulis Juris*, p. 22.

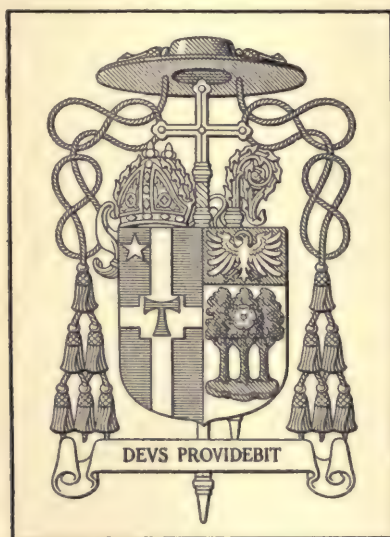
law, as is also the case with Church laws, of which the loss of rights of the true claimant of a benefice after the lapse of three years is only one example.

FR. STANISLAUS, O.F.M.

SOME RECENT EPISCOPAL ARMS.

I. ARMS OF THE BISHOP OF SAN ANTONIO.

Impaled.¹ Dexter: Azure, on a cross quadrate in the centre argent a Tau-cross of the first; in dexter chief a star of the second (see of San Antonio). Sinister: Argent, a shaw or grove of three trees vert, the central tree charged with a rose of the first; on a chief of the second an apostolic eagle displayed of the first (Shaw).



The arms of the see show the cross of our Faith, its centre enlarged and squared to receive the small cross peculiar to Saint Anthony, called by heralds the "Tau" cross because of

¹ "Impaled" means that the shield is divided vertically, each half being called an "impalement" and holding a complete, independent coat-of-arms. "Dexter" and "sinister" refer always to the bearer's, not the onlooker's, right and left.

its resemblance to the Greek letter of that name. It is derived from the short crutch which the Saint slipped under one arm to support his tired body during long vigils. Above is the "Lone Star" of the State of Texas. The Bishop's personal impalement proclaims his name, in the manner of *armes parlantes* — "shaw" being Scottish for "grove", and the eagle of Saint John indicating his name-Patron. The rose is an heraldic attribute of Our Lady, for whom the Bishop has a special devotion.

II. ARMS OF THE BISHOP OF SALT LAKE.

Impaled. Dexter: Azure, on a sea barry-wavy of six argent and of the first, a single masted boat of the second, the sail charged with a cross gules; in dexter chief a comet or (see of Salt Lake). Sinister: Gules, a lily leaved and slipped



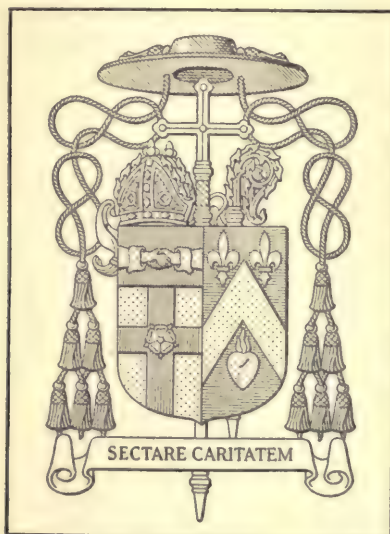
between three stars and an orle (dimidiated) all argent; on a chief azure the monogram of the Congregation of the Mission or (Glass).

The arms of the see are simple *armes parlantes* expressive of Salt Lake and the Church guided by the comet of Leo XIII who erected the diocese. The arms of the Ordinary are a

modification of those of the Glass family, the tinctures being reversed so that what was originally a red fleur-de-lis is now a silver lily in honor of Saint Joseph, the Bishop's name-Patron, and the three red spur-rowels become the silver stars of Our Lady. The blue chief with its gold monogram is that of the reverend Congregation of which the Ordinary is a member.

III. ARMS OF THE BISHOP-ELECT OF COVINGTON.

Impaled. Dexter: Or, on a cross gules a rose of the field; on a chief of the second a foi fessways of the first (see of Covington). Sinister: Azure, a chevron between two fleurs-



de-lis in chief and in base a heart vulned [wounded] and inflamed all or (Brossart).

The arms of the see show, first, the cross of our Faith, and the rose of Our Lady, to whom the Cathedral Church is patronally dedicated. Above this is a "chief" derived from the seal of the State of Kentucky, which shows two friends clasping hands and beneath them the legend: "United we stand, divided we fall". The significant part of this essentially unheraldic seal is, of course, the clasped hands; and, in

the form shown in the drawing, this is an ancient "charge" well known to heraldry and called by heralds a "foi". The arms of the Bishop-elect are based upon those of the family of Brossart de Kermant, which, by a happy chance, repeat in the chevron and the fleurs-de-lis charges on the arms of Monsignor Brossart's predecessor whom, through affection, he desired to honor in his own coat. The heart is taken directly from Bishop Maes's arms.

PIERRE DE CHAIGNON LA ROSE.

SEMINARIANS AS SUB-DEACONS.

Qu. What is the mind of the REVIEW on the almost universal practice of pastors allowing seminarians who have not received even tonsure to act in the capacity of subdeacons on solemn occasions? My best information is a decree of S. C. R., 1906, which prohibits the practice.

Resp. The decree (No. 4181) to which our subscriber refers is dated 10 March, 1906. It decides very definitely, "Clericus ad munus Subdiaconi obeundum in missa solemnium numquam deputetur nisi adsit rationabilis causa, et in minoribus ordinibus sit constitutus, aut saltem sacra tonsura initiatus". Earlier decrees require, instead of "rationabilis causa", the condition "praecisae et absolutae necessitatis". We cannot, therefore, have any "mind" in the matter except to consider as an abuse the practice to which our subscriber refers, and which, we hope, is not quite so universal as he seems to believe. It should, however, be noted that at Solemn Pontifical Vespers a seminarian who is a cleric may assist, wearing a cope, and sing the Capitulum. For this, a local custom or tradition is a "sufficient reason".

WHO ARE OPERARII?

Qu. Father Barrett in his new edition of Sabetti says on p. 308: "Si autem quaeras quid hic significetur nomine 'operariorum' respondendum esse videtur per hanc vocem intelligi debere, non omnes qui labori cuicumque operam dant sed eos solum quos Anglice designare solemus vocabulo 'workingmen'. Quod colligitur tum ex fine concessionis, tum ex mente eorum qui illam petierunt. Cf. ECCLES. REVIEW, vol. 12, p. 425."

In referring to that page of the REVIEW I find nothing but a protocol of the Congregation of the Propaganda addressed to Cardinal Gibbons dated 15 March, 1895, in which three points are emphasized regarding this new privilege.

1. Those *obliged* to fast may eat meat only *once* on the fast days mentioned in the indult, and they may not eat fish and flesh at this meal.

2. The privilege of eating meat is granted not only to workingmen but also to all the members of their families.

3. In announcing these fast days from the pulpit each year special mention should be made of the privilege granted to workingmen in the United States by the Holy See, and the faithful should be admonished that on the days on which use is made of the indult, they should practise some other penitential work instead, as, for example, to abstain from intoxicating drink.

This protocol, however, referred to by Father Barrett, seems to throw no light on the meaning of the word "*operarius*".

For the benefit of many of your readers who are puzzled, will you kindly define in the columns of your valuable REVIEW the meaning of this word, so that pastors may be able to explain intelligently to the faithful the workingman's privilege for fast days.

Resp. It is true that in the document to which Father Barrett makes reference no definition of "*operarii*" is given. Indeed, none of the official decrees on the subject furnish an authoritative definition. However, in the discussion of the matter in the REVIEW (e. g. Vol. XXXVI, p. 304) attention has been called to the following considerations:

1. The indult is not a general one, exempting any class of people, generally, throughout the United States, but rather a special faculty granted to the Bishops in the United States, by virtue of which they may permit the use of flesh meat in such localities and to such persons as they may judge to be under actual difficulty in observing the common law of the Church.

2. By the word "*operarii*" we are not to understand exclusively those engaged in specially difficult manual labor. For, in their case there would, as a general rule, be a "*causa ex se excusans*", according to the common law of the Church. In order that the indult may be licitly applied, a "*causa sufficiens ad dispensationem*" is alone required. The bishop is naturally the judge of the sufficiency of a reason for dispensing. Indeed the protocol referred to by our correspond-

ent makes this clear: "Tandem Ordinarii monendi sunt ut suis sacerdotibus commendent discretionem in urgenda legis adimptione eaque moderanda. Satis enim distingui debet inter causas ex se excusantes et causas sufficientes ad dispensationem, insuper, causarum gravitas cum debita prudentia pensanda est."

3. When asked directly whether students, teachers, professors, clerks in stores, stenographers, bookkeepers, and, in general, those who do office work, are included under the term "operarii", the REVIEW, while not undertaking to decide whether these classes were included in the term by those who framed the petition for the indult, answered (Vol. XXXVI, p. 304) that if such people, by reason of their application to hard work, find it difficult to observe the law of Lenten abstinence, they are entitled to the benefits of the indult. This opinion is based on the wording of the protocol referred to above. The privilege in question is thus worded in the protocol: "Facultas (tribuatur) singulis Ordinariis ad decennium permittendi usum carnum in iis circumstantiis locorum et personarum in quibus iudicaverint veram existere difficultatem observandi legem communem abstinencee."

WORKINGMEN'S PRIVILEGES FOR FAST DAYS.

Qu. In some dioceses in the United States the bishops make use of the indult granted by the Holy See by allowing workingmen and their families to eat flesh meat on all the fast and abstinence days throughout the year except all Fridays, Ash Wednesday, the Wednesday and Saturday of Holy Week, and Christmas eve, without any other restriction.

In the indult itself it is expressly stated that "haec permissio pro obligatis ad jejunium extendi debet tantum ad unicam comestionem", etc.

Slater in his *Manual of Theology* (Vol. I, p. 571) states that the bishop may permit that flesh meat be used more than once a day by those who *are not bound to fast*, the restriction of taking it once a day being limited to those who are bound to fast. "Many of the bishops," he continues, "in the exercise of the faculty, do not permit the use of flesh meat more than once a day even to those who are fasting." He gives as one of the reasons for this prohibition, that it would be inconvenient at a family meal to have flesh meat for those excused from fasting and none for those not excused.

In a case where the bishop makes no express restriction may non-fasters who are not workingmen eat meat *toties quoties*, say on the Wednesdays of Lent, and if so, must they take their meal with the workingmen of the family, or may they take their meals elsewhere and enjoy that same privilege, provided they belong to a family in which there are workingmen?

Resp. Considering the general tenor of ecclesiastical law in the matter, and in particular the decrees of the Sacred Penitentiary in the case of the *paterfamilias* who is exempted or dispensed from the law of abstinence by reason of his hard work, we have no hesitation in inferring that, when the "non-fasters who are not workingmen" take their meals with the workingmen of the family, they may all eat meat. If, however, they take their meals elsewhere, we do not see how the fact that they belong to a family in which there are workingmen could exempt them from the law of abstinence.

COMMUNIOATIO IN SACRIS.

Qu. A Catholic young lady is employed by a concert bureau. Most of the engagements are for music halls or theatres, but the bureau has accepted some engagements for Chautauqua work during the coming summer. The young lady is booked for parts in a quartette, who are to sing at camp meetings. The program on some occasions is so arranged that the quartette will sing during the services. This lady is the only support of an invalid father and brothers and sisters. To give up her present work would mean hardships and privation. The young woman does not want to displease God. I would not like to advise anything that would entail suffering unless I am positively sure that such must be done. Kindly give your solution of the case.

Resp. Theologians are unanimously of the opinion that active, formal participation by Catholics in Protestant services is forbidden. On this point there is no room for discussion. Furthermore, it is positively forbidden to play the organ in a Protestant church *during heretical services*, even when that is the Catholic organist's means of obtaining a livelihood. For this statement we have the authority of an instruction of the S. Congregation of the Propaganda, dated 8 July, 1889 (*Collectanea*, n. 1854). It should, however, be noted that in the

decree the clause "*dum ibi falsum cultum exercent*" is restrictive. It would be allowed, of course, for a Catholic to practise on the organ in a Protestant church when no services are being held. Similarly, it may be urged with prudence and discretion, in particular cases, that some gatherings of non-Catholics for the sake of what they call moral culture, even when these take place regularly on Sundays, are not engaged in false religious worship in opposition to the Catholic Church. Indeed, the most severe condemnation of such gatherings is that they are not religious at all. This applies, we think, to many of the Chautauqua organizations. It applies particularly in the case propounded, when, as is evident, the young woman has no desire to do anything displeasing to God. Prudence and discretion require that Catholics be discouraged from associating themselves with any activity that may throw doubt on their loyalty to the true Church. They require also that in particular instances persons whose good faith and Catholic loyalty are beyond question should not be forbidden to carry out such a contract as is mentioned in this case.

CATHOLIC TRADESMEN AND HOLIDAYS OF OBLIGATION.

Qu. We have here a small country town of about 2,000 inhabitants. Our parish consists of about 250 families, two-thirds of them farmers. There are several Catholic merchants in town, besides a Catholic blacksmith. The clerks in the Catholic stores are all Catholics, likewise a number of clerks in non-Catholic stores, banks, and so forth. The question is about the observance of holidays of obligation. I suppose the clerks in non-Catholic stores cannot avoid working on such holidays, as they would otherwise most probably lose their positions. They always manage to hear Mass on these days. But what about Catholic merchants? Can they keep their stores open, as on ordinary weekdays, and oblige their clerks to work? If they close their stores they will, of course, lose a considerable amount of trade, not only from non-Catholic customers, but also from Catholics, who, notwithstanding numerous admonitions to the contrary, often use Church holidays to do their trading, in order to save an extra trip to town. The case is still harder, if possible, with the Catholic blacksmith. The competition in his line is rather severe. He does not wish to work on these days, but he assures me that if he did not work he would suffer considerable financial loss. He knows that Catholic customers have jobs in his

line done by non-Catholic blacksmiths when they come to town on holidays, and he tells me that he has lost several customers by refusing to keep open for them on such days. *Quid faciendum?*

Resp. This is a practical case clearly and intelligently stated. The obligation of Catholic storekeepers to allow their clerks and assistants to attend Mass is taken for granted. There remains the question whether the Catholic storekeeper may keep his store open on holidays of obligation, and whether the blacksmith, likewise, may open his shop. In the first place, we confess that we are not much impressed by the contention of "considerable financial loss". There are, according to contemporary legislation, only six holidays of obligation in the United States, and of these, two, namely Christmas Day and New Year's Day, are of general observance by non-Catholics. There remain, therefore, four days in the year in which a Catholic storekeeper or tradesman may suffer financial loss by *lucrum cessans* and by the competition of his non-Catholic rivals. Nevertheless, the law of the Church has been interpreted by some theologians so as to favor the more liberal opinion in such cases. Noldin, for instance, writes: ¹ "Mercatores officinas diebus festis claudere debent, nisi alicubi contraria vigeat consuetudo. In plerisque enim locis invaluit consuetudo aperiendi ad tempus officinas, tum ut vendantur quae ad usum quotidianum requiruntur, tum in gratiam praesertim illorum emptorum qui aliis diebus accedere nequeunt." If the custom prevails in regard to Catholic stores, we do not see why the Catholic blacksmith could not also open his shop *ad tempus* for the accommodation of those whose work is urgent or who could not come to town on some other day.

WHO MAY RECEIVE HOLY COMMUNION WITHOUT FASTING?

Qu. Mrs. X. is a very devout Catholic of the parish; to all outward appearances perfectly sound in body and mind; attends regularly to her home duties, and takes a more or less active part in the social work of the church. However she is suffering from a secret malady which obliges her to partake of liquid food frequently during

¹ *De Praeceptis*, p. 289.

the day and night. The most prominent doctors of the city have informed me that this is necessary, that she cannot observe the strict fast required for the reception of Holy Communion. Up to the privilege granted in 1906 and somewhat extended in 1907, I was accustomed to take her Holy Communion several times during the year, a few minutes after midnight. Since the appearance of the "privilege", and acting upon interpretations, I have informed her that henceforth she may receive Communion once or twice during the month in the church, at the same time partake of the liquid food prescribed by her doctors. This she is now doing. Of late, I have been informed, that Mrs. X. can hardly be said to come under the privilege of 1906. *Quid mihi restat?*

Resp. The best theological opinion seems to be against our querist. The invalid in question would be neither "*infirmæ quæ jam a mense decumbit absque certa spe ut cito convalescat*" (decree of 6 December, 1906), nor "*infirmæ*" in the sense of the declaration of 6 March, 1907. This declaration defines *infirmi* so as to include not only those who are confined to bed but those who, in the opinion of physicians, are suffering from a grave malady and cannot observe the natural fast, although they may be able to sit up for several hours each day. Mrs. X. would evidently come under a third heading, referred to by Lehmkuhl as follows: "*Alii autem debiles, qui nullo modo in sensu decreti sunt infirmi, non jejuni sumere nequeunt Eucharistiam, nisi forte quando urget præceptum Paschale. . . . Licebit magis etiam illis infirmis aliquoties afferre S. Eucharistiam paullo post mediam noctem.*" It would seem, therefore, that our correspondent should return to his earlier practice.

A CASE OF PERPLEXED CONSCIENCE.

Qu. Will you kindly give solution to the following question?

Titius, a patient, is lying dangerously ill. His physician prescribes two kinds of medicine to be given; one to be applied externally—a deadly poison, the other to be taken internally whenever vomiting occurs. The physician has stated that if the medicine be not administered when vomiting occurs the patient will surely die.

During an attack of vomiting the nurse *doubts* concerning the two kinds of medicine since they are in similar bottles. Knowing the admonition of the physician, she fears that she may give the

wrong medicine and thereby kill the patient; on the other hand, if she does not administer the internal medicine, he will surely die.

1. Can she act in this case if death would occur immediately if medicine is not given?

2. Can she act if the patient would not die for several hours?

3. Can the proportion between prolongation and shortening of life have any bearing on the act?

Resp. We hope that this is a purely speculative case. As such it is a good example of "*conscientia perplexa*", when the doubt is a "*dubium facti*" and all the conditions of a perplexed conscience are ideally fulfilled, namely, (a) there is no possibility of seeking advice; (b) it is not a question of a lesser and a greater evil, and both evils are counter to the same kind of law (divine, negative, etc.); (c) the certainty of the effect following the cause is the same in both alternatives. In such a crisis, admittedly rare, perhaps humanly impossible, moralists say that the person may choose either alternative. There is no sin because there is no freedom. In regard to the particular questions asked, we believe that—

1. She certainly can or may act if she is convinced that death would occur immediately.

2. If she is convinced that there is still hope of the patient lingering for several hours in case no medicine is administered, and that he will surely die if the wrong medicine is administered, she is obliged to refrain from acting, and should surely be able by seeking advice, or by testing in some way the two medicines (she could not, except in an academic case, be entirely unable to tell which is which), to form at least a probable opinion and act accordingly.

3. As a general rule, there is a difference between acting with a doubtful conscience and refraining from action. But if the nurse is convinced that the internal medicine should be administered immediately—in other words, that death would follow immediately from the omission—we do not see any real difference between the positive and the negative in this instance.

ANTI-SENTIMENTALITY.

To the Editor, THE ECCLESIASTICAL REVIEW.

If anything is free from the merited reproach of sentimentality, it is the argumentation brought forth in favor of Prohibition at the present day.

At least since 1909 expert chemists have given to the world the formula expressing the nature of alcohol. Translated into plain United States, this formula means that alcohol is the poisonous excretion of a low form of life, namely the ferment germ. This germ after feeding on certain substances casts off alcohol. Now alcohol, being poison to this low germ, is by the very fact poison to all higher forms of life. This theory has been put to the test very many times upon plants and animals, and it works itself out as perfectly correct. Many human beings have applied the poison to their systems, and the deleterious effects have shown themselves in their persons and in their progeny in proportion to the quantity of the alcohol absorbed. This theory and numerous instances of its application have been brought to the knowledge of millions of people, and no man of science has been able to stand up and show falsehood in the theory, incorrectness in the facts, or fallacy in the argument. Ergo it is proved that alcohol is the filthy excretion of a low germ and a mischievous poison to plants, animals, and men. Fr. O'Callaghan evidently accepts this finding of science and considers it universally admitted by informed persons in one of his editorials in the "Catholic Temperance Advocate" for December, 1915.

Now what has all this to do with Prohibition? If a man likes this particular brand of poison when it comes done up in a delicious cordial, or some sparkling wine or other form that pleases, if he claims it does him good, why should he not have his personal liberty?

Well, the alcohol poison, considering its consequences, is the worst there is. Moreover, the effects on the human race are worse from the average moderate use than from genuine drunkenness, since there is relatively no elimination through sterility or infant mortality, as is the case with the hard drinker (Dr. Ploetz). It is not easy in a short article to explain the far-reaching bad effects of alcohol. To say, for

instance, that alcohol does more harm than the world war during the same length of time is true enough, but too vague. Alcoholic drink, even when far from producing drunkenness, lowers considerably the efficiency of a man for work, shortens his life, makes him much more liable to contract disease. Alcohol is of no use as a food or medicine. It has been stricken from the list of medicines. It increases the dangers and accidents of childbirth, both for the mother and the offspring. It degenerates the race. This is but a part of the indictment that is brought against this particular poison, and every point ought to be explained more at length. A large quantity of information and numberless statistics can be found in the Anti-Saloon League Year Book, published by the American Issue Press at Westerville, Ohio (25 cents).

Now when the people, roused by so much misery produced by the use of alcohol, desirous to do away with the pauperism and crime which are the fruits of this poison, eager to stem the degeneration and immorality flowing from it, ambitious for the material and moral progress of this country, want to sweep away the whole liquor traffic, what logical argument could Aristotle or any one of his numerous successors bring to show that all their efforts are only evidences of sentimentality? Of course we all know, from the article of Father Johnston, that merely to cast the slur of sentimentality would be itself sentimental.

AUG. VAN SEVER.

Grand Rapids, Wisconsin.

SUPPORT OF POOR DIOCESAN MISSIONS.—A LENTEN SUGGESTION.

To the Editor, THE ECCLESIASTICAL REVIEW.

In these days we hear and read so much about the missions fostered by the Church, and the means whereby they are and may be maintained, that it may seem superfluous for the pastor of an obscure country church to vouchsafe any opinion or information on the subject. I have nothing to say of the foreign missions in the West and South West, worthy as I believe them to be of far more than the meagre support given to them; but I would crave the attention of your readers, and

especially the attention of those in our reputed prosperous dioceses to the less favored missions in their own immediate neighborhood — and of such missions I have some first-hand knowledge. That there are in nearly every diocese even in the East some parishes that have a hard struggle to exist must be known to every priest who has even a slight acquaintance with conditions in his own diocese. Of course some cynic will say that *all* our parishes are struggling; of that *transeat*.

The plan that I venture to suggest is founded on the circumstance that practically every church during Lent offers special services to the people. In every way—by the pastor in the pulpit and the bishop in his Lenten Regulations—the people are exhorted to attend these services. Special preachers are invited; the choir is carefully trained and sometimes augmented; everything is done to draw the people; and the people, as a rule, do come—and in the collection-box they drop *pennies*. I have been assistant in two large city parishes and I know that the collection taken up on the evenings in Lent scarcely pay for lighting the church. Now my idea is that this collection on Tuesday or Wednesday night in Lent might without grave inconvenience to parish funds be devoted to the home missions of the diocese. Furthermore, the collection could be made several times larger than it ordinarily is and in a very simple manner. Let the pastor make it known that the collection is for this purpose; let him explain to his people that Lent is a time of sacrifice as well as penance; let him suggest that, as many men “give up” smoking, or drinking, or chewing, and women “fast” on candy and gum, and many of both genders refrain from attending the “movies” and other forms of amusement, they could not do better than to deposit in the Lenten collection-box the sums they would have spent for these things. If the pastor would take a sincere interest in this and give to it only a modicum of the attention and eloquence that he devotes, for instance, to pew-rent, I would be very much disappointed in the practical faith of our Catholic people if the collection were not doubled and even trebled. Personally I know many people who are very anxious to help the progress of the faith, but they are ashamed to offer to any priest what to them appears a small amount; but every priest knows that it is these small amounts that pay

for churches. Here is a means whereby their mite is given without ostentation, and is indeed most acceptable.

Of course no priest likes to multiply collections, but in this plan use is simply made of an old institution; and if any pastor fears lest the total receipts at the end of the year should suffer diminution, he might take out what he would ordinarily collect and devote the remainder to our purpose. The whole plan would naturally fall under the general supervision of the ordinary of the diocese unless it were only a parish matter, and then the funds would be at the discreet disposal of the pastor.

I have thought of this a great deal and have even figured up what would be the probable average sum raised in this way, but as I know it is never wise to "count your chickens before they are hatched", I refrain from giving the results of my calculations. In any case it does not require the use of much arithmetic to see what the total amount would probably be if this plan were followed in a whole diocese, and even if it were done in single parishes the amount would be an immense help to some rustic pastor.

No doubt there are details which I have not elaborated, and it would be strange if there were no objections made to it; but I am writing this to my reverend brothers as one who is, as it were, "on the firing line" of a large and populous Eastern diocese, hoping that they will think about it and that they will not forget it before Lent comes round. It is worth thinking about, and I believe if it were once tried the results would surpass all expectations and would alleviate many of the most pressing needs of our small but necessary missions.

PASTOR RUSTICUS.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

CHRISTOLOGICAL THEORIES. 12.

JEWISH CHRISTOLOGIES (*concluded*).

In our study of Jewish Christological theories, we have taken up in brief the attitude of the Talmud, medieval and modern writers. The Talmud is openly offensive to Christianity; so, too, are most of the medieval Jews who have written about the Christ.¹ The modern Jewish Christologists are either Liberal or Conservative. The attitude of Liberal Judaism to the Messianic claims of Jesus varies between the bristling hostility and Voltaire-like onslaughts of Reinach and the Loisy-like concessions to the cause of the maltreated Nazarene that are made by the patronizing Montefiore.² The attitude of Conservative Judaism is hostile enough, but evinces neither the tigrine roaring of Reinach nor the feline purring of Montefiore. We have cited the two Friedländers as types of the Conservative Jewish Christologist.³

I. Medieval Judaism. When our study of the medieval Jewish attitude to the Christ was written up,⁴ the twelfth fascicle of *Dictionnaire Apologétique de la Foi Catholique* had not yet been issued; therein M. l'Abbé F. Vernet, Professor of the Catholic University of Lyons, contributes the article on the relations between *Jews and Christians*.⁵ The author is an authority on his subject. Witness his very careful and judicious studies on the so-called "ritual murder".⁶ It was a common idea among Christians of the Middle Ages that the Jews murdered Christian infants so as to use their blood for various ritual purposes—for instance, to take the place of the blood of the Paschal lamb, to provide a food for the celebration of Purim, to offer to the God of Israel a fitting substitute

¹ ECCL. REVIEW, November, 1915, pp. 598 ff.

² ECCL. REVIEW, December, 1915, pp. 708 ff.

³ ECCL. REVIEW, December, 1915, pp. 710 ff.; and January, 1916, pp. 106 ff.

⁴ ECCL. REVIEW, November, 1915, pp. 598 ff.

⁵ Cf. *Dictionnaire de la Foi Catholique*, s. v., "Juifs et Chrétiens" (Paris: Beauchesne, 1915), vol. ii, pp. 1651 ff.

⁶ "Ce que les Papes ont pensé de l'existence du meurtre rituel chez les juifs," *Revue Pratique d'apologétique* (Paris, 1913), vol. 17, p. 416.

for the offerings of the Temple now no more, etc. Abbé Vernet masses an enormous literature on this and other interesting questions that have to do with the attitude of the Jews toward the Christians and the Christians toward the Jews during the Middle Ages; and his conclusions are markedly sober and fair. There may be isolated cases of such a crime for ritual purposes; but no foundation for the crime is to be found in any authoritative Jewish document—not even in the Talmud, the most virulent Jewish writing against Jesus the Christ.

II. *Liberal Judaism.* In this really excellent article, Abbé Vernet handles the attitude of medieval Judaism against Christianity in a thorough and scholarly manner; but gives scant notice of this attitude of hostility from 1789 A. D. up to to-day. He strangely omits the various leaders of both Liberal and Conservative Judaism; nor says a word about the writings of Reinach and Montefiore. Perhaps the former is too blatant in his blustering and too patent in his padding to deserve the serious attention of an article in the *Dictionnaire Apologétique de la Foi Catholique*. But why was the latter omitted? He receives even undue praise, as we have pointed out,⁷ from R. Travers Hereford, Father Léonce de Grandmaison, S.J., and Dr. W. J. Sparrow Simpson. Not so from L. Cl. Fillion.

I. *Montefiore.* This voluminous and careful writer has given us a good summary of Montefiore's Judaism in *Revue pratique d'apologétique*.⁸ Fillion shows in detail the gentlemanly attitude of Montefiore toward Christianity, but leaves with his reader the realization that the Liberal Jew has merely such respect for our Lord as one gentleman has for another.

That gentlemanly attitude, which seems to us to be little more than a kittenish purring up close to the Christless Christianity of Unitarianism, arouses the indignation of Michael Friedländer.⁹ And logically so. To him it is disloyalty to proffer even a paltry meed of respect to Jesus of Nazareth, the worst enemy of Judaism. We are not surprised at the protest

⁷ ECCL. REVIEW, November, 1915, p. 605; December, 1915, p. 709.

⁸ "Jugement porté par un Juif sur le judaïsme libéral, sur Jésus-Christ et sur le christianisme," vol. xvi, 15 April, 1913, pp. 81 ff.

⁹ *Jewish Review*, January, 1910.

of Conservative Judaism against the vague Theism of Montefiore.

A plain statement of Montefiore Theism or New Judaism is made by M. J. Landa in the *Hibbert Journal*.¹⁰ Israel Abrahams, Reader in Rabbinic at Cambridge University, is the chief lieutenant of Montefiore. The Orthodox Jews say that the two are in open schism from Judaism, and

declare bluntly that such a form of loyalty to Judaism is worse than avowed acceptance of Christianity, inasmuch as it is hypocritical adherence to a form of Christianity, to something which is certainly not the religion of Israel.¹¹

In view of the radical differences that exist between the two schools of Judaism in England, Continental Europe, and, most of all, in the United States, it is not surprising that G. H. Box, in the "Macbride Sermon" for 1912 before the University of Oxford, said of the Messianic aim of Reform Judaism:

This surely is a confession of religious bankruptcy! As the fulfilment of the glowing hopes, expressed by the prophets and psalmists of Israel, of a divine intervention, we are offered modern culture, and the spread of cheap enlightenment.¹²

Against so severe an indictment, Montefiore wrote in the *Hibbert Journal*. Nothing new was said by him, but his concluding words should be meditated upon by the Oxford preacher:

The orthodox Christian to-day, before he can hope for such success with the educated and Liberal Jew, must begin and succeed nearer home. He must convince the Unitarian; he must convince the thousands of educated men in every country of Western Europe who no longer believe, in any old orthodox sense, in the full (*sic*) Divinity of Christ. Let him first of all bring all these to believe once more . . . in "the second advent of God's only-begotten and well-beloved Son, very God of very God, the Light and Life and Saviour of the World." There may then be some hope that Liberal Jews will follow suit.¹³

¹⁰ "The Future of Judaism," vol. xi, 1912, p. 168.

¹¹ Cf. *Hibbert*, xi, p. 173.

¹² "The Christian Messiah in the Light of Judaism," *Journal of Theological Studies*, 1912, p. 333.

¹³ "Modern Judaism and the Messianic Hope. A reply to a recent indictment of Judaism." *Hibbert Journal*, xi, p. 377.

2. *Reinach*. We have used a bold figure in contrasting the attitude of Montefiore with that of Reinach toward Christianity. Montefiore's acceptance of the broad and purely natural elements that Unitarians of the most advanced type profess to believe, is a kittenish playing with Christianity. Reinach's unconscionable juggling with facts and gratuitous assumption, against the Messianic claims of Jesus, of things that could never be proved, is a tiger's onset on Christianity. We have already taken Reinach to task for his impetuous and unfair onslaughts.¹⁴ A few more instances will point our picture of him.

He is not satisfied with the rationalism of men like Harnack. It is not enough to assign to the years A. D. 29-68—i. e. the period between the death of Jesus and that of Paul—the so-called evolution of the Modernist's gulping and gullible Christian conscience. That evolution must needs still go on. No proof is given. Only assertions appear. The Christian conscience gulped down huge hunks of gnosticism even as late as A. D. 180-250.¹⁵ It was the heretic Marcion who, in A. D. 150, first gave to the Church the idea of a canon, a collection of Sacred Books of the New Law.¹⁶ Abstinence from flesh and eating of fish on Fridays is merely a custom of the Syrians taken over by the Church. The fish was a Syrian *totem*. Just when, we are not told. We are not given any proof; we take it on the word of our hater of Christianity. He goes on to say that some Syrians retained certain "sacred fish" in pools, and ate them as a means of sanctification. And so, it is clear as anything else that animism evidences, that from the Syrians the Church got her idea of the Christ, the Great Fish, in fellowship with us, the little fishes. Hence Baptism is easily traced, and so is the Eucharist. We are born as little fishes in the waters of Baptism; and in these waters we enter into fellowship with Christ, the Great Fish. We eat of the Great Fish in the Eucharistic Banquet; and by this eating we partake of the nature of the Great Fish, Jesus Christ. It is all so clear to Reinach that no proof is needed; all else in the inspired and uninspired writings may be omitted. We need only think of the Syrian *totem*; and, presto, the evolution of the Sacraments

¹⁴ ECCL. REVIEW, December, 1915, pp. 712 ff.

¹⁵ *Orpheus* (Paris: Picard, 1909), p. 373.

¹⁶ *Ibid.*, p. 374.

of Baptism and the Eucharist and the custom of abstinence are seen to be merely relics of Syrian *totemism*.¹⁷ It is this mad onset against things Christian that has led us to dub as tigrine the methods of attack of Solomon Reinach.

III. Conservative Judaism. The two Friedländers are the most representative exponents of Conservative Judaism who have within the past few years written on Christology. We have devoted some space to them.¹⁸ Before having done with Jewish Christologies, we may find something illuminating in the chief argument of Gerald Friedländer.

1. *Gerald Friedländer's Logos theory.* In our previous contribution we gave an illustration of this Conservative Jew's treatment of our Messianic arguments from prophecy and quoted a passage to show how he is misled by the Christologies of modern Christian professors of Scripture and theology. We shall here take up the essentials of the Friedländer theory of Christian origins and examine the basic reasons for this theory.

Briefly, Friedländer wishes that Hellenism and not Judaism be the origin of Christianity. The Christian reply is: *Datur tertium!* The origin of Christianity is neither Hellenism nor Judaism, but *Jesus the Christ*. We waive the influence of Judaism—of its prophets and synagogal economy. This is not in point at present. What is in point is that Christianity is a new religion, an entirely new deposit of revealed truths given to the world by Jesus the Christ. The moral law was not changed in this new religion. How could it be? What is founded on human nature is not changed until human nature is changed. So, too, the primitive revelation of man's relation to God and God's relation to man remained intact as fundamental in Christianity. But to think that Christianity took over from Judaism the Christological ideas that later were expressed in the great creeds of Nicea and Chalcedon—creeds that have up to to-day been the court of last appeal to Christian theologians in regard to truths Christological—to think that Judaism is the origin of Christology is hopelessly wrong. And it does not seem to have entered into the head of Friedländer that Catholic theologians make no attempt to prove Judaism to have given us our great deposit of the wonderful truths essentially connected with the Christhood and the Divin-

¹⁷ Ibid., p. 29.

¹⁸ ECCL. REVIEW, January, 1916, pp. 106 ff.

ity of Jesus. To this conservative Jew our deposit of Christological truths is necessarily a collection of doctrines borrowed from either Judaism or Hellenism. Not from Judaism, he takes pains to prove. Therefore, from Hellenism, he concludes. Wrong in the major, we say. *Datur tertium*. The origin of our Christology is the revelation that Jesus the Christ gave to the world and the Holy Spirit completed in the apostles.

2. *The real issue*. We take up the positive issue with Friedländer. This is the influence of Hellenism. Has Christianity got its Christological ideas by borrowing from Hellenism and evolving the borrowed stuff into successive creeds? Is Friedländer right in saying:

Christianity believed it had converted heathen Hellenism; in truth it was conquered by the Greeks, and the hellenized councils of the Church formulated the creeds of Christianity. The worship of a God-man is the result of Hellenism.¹⁹

That is a bold statement of the origin of Christianity. How is it backed up? By researches in the writings of rationalistic contributors to the History of Religions! The rabbi says so. "The studies of Frazer, Pfeiderer, Deissmann, Cumont, Gunkel, Jeremias and Brückner have made it possible for the following pages to be written."²⁰

This research work in the volumes of such writers has resulted in an argument that recurs again and again throughout *Hellenism and Christianity*, and receives lengthy consideration in the fourth chapter on "Philo and the New Testament". The result of the argument is expressed in this paragraph:

We believe that the only reasonable and true account of Paul's Christology is to be found in the identification of his Christ with Philo's Logos. The Logos was the Messiah not only for John, but also for Philo from whom John (or the author of the Fourth Gospel) took the term and idea. We have seen how the writer of the Epistle to the Hebrews also borrowed his Messianic categories from the Wisdom-Logos idea of the Hellenistic Jewish theologians. If, then, the writers of the New Testament did not hesitate to make use of the Wisdom-Logos conceptions of the Books of Wisdom and

¹⁹ *Hellenism and Christianity* (London: Vallentine & Sons, 1912), p. 51.

²⁰ *Ibid.*, p. ix.

of Philo, why should we imagine that Paul should not have done likewise? Indeed, this would have been the most natural thing for him to do, for Philo is his predecessor with whose writings he must have been well acquainted.²¹

3. *A flimsy argument.* Such is an instance of the flimsy, frowsy reasoning that the Jewish rabbi would foist upon us as proof that John and Paul took over their Logos-ideas from Philo. Laying aside the Epistle to the Hebrews, about which the Jew is wrong, we put the above argument into form:

If John got his Logos-ideas from Philo, it would have been most natural for Paul to have done likewise. But John got his Logos-ideas from Philo. Therefore it would have been most natural for Paul to have done likewise. But Paul did whatever Friedländer finds it would have been most natural for him to have done. Therefore Paul got his whole Christological theology from the Hellenistic Jew, Philo of Alexandria.

This final conclusion, we take it, is what the rabbi means by his belief that the "only reasonable and true account of Paul's Christology is to be found in the identification of his Christ with Philo's Logos". Let us see.

4. *A wrong major.* The major is altogether wrong. St. Paul died about forty years before St. John wrote his letters and Gospel. The Apostle of the Gentiles wrote for many Christian communities and to meet the many and varied difficulties that those communities found it hard to face; whereas the writings of John show a distinct purpose to meet the specific Christological difficulties that were due to a threatened inroad of the very Hellenism Friedländer thinks John borrowed from. It would not have been at all natural for Paul to have borrowed the Logos-ideas of Philo merely because forty years later on John was to borrow these ideas from that source.

5. *A wrong minor.* The minor of the rabbi's implied argument is wrong. John did not get his Logos-ideas from Philo. Both were influenced by the Sapiential Books of the Old Testament. Philo's Logos is the Wisdom-Logos hellenized; John's Logos is the Wisdom-Logos Christianized. There is as great a difference between the Logos of Philo and the Logos of John as there is between Stoicism and Christianity.

²¹ Ibid., p. 84.

a. *John's Logos not Philo's.* The Logos of Philo is the Wisdom-Logos distorted by Neo-Platonism. It is the Platonic idea *par excellence*; *δέα τῶν ιδέων ὁ λόγος θεοῦ*, *the Logos of God is the idea of ideas*,²² the idea which is archetype of all ideas. And what is this *idea of ideas*? *The knowable world*, *νοητὸς κόσμος*—not the world we call visible, but the world as it is knowable in the Platonic *idea*, in a *universal a parte rei*, or, rather, according to Philo, a *transcendental*.²³ Moreover, the Philo-Logos, which is the archetypal *idea of ideas* and, at the same time, *the knowable world*, is the *energizing force in creation*.²⁴

Now put these rather misty definitions together; and over against them set the clear, concrete Logos of John. The Johannine Logos is a Person. For "he has stood in relation to God the Father from the beginning", *ἦν πρὸς τὸν θεόν*; ²⁵ *the knowable world* and "all things were made by him", *πάντα δι' αὐτοῦ ἐγένετο*; ²⁶ he "was made Flesh and *tented it* among us", as the Greek text has it.²⁷ But only a person can be said to have stood in relation to another; only a person can be said to have made all things; only a person can be said to have taken on human flesh and to have pitched his tent among men. The Johannine Logos is undoubtedly a Person—Jesus the Christ.

Is the Philo-Logos a person? Not at all. It is *the knowable world*; and this world was made by the personal Logos of John. Philo's Logos is the energizing force used in creation; John's Logos is the Person who creates. *Creative force*, which is the *knowable world* and the archetypal *idea of ideas*, is not the Divine Person John speaks of as the Logos.

Yes, John's Logos is not merely a person, but a Divine Person; for "the Logos was God", *θεὸς ἦν ὁ λόγος*.²⁸ Philo's Logos cannot possibly be made out to be Divine. It is only a "shadow of God":

This Logos is a shadow of God; using it as an instrument, He maketh the world. This shadow and, as it were, *copy of God* is the

²² *De Mundi Opificio*, sec. 6 (Cohn-Wendland ed. minor), Berlin: Reimer, 1896, vol. I, p. 6.

²³ *Ibid.*, same page.

²⁵ Jo. I:2.

²⁷ Jo. I:14.

²⁴ *De Monarchia*, I, sec. 6.

²⁶ Jo. I:3.

²⁸ Jo. I:1.

archetype of the rest of things. For as God is the model of the image that we have just now called a shadow, so that image becomes the model of other things. And this Moses makes clear in the beginning of the Book of the Law when he says: "And God made man according to the image of God".²⁹

Indeed, it is very problematic just what Philo's Logos is. There were too many philosophies at work upon the Alexandrian to result in anything very definite. However, the dominant notion of the Logos in Philo seems to be that of the Stoic, half-abstract and half-concrete entity, intervening between Creator and creation, the Unbegotten and the begotten:

Unto the Logos, the archangel and the oldest, the Father, Who hath begotten all, hath granted the special favor of standing between the two and discriminating Creator from created . . . neither Unbegotten as God nor begotten as you are, but half way between the two, οὔτε ἀγένετος ὡς ὁ θεὸς ὦν οὔτε γένετος ὡς ὑμεῖς, ἀλλὰ μέσος τῶν ἀκρῶν.³⁰

Just what sort of a being this intermediary Logos is, we cannot say; it is always half way between things we have some sort of an idea about. This much we are sure of: the Philo-Logos is not God, not a person; John's Logos is God, is a Person. It follows, then, that there is no proof that John got his Logos from Philo.

Oh, but the terminology is similar. Yes, that is so. It is likely that John wrote his Gospel at Ephesus. And it may be that the Alexandrian γνώσις had made such inroads upon right Christological ideas as to necessitate the use of Alexandrian terms in the teaching of a true Christology. Theodoretus tells us that the heresiarch Cerinthus studied in Egypt before teaching his errors at Ephesus. And we know that Apollos brought his half-truths of Christianity from Alexandria to Ephesus.³¹ It may readily be that John adopted the Alexandrian terminology because of the specific errors that he had to combat. But in his use of the term Logos, he followed not the Gnostic nor the Alexandrian nor the Neo-Platonic nor any other meaning save his own and that of Jesus Christ the Founder of Christianity. And to do away with all doubt, he

²⁹ Gen. 1: 27. *Legum Allegoriae*, iii, 31 (ed. minor Cohn-Wendland, i, 128).

³⁰ *Quis rerum divin. haeres sit*, 205, 206 (ed. minor, Cohn-Wendland, iii, 39).

³¹ Acts 18: 24.

began from the very first words of his Gospel by defining his term: "In the beginning was the Logos; and the Logos stood in relation to God the Father; and the Logos was God".

b. *John's Logos the Wisdom-Logos.* If we would trace other influence upon the Logos-theology of John than that of God revealing and inspiring, it were well to look at the Old Testament. There we find in germ the theology that John gives us in the full bloom of his Logos-doctrine. This germ is the Wisdom-Logos that Philo distorts and John evolves into its full maturity. Philo ingrafts upon the Wisdom-Logos the ideatic attributes of Neo-Platonism; John informs the Wisdom-Logos with divinity itself. And what is the Wisdom-Logos?

In the Mosaic books, the Logos of God is the creative principle. "And God said",³² we read again and again to indicate the creative activity of God. This creative principle, God's Word, can just as readily have suggested to John the Logos "by whom all things were made"³³ as can anything Philo writes about his Logos.

We go on farther; we find the Logos personified: In the Book of Psalms we read:

For right is the Logos of Yahweh,
And all his work is faithfulness.³⁴

By the Logos of Yahweh were the heavens firm fixed,
And by the breath of his mouth all their host.³⁵

For ever, O Yahweh,
Hath thy Logos been set in heaven.³⁶

Thy Logos is a lamp unto my feet,
A light unto my path.³⁷

He sendeth his Logos and healeth them,
And delivereth them from their graves.³⁸

This personification is by no means so clear as that of John's Logos, but the Book of Psalms provides a likelier source of the

³² Gen. 1:3, 6.

³⁴ Ps. 32:4.

³⁶ Ps. 118:89.

³⁸ Ps. 106:20.

³³ Jo. 1:3.

³⁵ Ps. 32:6.

³⁷ Ps. 118:105.

Johannine personal Logos than could the impersonal Philo-Logos have been.

Like results would be attained were we to search the Prophets. The Logos is in the Law, the Logos is in the Prophets, the Logos is the one and only active and personal principle operative by Yahweh in the care of Israel.

It is in the Sapiential Books that the Logos of the Old Law comes nearest to that of the New. This Logos is called the Wisdom-Logos; for in these books the personified Logos appears also in the guise of personified Wisdom. To the Wisdom-Logos is attributed creation and all works of Divine Providence in regard to men. The eighth and ninth chapters of Proverbs deal entirely with the works of the personified Wisdom-Logos. Note especially:

Yahweh hath made me to be the beginning of his way,
Before his works,
At the commencement of time.

At the outset of the ages had I been established,
Before the antiquities of the earth.³⁹

Likewise the ninth chapter of Wisdom is rich in description of the personified Wisdom-Logos. Of special interest is the following, since it shows the identification of the Logos and Wisdom in this stage of the inspired literature of Israel:

God of our fathers and Lord of mercy,
Who hath made all things by thy Logos,
And by thy Wisdom hath formed man,

Grant me Wisdom Which sitteth enthroned by thy side,
And reject me not from the number of thy children.⁴⁰

This brief outline at least shows that John could just as well have got his Logos ideas from the Old Testament as from Philo. There is no scientific proof that the Logos of the Fourth Gospel is merely a borrowed hellenistic doctrine of the Alexandrian Jew.

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³⁹ Prov. 8:22, 23.

⁴⁰ Wisdom 9:1-4.

Criticisms and Notes.

THE SEQUEL TO CATHOLIC EMANCIPATION. The Story of the English Catholics continued down to the Reestablishment of their Hierarchy in 1850. By the Right Rev. Monsignor Bernard Ward, F.R.Hist.S., etc. In two volumes. Vol. I. 1830 to 1840. Vol. II. 1840 to 1850. Longmans, Green & Co., London, New York, Bombay, Calcutta and Madras. 1915. Pp. 296 and 328.

In 1909 Monsignor Ward published his *Dawn of the Catholic Revival in England*, and two years later *The Eve of Catholic Emancipation*. The work began with the year 1781 and thus covered the following half century of Catholic activity in England. What we learn there of the ecclesiastics who succeeded Bishop Challoner in the movement for Catholic reconstruction—men like Lingard, Milner, Carron, Poynter, and others of the time—is in certain respects new, and of great interest in illustrating a period that was important as inaugurating freedom of action for the Catholic Church in England. Whilst the primary causes of this regeneration may perhaps be traceable to the French and American Revolutions, which made English politicians forsake their traditional policy of coercion, there were men who recognized their opportunity and seized it for the benefit of their fellow Catholics. More than is ordinarily credited is due, too, to the Irish leader, the great liberator O'Connell, to whose bold and yet peaceful attitude English Catholics owe the awakening of a new consciousness in favor of emancipation for the Church in England. Monsignor Ward acknowledges this fact, though he does not dwell upon it to any great extent in his first four volumes.

The Sequel to Catholic Emancipation carries us twenty years further. Its two volumes are no less interesting than the former volumes, though they deal with a less acute stage of the controversy of which the eventual restoration of the English Hierarchy was the outcome. The central figure in this portion of the work is Cardinal Wiseman. His activity, beginning with his rectorship of the English College in Rome, his intercourse with the English Tractarians, with Daniel O'Connell in the founding of the *Dublin Review*, his labors in the Midland District as Vicar and Bishop, and his subsequent influence as head of the Catholic Church in England, offer to the historian abundant material for original comment. Mgr. Ward has indeed shed not a little new light upon the figure of the great Cardinal, despite the fact that his biographers had seemed to say the

last word about him long ago. This is the really important feature of Mgr. Ward's book viewed as a history of the times with which it deals. The facts which Mgr. Ward brings to light and on which the historian has to base his judgments of men and events prominent in the restoration of English Catholic autonomy, give us a somewhat new perspective of past events. From reading Wilfrid Ward's *Life of Cardinal Wiseman*, which utilized the material gathered by Manning and Morris, one gets the impression that to Wiseman was due the restoration of the English hierarchy; that it was Wiseman's initiative that brought back to England the religious orders, and that it was he who introduced the Roman spirit which saved the Church in England from mistakes and tendencies kindred to those of Gallicanism and Josephinism. Some disloyal leanings were indeed suspected as hidden under the guise of a certain professed Cisalpinism, to which the subsequent Tractarian Movement might, it is assumed, easily have given a further bias. Mgr. Ward shows that the return of the religious orders to England had begun before Wiseman lent his undoubtedly influential aid toward their permanent establishment and activity. In like manner, Wiseman's immediate predecessors were by no means lacking in loyalty to the Roman spirit, though their isolation, due to a long period of penal coercion, had produced a certain narrowness that contrasted with the breadth and warmth of devotion to the Holy See characteristic of the southern temperament, which Wiseman shared and which enabled him to break down the traditional insularity that gave offence to those who seemed to see in it an evidence of a lack of devotion. Our author points out that the Cisalpinism which roused the suspicion of schismatic tendencies among orthodox Catholics, was political rather than theological, and was aimed directly at helping on the question of Emancipation. Thus Mgr. Ward not only supplements the historical account of an important figure in the English Catholic Revival, but he corrects it in important matters. Under his treatment Cardinal Wiseman, and incidentally other figures in the historical groupings of his time, appear, as he himself says, "in a somewhat different light in cold history" from that which they assume at the hands of the biographer. Wiseman's limitations and his occasional mistakes become more prominent. That, however, is no disadvantage in helping to arrive at a full estimate of his life and work. We believe with our author that the net result will be by no means to lessen the idea which has been formed of the first English Cardinal of modern times.

There is much throughout these two well written volumes that will attract students of English Church history and readers interested in Catholic apologetics, Catholic journalism, and Catholic art

and science. Apart from the influential ecclesiastics who figure in the two volumes as actors in the events of the period, we meet such interesting persons as the great church builder and ecclesiastical art reformer, Welby Pugin; the journalist Frederic Lucas, founder of the *Tablet* (with a good account of the early history and struggles of that periodical); Daniel O'Connell, the great liberator and true martyr, who was one of the secret springs that moved England's Catholic representatives to the assertion of their own rights of conscience, when otherwise such assertion might have been considerably delayed; William George Ward, and others. About each of these interesting and strong men Mgr. Ward sheds a new and attractive light. His is true history, free from bias or prepossessions.

THE ETHIOPIO LITURGY. Its Sources, Development, and Present Form. (The Hale Lectures 1914-1915.) By the Rev. Samuel A. Mercer, Ph.D., Prof. Hebrew and Old Testament, Western Theological Seminary, Chicago. Milwaukee: The Young Churchman Company (London: A. R. Maubray & Co.) 1915. Pp. xvi-487.

The Ethiopic Liturgy as now known is a survival of a religious civilization whose language has been accounted dead for more than a thousand years. It is known as Gheez (Lesana Ithjopja), and is of predominantly Semitic character, deriving its chief elements from the southern Arabic tongue mixed with an older tongue of the kingdom of Ahxoom, a race that spoke a Kushite dialect. The written characters are borrowed from the Semitic (Himjarite) forms, with the addition of vowel signs. Unlike other Semitic scripts it is read from left to right. The vulgar tongue of to-day in the same country is a double dialect (Tigre and Tigrai), while the neighboring tribes speak a kindred (Amharic) dialect.

It was Athanasius the Great, patriarch of Alexandria, who in the fourth century organized the Ethiopic Church. For three centuries it flourished, and maintained its orthodoxy. Then, through the agitations of Eutiches and Dioscorus, false doctrine regarding the person of Christ, and later on Islamism, crept in to corrupt the faith of people and clergy. A partial revival took place in the sixteenth century, under David III, who led back a large party of his people to union with the Roman See. In the early part of the seventeenth century the zealous Jesuit Paezius did great work as a missionary, converting to the Catholic faith Sultan Sagued and a large number of his people. Toward the middle of the nineteenth century the Lazarist Fathers entered the missionary field; but in 1854 the emperor Theodore, instigated by the native schismatics,

began a fresh persecution of the Catholic Christians. At present the schismatic body counts some three million adherents who maintain the Ethiopic liturgy. About twelve thousand Catholics, who are united with the Holy See, observe the same rite. Besides this there are some eighty thousand Mahomedans, and thirty thousand Jews who exercise a certain religious influence upon the Ethiopic natives. Of the thirty-odd priests ministering to the missions about twenty adhere to the old Ethiopic rite; the remainder are Latin priests.

The present use of the Ethiopic Liturgy is thus confined to a comparatively narrow circle of adherents. Accordingly little or nothing is known of it outside its own district, and the interest manifested in it by scholars and churchmen has been mainly historical or archeological. Yet as representative of one of the oldest forms of Christian worship, the subject deserves more than passing attention from students of theology and of ecclesiastical history in our day. Hence we have reason to be grateful to Dr. Mercer and the Committee on Hale Lectures of the Western Theological Seminary for making accessible to the general student so much that throws fresh light upon the old Abyssinian rites.

The immediate object of the treatise before us is to discuss the sources, development, and present form of the Ethiopic Liturgy, and to compare its various stages of development with kindred rites and the related liturgies of the East and West. With this purpose in view Dr. Mercer gives the original text of the Ethiopic Liturgy as in use to-day in the churches of Abyssinia. The sources from which the author has drawn his material, as we learn from the preface, are "every Ethiopic liturgical manuscript in the Museums of Europe", excepting those of France, which, owing to the war, were inaccessible. The Paris MSS. are not however likely to differ in any essential from those found in the British Museum, Berlin, and some others, especially of the seventeenth century comprised in the so-called Keddase. The printed text of 1548 represents moreover probably the oldest form of Ethiopic Liturgy, although it is impossible to say on what MS. it is based. From the fifth century on, when St. Mark's Greek served as the original, there is a gradual change in details due to the isolation of the Ethiopic Church, and of course also to the fact that the copies had to be made by hand, and suffered from the carelessness or misdirected zeal of the copyists. Hence it is that none of the MSS. found in the libraries of Europe, representing copies of various dates, correspond exactly with the form at present in use in the churches of Abyssinia. A copy of the latter was obtained by Dr. Mercer from the local Abuna through the English chargé d'affaires at Addis Abbebe.

In the introductory chapters the author gives his readers a general survey of the field of liturgical rites and traditions, and thereby furnishes the student with the necessary preliminary orientation on the subject. The methods of worship in the Christian Church during the first four centuries are discussed in their main aspects and relations. Next the Ethiopic Liturgy in particular is examined as it was in the fifth century, presumably a close adaptation of the liturgy of St. Mark. The subsequent chapters trace the development down to the present form of the official Ethiopic worship, and institute a comparison here and there with the parallel development of the Oriental and Latin rites. The "Ordo Communis" with the Anaphora of the Apostles recalls the Eucharistic character of the service with which we are familiar in the celebration of the Mass. It would be possible perhaps to fill in from comparison with the Greek liturgies the apparent gaps between the earliest period and that of Tasfa Sion, a thousand years later; but that might raise discussion on mooted points which the historian of liturgy would avoid. Dr. Mercer's general attitude is that of the scholar who examines his matter objectively and without bias. Any point of possible criticism we should therefore leave to the specialist. As it stands, the work merits the attention not only of Orientalist scholars but of the ordinary student of theology, since it affords him a view of a subject which has hitherto been almost inaccessible. The bibliography, index, and excellent reproduction in facsimile of the present "Ordo Communis", with the author's notes and translation, make the volume serviceable for a more detailed comparison with our Western liturgies, especially as it comprises the Anaphoras of the Eastern Fathers, besides the pro-Anaphora and Common (Uniate, with the "Filioque" added) of the Vatican 6, and Swainson's from the British Museum.

THE POHLE-PREUSS SERIES OF DOGMATIC TEXT-BOOKS. Vol. VIII.

The Sacraments. Vol. 1. The Sacraments in General. 2. Baptism. 3. Confirmation. St. Louis: B. Herder. 1915. Pp. 328.

The present volume marks the second stage in the building of the second portion of this splendid edifice of dogmatic theology. The preceding volume treated of Grace, to which subject the prior volumes lead forward, while the volume at hand and the volumes still in course of preparation will carry upward the structure through the sacramental system to the completion of the roof and crown in the treatise on the final consummation of the present universe. Or, to change the figure, if Grace be conceived as the light and heat whereby the souls of men are illuminated and moved toward their

end, then do all theological treatises prior to the tract on Grace deal with the things, truths, agencies whereby this life-giving power is engendered, while the treatises that follow on Grace have to do with the channels, the media, by which the spiritual light and power are distributed throughout the world of human souls.

The first volume treating of these distributing agencies lies before us. The sacraments in general are explained, the treatment occupying two-thirds of the contents, while the other third is devoted to Baptism and Confirmation. A glance over the pages will suffice to show the student what a wealth of carefully wrought out doctrine is here prepared for him. The results of long laborious delving into many venerable tomes of patristic lore are placed before his eyes in fair and even ocularly attractive form and shape. The otherwise dispersed teachings of the Scriptures and the magisterium of Mother Church are given him in unity and in their focused convergence on the ministries of his faith. And at least in one noteworthy case a sidelight is introduced which, though not unfamiliar to a few readers, will be helpful to many more as another of the testimonies paid to faith by the *anima naturaliter Christiana*. We allude to the translation that appears in the footnotes (pp. 44-47) of Goethe's—"modern pagan though he was" (ib.)—plea for the septenary grouping of the sacraments. *Fas est et ab hoste doceri*. (We might, by the way, notice the omission of "not" before the word "partake" which occurs about the middle of the first column on page 45.) And all this spiritual wisdom is furnished the student in his own mother language—in good, plain, clear English. Moreover, if the user of the book be, as he most likely will be, a seminarist pursuing his course of dogmatics—or the priest, as it might well be—he will not find himself unfurnished with the documentary power of the Latin language—the language always surest and most precise in the conveyance of dogma—for right there at the foot of each page are the authoritative proofs, labeled with their sources, all in the magisterial exactness of Rome. Priests who learned their "Dogma" a generation or more ago may well feel, not indeed envy, but a sense of congratulation with the fortunate seminarists of to-day who have entered into the possession of such serviceable adjuncts to study as are these English text-books. Time-savers these manuals obviously are, and savers too of labor, which they leave free for other important demands. They are not meant to take the place of the Latin text but rather to help the student to a fuller, a deeper, and a more expeditious assimilation of the official medium. This purpose they certainly fulfil.

MOTHER MARY VERONICA. Founder of the Sisterhood of the Divine Compassion. A Biography by the Rev. Herman J. Heuser, D.D. With a Preface by the Rev. J. G. Hagen, S.J. P. J. Kenedy & Sons, New York. 1915. Illustrated. Pp. 140.

Whilst comparatively little is known in the world of heralded charities about Mother Mary Veronica, her work, through the Sisterhood of the Divine Compassion, which she founded for the purpose of befriending, sheltering, and training young girls, especially of the working classes, has been quietly going on for more than thirty years in the City and State of New York. The actual foundation of the community at White Plains, where the mother-house and novitiate of the Sisterhood are located, dates from the year 1886. There for eighteen years Mother Veronica directed and confirmed the efforts of her first associates in the blessed and Christ-like charity that has saved and raised to a higher plane of womanliness numerous young girls whose virtue and true usefulness were being endangered amid the moral pitfalls of the metropolis.

Mary Caroline Dannat, the subject of the present sketch, was born in New York, 27 April, 1838. She was a child of fine instincts and early developed those natural aspirations toward higher things which find their answer only in religion. These tendencies were fostered by a father who himself felt the spiritual influence which acts as a solvent of the trials and problems of life, although he was unable to define and lay hold of its true source. Thus the young girl, following her father, wandered from church to church until, disappointed everywhere by the difference between the ideal and the real, she drifted half-hopelessly into rationalism. At the age of nineteen she married. During the comparatively brief space of her wedded life she had ample opportunity of realizing, through her social intercourse with people who affected to maintain a religious belief, the contradiction involved in accepting the prevailing maxims of the world while pretending to accept as divine truth the Gospel of Christ. A volume of anti-Catholic tendency which about this time fell into her hands gave a new direction to her thoughts. The book, purporting to give the history of the marriage of Luther to Catharine Bora, took occasion to attack the Catholic doctrines of Faith, monastic discipline, and the celibacy of the clergy. The evident bias with which the story was told prompted a desire to know something of the Catholic Church. Accordingly she went to see and hear for herself. The result was that she applied for instruction at the rectory of St. Ann's Church, on the East side of New York. The parish priest, Monsignor Preston, subsequently Vicar General of the Archdiocese, satisfied all her doubts, and she was received into the

Church. This was in 1868. Her heart's desire had long been to know God and to serve Him with undivided attachment. The unexpected death of her husband allowed her to consecrate her widowhood to that one object. As Father Preston, who had baptized her, was himself a convert, he not only fully understood and sympathized with her aims at perfection, but, being the pastor of a large parish in a section of New York in which poverty and misery of every kind cried for relief, felt that he could turn the energies of this fervent and withal practical young convert into channels of apostolic usefulness. He remained her spiritual guide for the rest of her life; and under his prudent and prayerful direction she quickly developed that marvelous capacity for devising methods of charity which was henceforth to absorb all her energies. The nature of the work suggested to her by Mgr. Preston required that she associate with her kindred souls. To these she became the model as well as the constant incentive to fresh aims at religious perfection through the exercise of charity in the spirit of Christ.

Before there had ever been any thought of organizing a religious community under the approbation of the ecclesiastical authorities, the small band of earnest workers had engaged in definite tasks with a view of rescuing and instructing young girls whom they daily met in the streets and byways and who were in danger of wasting their young lives and ruining their souls in the misguided efforts to sustain themselves. Thus was formed an "Association for Befriending Children", whose members were pledged to devote themselves to teaching Christian doctrine, sewing and other useful things, while at the same time they sought to supply the means for housing, clothing, and otherwise helping needy children. Before many months passed it became evident that the work would not stop at this. Won by the care and affection shown them, the children would tell their sad stories, and thus reveal further want and misery in other directions. Older girls, long lost apparently to grace, might be seen hovering about the gates of the sewing school and imploring the ladies to help them also. In this way a reform school under the title of the "House of the Holy Family" was opened in West Fourteenth Street, in 1870. A systematic course of religious, economic and industrial education was instituted, and many girls found shelter here and set forth with new resolve and fresh grace to become useful members of society. The means adopted by the Association for the purpose of reformation are simply and expressively set forth in the Rules adopted at the time. They are on the part of the Institute:

1. Shielding from notoriety and publicity.
2. Careful religious instruction.
3. Thorough industrial training.

On the part of the subject nothing more is required than:

1. A degree of willingness to enter.
2. To remain at least six months; preferably two years.

With this clearly defined purpose there goes throughout the regulations a wonderful prudence in the various counsels devised for the management of the institute. To put these organizations on a permanent and safe footing it soon seemed necessary to require a definite pledge of continuous coöperation on the part of an otherwise voluntary corps of workers. This was possible only by invoking the aid of some religious community of nuns. But there was none that could be called on to do just what seemed required under the circumstances. Thus it was that there came to Mgr. Preston the thought of consecrating to this special service those under the guidance of Mrs. Starr who were capable and willing to assume the responsibility of permanently and exclusively binding themselves by a triple religious vow, made as Spouses of Christ to the rescue work with which they were already familiar. The keynote of this new Sisterhood, whose work differs little from that of other religious communities devoted to charity, mercy, and the sharing of the cares of the Good Shepherd, is to be found in its distinctive spirit, namely that of the Divine Compassion. It is the close following of Christ, the reproducing of the image of the Master as we have it in every religious community that seeks personal sanctification through the work of the evangelical counsels—but with this distinctive feature, that the members keep ever before them the light of the Divine Compassion, as a guide for their daily steps. As the Magi were led by the star, the shepherds by the angelic sound of the Gloria, Simeon and Anna by the love for the temple as the vestibule of the Messianic Church, so these virgin daughters of the Divine Compassion were to be specially attracted by the light of the Compassion that beams forth from the countenance of the Master, by the flame of compassion that breaks forth from the Sacred Heart, and by the sound of His gentle voice.

This is what the life of Mother Veronica expresses. It is, as Father Hagen in his beautifully suggestive preface says, "one more living lesson of how much Holy Church, especially in America, depends on sisterhoods for the care of the poor and the fallen, and for the preservation and education of her children".

The book is attractively printed, illustrated and bound, and makes a handsome addition to the literature and history of the religious life in the United States.

CONFÉRENCES DE NOTRE-DAME DE PARIS. Exposition de la Morale Catholique. Carême 1914. La Charité: sa nature et son objet. Conférences et Retraite, par le R. V. Janvier, des Frères Prêcheurs. P. Lethielleux: Paris. 1915. Pp. 391.

CONFÉRENCES DE NOTRE-DAME DE PARIS. Exposition de la Morale catholique. Carême 1915. La Charité: ses effets. Conférences et Retraite, par le R. P. Janvier, des Frères Prêcheurs. P. Lethielleux: Paris. 1915. Pp. 364.

Whatever be the appreciation of the French conferences held by those to whom English is the habitual vehicle of thought and expression, there should be no doubt that the discourses pronounced from the venerable pulpit of Notre Dame in Paris are to be estimated by a standard peculiar to the locality and the occasions on which these classical orations are delivered. It were puerile to evaluate such master works of sacred eloquence by the average norm of "practicality". Conferences are not prones or fervorinos addressed to unlettered contadini. They are and are intended to be elaborate orations such as befit a glorious temple and audiences comprising large numbers of the highly educated who are capable of understanding and profiting by elevated discourse. Père Janvier's Conferences, it need hardly be said, are of this exalted and therefore appropriate nature. They are at once profound and elevated. Partaking of these two dimensions of spiritual space, they fall in no wise short of the third. They are broad and comprehensive. Like charity, whereof they treat, their mantle is all-embracing. Charity in its nature—as it reaches up to God and flows back thence upon the lover; charity as it enfolds one's neighbor, country, church—these are salient ideas elaborated in the Lent of 1914. Charity in its effects—as it engenders holy joy, and peace—peace in the individual soul, in society, in the family of nations; charity as it flowers and fruits in deeds of mercy and beneficence—these are the main lines covered by the Lent of 1915. Does it not, however, seem almost an irony that, while the nations of Europe, frenzied with hatred, are doing their utmost to annihilate one another, the élite of one of the principal belligerents should be invited to listen to orations in which the sweetness of gentle charity is mellifluously extolled—the joy and the peace, the tranquillity of order in the kingdom of the soul, in the family, in the state, and in the loving family of humanity—are proclaimed as the fruitage of the charity that seeketh not its own, is not ambitious, suffereth all things, endureth all things, and is never, never made void! And yet on the other hand at no time has it been more seemly, nay more necessary, than

just now in the midst of the welter of passion, in the frenzy of hatred, that the minds, and if perchance, the hearts of the leaders of men should be directed to fundamentals, to the principles wherein alone is healing or salvation. Only by return to obedience to the primal truth of all the law and the prophets can there be hope of enduring peace. Happy it is that this ideal is held up, so strongly defended, so eloquently and so powerfully pleaded for, as is done in these splendid conferences by the illustrious Dominican.

It should be noted that while each of these conferences is something like a treatise on its respective subject, it is so clearly analyzed and partitioned that the material can very easily be distributed over courses of briefer sermons. Besides, the six instructions for the Paschal retreats that follow the "Lents", are of an eminently practical and intimately devotional nature and lend themselves to "exercises" of this kind which many priests are frequently called upon to give. It will thus be seen that, however elaborate these conferences may be, the form in which they appear in the present volumes renders them of practical service for humbler places and circumstances. They are a treasury of spiritual wealth by which all who read their language may readily profit.

SERMONS DOCTRINAL AND MORAL. By the Right Rev. Thaddeus Hogan, R.M. P. J. Kenedy & Sons: New York. 1915. Pp. 320.

The reviewing of sermons is for the most part a perfunctory duty in which the critic is supposed to confine himself to a general commendation of the points as treated by a preacher of known reputation. Those who are disposed to buy sermon books want to know what subjects are handled, since they expect to be able to fit them to their own use as occasion offers. The preacher who can afford to have his sermons printed, or who finds a publisher for them, is supposed to have something fresh to say on the old themes, or to put the old truths in an original form, and in such orderly array as to save others the labor of collecting the data.

In this respect the present volume adds to the useful store on our shelves. The material offered here by an experienced pastor, who views his duty of preaching in a serious and conscientious light, such as demands thought and the industry of careful preparation, divides itself into sermons on "The Church", on "Catholic Practice and Devotion", on "Catholic Belief for Mixed Congregations", and sundry "Addresses". The latter comprise a panegyric for St. Patrick's Day, an address on the Laying of a Corner-stone, a discourse on Club Life, and another on Music. The sermons on Catholic Practice and Devotion include two on Christian Education, and two

on Christian Marriage; these are strong and direct in their appeal. The sermons for Mixed Congregations contain, among other pertinent subjects, a terse exposition of what a non-Catholic who is interested in questions of morality or religion would want to, or should know. Among the themes occur: "Is a man morally free to choose his religion?" "Who is the Catholic Priest, and what is his office?" "Socialism, Communism, Secret Societies"; "The Confessional"; "Purgatory"; "Indulgences"; "The Catholic Church and Education"; "The Marriage Tie", etc.

A priest who reads these sermons for helpful suggestions of sound Catholic thought and pertinent illustration will not be disappointed. The layman who may chance to read them will be instructed, and will feel, from what he learns here, grateful for the grace of his religion. The parishioners who have heard these sermons are no doubt the better for the consciousness that they have a leader, strong, honest, informed, and sure-footed in directing them toward the true light.

From the literary aspect, which of course every printed sermon suggests, the volume may call for criticism. Critical attention is arrested by the casual lack of accuracy in expression, the occasional dramatical exaggeration in the use of analogies and figures of speech, together with a rugged self-appreciation that tells of the author's confidence in his claims, as when we are told in the Preface (apparently from Mgr. Hogan's own pen) that "out of a varied and vast experience he knows better than most how to set these things before us in a quiet, gentle, firm and convincing way", and that "each section of the volume is filled with grains of thought gathered from the storehouse of a long and useful life spent in the service of God". But these things, after all, weigh really little against the useful matters contained in the book, especially when we remember that St. Peter's and St. Paul's written sermons show like traces, even though they were inspired and thus bear the sign manual of approbation by the Holy Ghost.

THE SHEPHERD OF MY SOUL. By the Rev. Charles J. Callan, O.P.
Baltimore: John Murphy Co. 1915. Pp. 215.

Reflection upon the analogies existing between the material order and the spiritual helps to deepen the mind's realization of the unseen world—which is, after all, the true home of the soul. Especially helpful in this respect are those pictures which have been drawn by the Supreme Artist as portraits of Himself. Probably no representation of God's character and relationship to man occurs more frequently in the Old Testament than that which emblemizes Him

under the type of a shepherd ever solicitous for the safety and welfare of his flock. And when, under the New Covenant, the Son of God walked with men as the Son of Man, He loved to speak of Himself as the Good Shepherd who gives His life for His sheep and who, when one of the hundred has gone astray, leaves the ninety-nine in security to search the desert for the one that is lost. What the twenty-second Psalm is to the Old Testament, the parable of the Good Shepherd is to the New. In the volume before us Fr. Callan very effectively and very beautifully traces some of the resemblances of the shepherd and his flock, on the one hand, "roaming over the hills and plains of Palestine and the Saviour of the world with the souls of men, on the other hand, pursuing together the journey of life". Coloring reflected from the Oriental pastoral life gives vividness to the analogies, making them living messengers to the spirit, which is thus enabled to feel more deeply the intimate and touching relation to its Creator and Redeemer under which it is and lives.

As the author's other little book, *Out of Shadows into Light*, pictures somewhat of the life to come, so his present volume tells of the "rod and staff" that comfort even though the way should lead through "the valley of the shadow of death". Its message is of love and trust based on the faith that, as the "Lord is the soul's shepherd, it shall not want".

GOETHE. With Special Consideration of his Philosophy. By Paul Oarns. Chicago: The Open Court Publishing Company. 1915. Pp. 368.

POETICAL WORKS OF LIONEL JOHNSON. The Macmillan Company, New York. 1915. Pp. 320.

The character of poetry depends upon the sources of its inspiration. Under this aspect a parallel between Goethe and Lionel Johnson will prove very instructive and illuminating. Nor do we wrong the genius of Goethe by associating with his the name of one so young in the literary world; for Johnson's fame is pure and fair and will not be eclipsed even by the brightest literary constellations. As poets the two have nothing in common save genius of the highest order. In their inspiration, and hence in the essential qualities of their poetry, they go far apart. They are separated by worlds. For the one turns his face toward Olympus and worships at the shrines of deified nature; the other kneels at the foot of the Cross and lays his flowery wreaths on the altar of the Most-High. This fundamental attitude of their minds colors throughout their poetry and somehow or other betrays itself in every line.

Goethe's was a sunny life, and he was fortune's favorite. He was satisfied with this world and well pleased with himself. His vision was keen, but bounded by the horizons of time. There was no great wound in his soul; no arrow in his heart. His passion was humanity and nature. He has no prophetic message to deliver which burns on his lips and presses for utterance. To sing is his delight, and if ever a shadow darkens his soul he quickly dispels it by writing it off his mind, as a bird shakes the dew from his wings. Hence the superb calm and the wonderful placidity of his lyric poetry. It rests on its wing, rapt in the joy and ecstasy of contemplation. It does not reach out to things far away; it knows of no painful aspirations toward the unattainable; it does not soar in impetuous flight. The effect it has on the reader corresponds to its nature. It soothes, but does not stir; it lulls the soul to slumber, but does not arouse those divine yearnings, at once our highest bliss and our acutest agony.

Johnson's poetry is of a different stamp. Having its roots in Catholic faith, it flowers into rich beauty. But it always suggests more than it accomplishes; it points beyond itself; it soars upward in steady course till its wings tire and ache. His poetry is a struggle, but a struggle that touches the hem of victory. Thus it stirs our pulses and bears us upward in the powerful sweep of its lofty aspirations. The restiveness it causes, the sharp pain it sends through the soul, are nobler than the sweet, slumberous languor produced by Goethe's tuneful melodies. The difference between their poetry goes as deep as the difference between paganism, that regards this world as its goal and home, and Christianity, that strains its eyes toward the home beyond the stars.

Dr. Carus does not intend to add a new biography of Goethe to the many already existing; he wishes to present some hitherto neglected phases of the poet's mental life and, especially, to bring out his philosophical and religious views. This is no superfluous work, for in Goethe's philosophy we find the key to his poetry. The author is well equipped for his task; he evinces great familiarity with Goethe's writings, and the pertinent bibliography; he is not without the poetic faculty, for he offers us some excellent translations of minor poems and preserves in the foreign idiom their elusive charm. Though in profound sympathy with Goethe's thought and an admirer of his captivating personality, he is yet not an uncritical worshiper of his genius and not blind to his shortcomings, which, however, he justifies in his own fashion. Thus he somewhat idealizes Goethe's relations to women and hardly does justice to the evidence, when he writes: "Goethe was human, and his life, his passions, his interests were thoroughly human. We will not

make out that he was a saint, but grant that he had human failings. We claim, however, that even his failings had no trace of vulgarity and that his character was much purer than that of many a saint whom we know not in his sins but only in his contrition and repentance" (p. 142). Yes, Goethe was human, very human, all too-human, as appears from the impartial biography by the late A. Baumgartner, S.J. The author cannot rid himself entirely of that insidious cult of Goethe that has cast a fatal spell over so many.

Goethe's creed was esthetic; it was not a deep conviction which governed his life. So it was possible for him to fuse in his religion pagan and Christian elements. He adopted whatever appealed to his fancy and passion for the beautiful. With a certain *naïveté* the author tries to defend Goethe's inconsistency: "It is well known that the poet's pagan spirit frequently proved offensive to the piety of this devout Christian [Jacobi]; but it would be wrong to think that Goethe was an enemy to Christianity, for he was both Christian and pagan at once" (p. 185). But such a combination is an utter impossibility. Goethe himself comes much nearer the truth when he says: "As a poet and artist I am polytheistic, as a naturalist I am pantheistic, and I am the one as decidedly as the other." He rejected Christian dogma, but took an emotional interest in Catholic ceremonies. Yet he never scoffed at religion; he felt no need for it, and left it to those who experienced such a need. The more tremendous issues of life seemed not to exist for him; the beyond little concerned him. There is no use trying to prove that Goethe was a Christian, unless one empties the word of its meaning and perverts its sense.

To distil a man's philosophy from his poems and occasional sayings is no easy undertaking; yet that is all we have to guide us in this exposition of Goethe's philosophy. "Goethe was not a philosopher, still less a psychologist, but none the less was he a thinker. First he was a poet, and though his poetry was philosophical, he cared little for philosophy and had a positive dislike for analytical and critical investigations" (p. 222). Under these circumstances our knowledge of his metaphysical tenets must needs be incomplete and vague. So much however we can make out, that the main trend of his philosophical thought was pantheistic. A personal, individual survival of man he did not admit, but held on the immortality of the soul notions akin to Buddhist doctrines. We cannot follow all the vagaries of his philosophy, but the deification of nature was one of its chief ingredients. Dr. Carus does not obtrude his personal opinion, but furnishes enough data so that the reader can form his own judgment. All in all, the volume, lavishly and artistically illustrated, contains a broad-minded and discerning ap-

preciation of Goethe, though we cannot always adopt the point of view of the author. Our evaluation of Goethe would rather coincide with that of Cardinal Hergenrother expressed in the following words: "Goethe inspired his readers with enthusiasm for the culture of Greece and for earthly beauty; he was a pure naturalist and did not conceal his aversion for Christianity. His works exhibit plastic perfection, a fine sense of proportion, and a surpassing musical sweetness. He extols the delights of sense and revels in the glorification of self, but has scant understanding of national aspirations and ideals and of the mission of the Church, and no trace of the fear of God."

As we turn to the poems of Lionel Johnson, we have the sensation of leaving the heavy atmosphere and the bounded visions of the valley and of ascending to mountain heights, where the ether is clear and the heavens blue and the horizons stretch out into infinity. Johnson's poems have the gigantic stride of the psalms; they sweep along to the tune of the harp of David. They sing of lofty themes; they scorn the things of sense. The glories and beauties of our faith; the sorrows, and the patience, and the unbroken courage, and the final spiritual triumph of persecuted Ireland are fountains whence he draws his inspiration.

Thy sorrow, and the sorrow of the sea,
Are sisters; the sad winds are of thy race:
The heart of melancholy beats in thee,
And the lamenting spirit haunts thy face,
Mournful and mighty mother! . . .
Sorrow and wrath bade deathless courage wake,
And struck from burning harps a deathless tone.
With palm and laurel won, with crown and bay,
Went proudly down death's way
Children of Ireland, to their deathless throne.

A subtle spirituality pervades his poems; a strong, joyful hopefulness, that cannot be crushed by outward failure, in which the eye of the spirit sees triumph eternal.

Who fears to speak of Ninety-Eight?
The man who fears to speak of death:
Who clings and clasps the knees of fate,
And whimpers with his latest breath:
Who hugs his comfort to his heart,
And dares not play a Christian part.

His was a martial faith, that faces the battle with calm assurance and magnificent trust, because it knows that it fights for a victorious cause. Hence his verse rings out as the blast of trumpets that call to the waving banners and foretell victory. There are lines in which we hear the rush of the battle, the impetuosity of the charge, the ecstatic joy of the combat and the onward march to the final triumph.

Oh, see the fair chivalry come, the companions of Christ!
 White Horsemen, who ride on white horses, the knights of God!
 They, for their Lord and their Lover who sacrificed
 All, save the sweetness of treading, where He first trod!
 These through the darkness of death, the dominion of night,
 Swept, and they woke in white places at morning-tide:
 They saw with their eyes, and sang for joy of the sight.

The same strong sentiments are echoed in his minor poems; everywhere the passion of the infinite presses for utterance and breaks into song; a mystical intuition describes in the things of daily experience their symbolic meaning. Could a medieval monk pen anything more spiritual than these lines?—

TO CERTAIN FRIENDS.

I thank Eternal God that you are mine,
 Who are His too; courageous and divine
 Must friendship be, through this great grace of God;
 And have Eternity for period.

In the purity of the theme and the perfect finish of rhythm and rhyme, Johnson's poems stand out as beautiful statues carved from white, flawless marble. Exquisite polish, richness and sonorousness of rhythm, music and strength characterize his verse. Never did his muse trail her garments in the dust.

The end of Lionel Johnson was tragical. Yet it is not to his sensational death that he owes his fame. He did not leap into popularity; but he grew into it gradually. And this is a better guarantee of its endurance than if it had come suddenly and flashed forth in meteor-like splendor. The *fin de siècle* poets of his generation are being swept away into oblivion, as his star rises in fair and sweet radiance. He is steadily coming into his own and taking the place that is due to him, in proportion as the living age is weaned from the unsound artificiality and frivolity of the Decadents and learns to appreciate the austere beauty, the classical severity, and the profound spirituality of this bard who joins hands with the Crashaws, the Tennysons, and the Thompsons.

C. B.

SOME NEW SOURCES FOR THE LIFE OF BLESSED AGNES OF BOHEMIA. By W. W. Seton, M.A., D.Lit. New York, Longmans, Green & Co, 1915. Pp. 176.

A literary find is one of the most delightful surprises that can come to the historical scholar; and if the subject of such a discovery is a figure as sweet and radiant as the Blessed Agnes, the joy will be shared by others than those who belong to the craft. The materials for the study of the life of this lovable Franciscan saint are scanty and inaccessible. Dr. Seton gives us a critical and reliable text of a legend that brings us nearer to the times of the saint, though there

still remains a chasm to be spanned. Whilst Dr. Seton, however, does not furnish the original text, and there remains room for further research, his discovery must not be undervalued, since it affords sufficient data to settle a number of controverted points. Franciscan students will be quick to appreciate the importance of the line of research which Dr. Seton has opened up. The critical introduction to the text is very creditable to the author; it gives evidence of the qualities that make the true historian—patient research, calm judgment, critical insight, painstaking labor, and a strong, but subdued, enthusiasm for his subject.

ORGAN ACCOMPANIMENT TO THE PARISH HYMNAL. Compiled and arranged by Joseph Otten, Organist and Choirmaster, St. Paul's Cathedral, Pittsburgh, Pa. B. Herder, St. Louis. Folio. Pp. 92.

Organists, particularly in country churches where the specialist training of choir singers is impossible or difficult, will welcome the present volume. It provides the hymns and accompaniments for the singing by choirs of boys, school children, sodalities, or congregations, at the services throughout the ecclesiastical year, Latin and English. It does not include the Vesper Psalms, which are otherwise accessible with their modern notation. But it has all the principal liturgical chants in use, taken from the official Vatican edition. The selection, too, of English hymns for morning and evening services, and special devotions, are sufficiently abundant and representative to serve all ordinary occasions. The sources of the hymns are given, and all hymns of Protestant origin are excluded. Here and there it may be necessary to transpose to a higher key for particular voices the accompaniment; but throughout the key selected meets the general want. The book goes with the *Parish Hymnal* already published.

Literary Chat

It is not easy "to talk to boys". To gain and hold their nimble attention calls for something like "personal magnetism" in the speaker. He must know the boy inside out, but above all he must have sympathy and lots of humor. This is true of talking to boys *ore ad os*. It is greatly truer when you talk to boys with your pen. It is easier perhaps to reach them when you have your outer eye on them, than when you see them only with the inner eye of the imagination and you talk at them in phantasmal language. We don't know how successful Fr. Joseph Conroy is when he talks to boys orally, but he is certainly in his element when he writes for them. This is abundantly proved by the little collection of *Talks to Boys*, which has recently been republished from *The Queen's Work* (St. Louis, Mo.), in which periodical "the talks" previously appeared in serial. The boys called them "stories", and in a sense

they are stories, "parables taken from the daily life and experience of a boy to urge him on, in a natural way, to the use of his supernatural advantages". Herein lies their special merit; they are *natural*. It is worth while underscoring this word, for it is to be feared that our "pedagogics" do not make enough out of "the physical basis of life"—supernatural. The genuine boy has a good deal of "nature" in him; and if you get a right hold of that, you can do a deal more with him. Fr. Conroy knows this, and he certainly has put the knowledge to good use in the little volume. The book should have a place in a new boy-saving series—a series which Fr. Conroy and others having like knowledge and skill should prolong in both arithmetical and geometrical proportion. We are not in danger of having too many of the right kind of books for boys.

The title *Max of the North* might give the impression of a boy's book, notwithstanding the stolid face of the big Indian who dominates the wrapper. The publishers declare it to be a "thrilling story of Canadian life," also "a story of love, revenge, and business rivalry". And truly it is all this. The authorship is attributed to Magnus A. Bruce, which we believe is a pseudonym. The book, we are informed, was warmly approved by the late Father Copus, S.J. While the endorsement of so competent a story-teller should carry with it great weight, a careful perusal of the novel suggests the appositeness of the Horatian advice:

"Si quid olim
Scripseris, in Metti descendat iudicis aures
Et patris et nostras; nonumque prematur in annum
Membranis intres positus, delere licebit
Quod non edideris."

The work has plenty of good material in it, and the writer possesses power and imagination. He is simply lacking in literary art, or rather craftsmanship. The materials are somewhat stiffly disposed. They are not happily blended or woven. Nevertheless the reviewer cheerfully agrees "with the first reviewer when he said: 'I have never read a story like it'". (Pp. 345. Milwaukee: Diederich-Schaefer Co.)

The *Little Ambassadors* (by Henriette Eugenie Delamare) is a boys' and girls' book, though not intended just for the stamp of youth who associate with Father Finn's *Office Boy*. They are highly born and bred children, children of noble aspiration, of clean healthy lives, children taught to make great sacrifices in order to keep true to the ideal instilled into them by a noble-souled mother who would have them to be "Ambassadors of God" in the conversion of their father. The scenes are laid in England and in the chateaux of Touraine and in Rome. The interest is well sustained throughout, the incidents moving naturally and smoothly to the end. The book will appeal no less to children of full growth than to adolescents. (Pp. 299. Philadelphia: Kilner & Co.)

The eloquent *Plea for Peace* delivered by the Hon. W. Bourke Cockran, on 29 November, 1915, at the Coliseum, Chicago, has been printed in a neat pamphlet edition by the Home Press, 331 Madison Avenue, New York.

The *Rivista di Filosofia Neo-Scolastica* always come freighted with good things of the mind. The learned and indefatigable editor, Dr. Agostino Gemelli, is an adept in the art of educating *nova et vetera*—the new things that are worth while and the old things that illuminate the new. Students who read Italian will find the *Rivista* a great help to keep abreast with intellectual speculation not only in Italy but in the whole international republic of philosophy. (Milan: 13 Via Mazzini.)

The *Brief Bibliography* of books relating to Latin America compiled by Peter H. Goldsmith and recently published by the Macmillan Co. (New York)

contains over a hundred pages of works on the subject in English, Spanish, and Portuguese. Discriminating notes help one to estimate the books mentioned. Mr. Goldsmith, being director of the Pan-American Division of the American Association for International Conciliation, has had occasion to take critical notice of the literature pertaining to our Latin neighbors, and his judgment upon many of the books is well worth attending to. We should like to transcribe the incisive words of his preface, but must refer the reader to the booklet itself.

Those who have read any of Père Hugon's theological or philosophical writings need not be told of the clarity and felicity of exposition that characterize whatever emanates from the pen of the eminent Dominican professor. His recent work, *La Sainte Eucharistie*, is a worthy addition to a series of theological studies in which the principal mysteries of religion are set forth in a style which, while preserving the precision of dogma, causes the truth to stand out in admirable light and proportion. The crystal is there and the sun is in it. Following closely in the footsteps of St. Thomas, he makes theology devotional and devotion theological—the *lex credendi* establishes the *lex orandi*, and the law of prayer justifies the habit of faith. (Paris, Téqui.)

A little book that well deserves mention in this connexion comes to us from Quebec, a centre of sacerdotal life from which we do not hear as often as we might desire. The volume bears the title, *Le Mystère de l'Eucharistie*, par l'abbé Henri Beaudé. (Pp. 190. Quebec, Laflame et Poulx.) Less formally theological than Père Hugon's exposition, it is, within its more restricted compass, no less substantially so, following as it likewise does the thought of the Angelic Doctor. Taking the Eucharistic Mystery as a whole, it treats of some of its relations; for instance, to grace, glory, sin, frequent Communion. The seven chapters have apparently been designed to be as many spoken discourses, a purpose for which they might well be employed on occasion of Forty Hours' Devotion or Eucharistic octaves.

It is gratifying to know that the charming little volume, *Our Palace Wonderful*, by Fr. Houck, which was reviewed in these pages about a year ago, has reached a third edition. The fact is a tribute to the merits of the work as well as to the discerning taste of the reading public. (Chicago, Hansen & Sons.)

The Pustet *Ordo recitandi Officium Divinum Missamque celebrandi* for 1916 maintains its high standard of accuracy and convenience. A special edition in the form of a "pad", the leaves of which can easily be removed from day to day, serves the missionary who wants to carry a page or two of the *Ordo* in his Breviary.

Among the local directories of this kind must be mentioned that for the Diocese of Indianapolis, prepared by the Rev. Francis H. Gavisk, Diocesan Chancellor. Under the title "*Ordo Divini Officii recitandi Sacrique peragendi in usum Cleri Dioeceseos Indianapolitane*" the handy booklet not only furnishes the regular ecclesiastical Kalendarium, but, as in former years, complete, tabulated diocesan statistics showing the number of souls in each parish, the children in Catholic schools, baptisms, marriages, deaths, and the income from various diocesan collections during the past year. There is also a complete clergy list of the diocesan priests and those of religious Orders active in the diocese; a list likewise of the deceased priests, with anniversary dates, and of the members of the Priests' Confraternity to help each other in death. Finally, the *Ordo* includes the assignment of dates for the ecclesiastical Conferences during the coming year with the subject-matter for each; and other instructions which show the care and order prevailing in the supervision of the Diocese of Indianapolis.

The Benziger Brothers publish a new translation of the life of *Blessed Margaret Mary Alacoque*. The translator is a Visitandine nun of Baltimore. The

French original is by the Bishop of Laval, Monsignor Bougaud. The work is much more exhaustive than the former Life of the Saint by Monsignor Demimuid, published by the same firm in Henri Joly's "The Saints" Series, two years ago. The Life was first issued in 1874, and breathes the spirit of an ardent patriotism calculated to awaken the French nation to a realization of the special graces which made France the original propagator of the Devotion to the Sacred Heart. With the revival of that realization to-day amid the horrors of war, the reading of the life of Blessed Margaret Mary assumes a new aspect, even for those who, though not of the French nation, yet cannot fail to remember what France has done in the past for Catholicity, and is ever doing by her matchless missionary zeal, and by her generosity which reaches every nation and every land. The translation is well done. The volume also contains the original text of the documents relating to the Beatification of Bl. Margaret Mary.

The sea-wasps and the terrors of the air have kept public attention for a long time in a state of breathless suspense. Whatever may be one's moral attitude in view of the havoc they have wrought, one cannot help being interested in the mechanical construction and the technique of these instruments of destruction. Two well-written pamphlets deal in a popular way with these matters of universal interest. (*Les Zeppelins* par G. Besançon; *Les Sous-Marins et la Guerre actuelle* par G. Blanchon. Paris, Bloud & Gay.)

Another little brochure takes us into the very heart of the war where we hear the cannons boom and see the grenades spit. (*Dans les Tranchées du Front* par F. Marre. Paris, Bloud et Gay.) The horrors of modern warfare and the deadlines of its scientific methods are vividly and graphically described. Illustrations help the eye to visualize scenes which the unaided imagination could not depict.

A different phase of the war is presented in a more ambitious volume by Stephen Coubé, who vindicates the claims of France to the possession of Alsace-Lorraine. (*Alsace, Lorraine et France rhénane*. Paris, P. Lethielleux.) Much well-digested historical matter is to be found in these pages, which make racy and spirited reading. We would, however, remind the learned author that there is such a thing as historical prescription which annuls even legitimate titles of ownership, and that, if we intended to restore everywhere in the world territorial boundaries as they were a thousand years ago, confusion would reign supreme.

Of a different type altogether are four volumes coming from the publishing house of P. Lethielleux in Paris and treating of what we might call the spiritual and religious aspect of the war. They are meant to inspire a purer and nobler patriotism (Janvier, *La Patrie*; Arnaud D'Agnel, *Nos deux Patries, La France et l'Église*; Cte. de Chabrol, *Notre Patriotisme, ce qu'il doit être.*), or to bring solace in the afflictions which come in the wake of war (E. Favier, *Force et Lumière pour le Temps de l'Épreuve*). The last mentioned rises to the heights of a purely religious atmosphere and is concerned with those things which do not separate men, but which unite them in one common brotherhood. In Janvier's pamphlet we recognize the stirring power and the irresistible logic of the famous orator of the pulpit of Notre Dame. Whatever subject he touches assumes a fresh interest and an ampler dignity. These pages glow with a patriotism that has been purified and transfigured by the loftiest religious motives.

A rather militant note is sounded in the conferences of the Abbé L. J. Bretonneau (*L'Apostolat de la Jeunesse pendant l'année de la guerre*. Paris, P. Téqui.). From a pedagogical standpoint we doubt the advisability of placing before the impressionable imagination of youth the atrocities of the war, whether true or fancied. Patriotism produced by such means seems purchased at too high a price. It is equally ill-advised to exalt patriotism into a religion.

We leave the horrors of war behind us and pass into regions of calm and peace, when we turn to the edifying book of Dom du Bourg (*Nos Saints de Paris*. Perrin & Cie.) and become absorbed in its pages, bright with the virtues and the kind deeds of the humble and sweet saints of Paris. Wicked, pleasure-loving Paris has after all a heart of gold and truly Catholic, and God's providence will watch over a city that has been so fertile in heroic holiness.

Wherever there is question of organization, Germany leads. As everything else, so also the care for the spiritual welfare and the religious needs of the soldiers is splendidly and efficiently organized. This organization is clearly set forth in a brochure published by the Volksverein in München-Gladbach (*Die Organisation der Militärseelsorge in einer Heimatgarnison*. Von Dr. H. J. Radermacher.) The author writes from actual experience, as he is the incumbent of a military chaplaincy.

In a small compass P. Ingbert Raab, O.M.Cap., offers much pedagogical wisdom, which he dispenses very genially and tactfully to young students. (*Der Gymnasiast, Freundesworte an unsere Studenten*. M. Gladbach.) No one is more in need of a mentor than the student who is far away from the steadying influences of his home. Father Raab is just the mentor he wants, knowing how to sympathize with his struggles, to smile on his weaknesses, and yet to guide him firmly on the straight path.

Much valuable historical matter of a local nature is contained in a handsome volume edited by the Bishop of Châlons, whose diocese underwent the baptism of fire and tasted the bitterness of an hostile invasion. (*La Guerre en Champagne*. Sous la direction de Msgr. Tissier, Évêque de Châlons. Paris, P. Téqui.) Particular stress is laid on the heroism and noble conduct of the clergy in these times of trial. That the colors used in the painting of the picture are very bright need not surprise us. It remains for the historian to sift the details as to their true value; we are satisfied to rejoice in whatever of sunshine and serenity breaks through the clouds that lower over the unfortunate countries of Europe.

Beautiful pages freighted with the noblest sentiments that agitate the human heart we find in a war-book published by the Archbishop of Besançon (*Les Paroles de la Guerre* par Mgr. Gauthey. Paris, P. Téqui.) His Grace is rarely led astray by national prejudice, and his utterances strike a keynote that reëchoes in every religious heart.

La Politique Allemande par P. Dudon (Paris, P. Lethielleux) tries to saddle the responsibility for the outbreak of the European conflict on Germany. The author quotes the sayings of German statesmen that have an aggressive and imperialistic sound; but such statements could easily be matched by equally boisterous assertions from the lips of the leaders of other nations. Besides, the language of the governmental officials does not always reflect the sentiment of the people.

The Society of St. Paul, Fribourg (Switzerland), issues a small pamphlet (pp. 34) entitled *Poland's Independence Europe's Stability*, in which a strong plea is made for unhappy Poland's autonomy on the ground both of political and of religious necessity, not simply for the country itself but for the peace of Europe and the preservation and progress of the Church. The pamphlet consists of extracts translated from the *Vaterland*. The English leaves something to be desired. It is, however, on the whole intelligible, and the brief description of Poland's condition can hardly fail both to enlighten and to foster sympathy for an oppressed people. The pamphlet is circulated by the Central Verein, St. Louis, Mo.

Mr. James Philip MacCarthy is undoubtedly a bright newspaper man, and when he wrote *The Newspaper Worker* he was quite within his province. In making an attempt, however, on the life of *Dennis Hathnaught* he waded out over his head. It is an ambitious task to narrate the "life of the common people across the ages as set down in the great books of the world," and should be essayed only by a writer who knows a great deal more than Mr. MacCarthy. Mr. MacCarthy does not agree with the Bible in teaching the fall, that is, the descent, of man. "The great books of the ages" wherein "you will find ample evidence" of the "ascent of man" are Sir John Lubbock's *Prehistoric Times* and *Origin of Civilization*, Darwin's *Origin of Species*, Winwood Reade's *Martyrdom of Man*, and a few more authorities of similar weight! *Risum teneatis amici*.

Those who tasted Fr. Donnelly's *Mustard Seed* liked it for its gentle pungency. They found in it more of the sweet than the bitter—bitter-sweet, as the right kind of condiment ought to be. Another gathering of good things now comes from the same experienced hand. *Chaff and Wheat* is here the label. (New York, Kenedy & Sons.) Untrue indeed would be the title were it used to describe the contents of the bright little volume; for never a flake of chaff is there in it, but just good wholesome wheat. May be, however, as you peruse the pages, you'll find out the chaff has gathered; while the gentle flailing will be seen to be just what is needed to winnow the stuff from the good grain. Fr. Donnelly gives out the secret of "how to tell a Jesuit", and if any of your Protestant friends get only this much from the book it will be worth the money you parted with in order to put the volume into their hands.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

THE SACRAMENTS. A Dogmatic Treatise. By the Rev. Jos. Pohle, Ph.D., D.D. Authorized version by Arthur Preuss. Vol. I: The Sacraments in General—Baptism—Confirmation. St. Louis, Mo., B. Herder. Pp. 329. Price, \$1.50.

LE MYSTÈRE DE L'EUCARISTIE. Par M. l'Abbé Henri Beaudé. Laflamme & Proulx, Quebec. 1915. Pp. 199.

SERMONS DOCTRINAL AND MORAL. By the Right Rev. Thaddeus Hogan, R.M. P. J. Kenedy & Sons, New York. 1915. Pp. 320. Price, \$1.50.

ONE YEAR WITH GOD. Sixty Sermons and Meditations. For Pulpit and Pious Reading. By the Rev. Michael V. McDonough, author of *The Chief Sources of Sin*. Angel Guardian Press, Boston. 1915. Pp. 256.

LIFE OF BLESSED MARGARET MARY ALACOQUE. (Revelations of the Sacred Heart to Blessed Margaret Mary.) From the French of Monseigneur Bougaud, Bishop of Laval. By a Visitandine of Baltimore, translator of *The Way of Interior Peace*, etc. Benziger Bros., New York. Pp. 401.

THE NEW PELAGIANISM. By J. Herbert Williams. London and Edinburgh: Sands & Co.; B. Herder: St. Louis, Mo. Pp. 147. Price, \$0.75.

PHILOSOPHICAL.

STRENGTH OF WILL. By E. Boyd Barrett, S.J., M.A.Hons. (Nat. Univ. of Ireland); D.Ph. (Louvain Univ.); author of *Motive Force and Motivation Tracks*. P. J. Kenedy & Sons, New York. 1915. Pp. 263. Price, \$1.25; postage extra.

THE ROMANTICISM OF ST. FRANCIS. And Other Studies in the Genius of the Franciscans. By Father Cuthbert, O.S.F.C. Longmans, Green & Co. 1915. Pp. ix-274. Price, \$2.00 net.

OUR PALACE WONDERFUL or Man's Place in Visible Creation. By the Rev. Frederick A. Houck, author of *Life of St. Gerlach*. D. B. Hansen & Sons, Chicago. 1915. Pp. 178. Price, \$1.00.

EXPOSITION DE LA MORALE CATHOLIQUE. Morale Spéciale. IV. La Charité. I. Sa Nature et son Objet. Carême 1914. Par le R. P. M.-A. Janvier, des Frères Prêcheurs. Deuxième Édition. 1914. Pp. 391.—Morale Spéciale. V. La Charité. II. Ses Effets. Carême 1915. Par le R. P. M.-A. Janvier, des Frères Prêcheurs. (*Conférences de N.-D. de Paris.*) P. Lethielleux, Paris. 1915. Pp. 364. Prix, 4 fr. par tome.

A LEGAL MINIMUM WAGE. By John O'Grady, A.M. A Dissertation submitted to the Faculty of Philosophy of the Catholic University of America in Partial Fulfilment of the Requirements for the Degree of Doctor of Philosophy. Washington, D. C. June, 1915. Pp. 140.

LITURGICAL.

ORDO Divini Officii recitandi Missaeque celebrandae, juxta Kalendarium Ecclesiae Universalis, nuperrime reformatum et ad transitem novarum rubricarum in usum Cleri Saecularis Statuum Foederatorum Americae Septentrionalis. Pro Anno Domini 1916. Fr. Pustet & Co., Ratisbon, Rome, New York and Cincinnati. Pp. 315. Price, \$0.35.

HANDBOOK OF CEREMONIES FOR PRIESTS AND SEMINARIES. By John B. Mueller, S.J. Translated from the second German edition by Andrew P. Ganss, S.J. Third edition. B. Herder, St. Louis. Pp. 260.

ORGAN ACCOMPANIMENT TO THE PARISH HYMNAL. Compiled and arranged by Joseph Otten, Organist and Choirmaster, St. Paul's Cathedral, Pittsburgh, Pa. B. Herder, St. Louis. Folio. Pp. 92.

ORDO Divini Officii Recitandi Sacrique Peragendi in usum Cleri Dioeceseos Indianapolitanae juxta Kalendarium Universalis Ecclesiae unacum Directorio Dioeceseos atque Auctoritate Ill'mi ac R'mi D., D. Francisci Silae Chatard, D.D., Episcopi Indianapolitani, Editus. Pro Anno Domini Bissextili MCMXVI. Indianapoli: Typis Harrington & Folger. MCMXV. Pp. 169.

KYRIALE SEU ORDINARIUM MISSAE, Missa pro Defunctis, Toni Communes Missae et Varii Cantus usitati ad Processionem et Benedictionem SS. Sacramenti. According to the Vatican Version. Modern Notation with Rhythmical Signs. (Fischer Edition, No. 4001.) J. Fischer & Bro., New York. 1915. Pp. 165. Price, \$0.40 net.

KYRIALE SEU ORDINARIUM MISSAE, Missae pro Defunctis et Toni Communes Missae. According to the Vatican Version. Gregorian Notation with Rhythmical Signs. (Fischer Edition, No. 4002.) J. Fischer & Bro., New York. 1915. Pp. x-142. Price, \$0.40 net.

MESSA MELODICA. By Pietro A. Yon. In Honor of St. Margaret for Soprano, Tenor and Bass. With Organ or Orchestra. No. 3962. J. Fischer & Bro., New York. 1915. Pp. 32. Price: Score, \$0.80; Voice Parts (at 25), \$0.75.

HISTORICAL.

THE LIFE OF FATHER DE SMET, S.J. (1801-1873). By E. Laveille, S.J. Authorized translation by Marian Lindsay. Introduction by Charles Coppens, S.J. Illustrated. P. J. Kenedy & Sons, New York. 1915. Pp. xxii-400. Price, \$2.75; postage extra (3 lbs.).

A BRIEF BIBLIOGRAPHY of Books in English, Spanish and Portuguese, relating to the Republics commonly called Latin American with Comments. By Peter H. Goldsmith, Director of the Pan American Division of the American Association for International Conciliation. The Macmillan Co., New York. 1915. Pp. xix-107.

PIONEER LAYMEN OF NORTH AMERICA. By the Rev. T. J. Campbell, S.J. Vol. II. The American Press, New York. 1915. Pp. xv-324. Price, \$1.75 net.

ROMA. Ancient, Subterranean, and Modern Rome. In Word and Picture. By the Rev. Albert Kuhn, O.S.B., D.D. With Preface by His Eminence Cardinal Gibbons. Part XII. Complete in 18 Parts, published bi-monthly, with 938 Illustrations in the Text, 40 Full Page Inserts and 3 Plans of Rome. Benziger Bros., New York. 1915. Pp. 32. Price, \$0.35.

"PAGES ACTUELLES," 1914-1915. Nouvelle Collection de volumes in—16. No. 16. *Le Général Gallieni*. Par G. Blanchon, Redacteur au "Journal des Debats." Pp. 31.

No. 22. *Le Roi Albert*. Par Pierre Nothomb. Pp. 32.

No. 6. *L'Heroïque Serbie*. Par Henri Lorin, Professeur à la Faculté des Lettres de Bordeaux. (Conference du "Journal des Debats".) Pp. 39.

No. 49. *Le Général Maunoury*. Par Miles, Redacteur au "Correspondant". Pp. 45.

No. 1. *Le Soldat de 1914*. Le Salut aux Chefs. Par René Doumic de l'Académie française. Pp. 38.

No. 30. *Le Général Pau*. Par G. Blanchon. Pp. 38.

No. 11. *Le Général Joffre*. Par G. Blanchon, Redacteur au "Journal des Debats". Pp. 32. Prix, 0 fr. 60, each. Bloud et Gay: Paris.

LA GUERRE EN CHAMPAGNE. Au Diocèse de Chalons (Septembre 1914-Septembre 1915). Sous la direction de Monseigneur Tissier, Evêque de Chalons. Pierre Téqui, Paris (Librairie St. Michel, 207 Tremont St., Boston, Mass.). 1916. Pp. viii-501. Prix, 3 fr. 50.

LA BELGIQUE ET LA FRANCE. Exposé des Liens Anciens et Nouveaux qui unissent les Deux Nations. Discours prononcé à la Cathédrale de Lyon le 28 Novembre 1915. Par M. l'Abbé Stéphen Coubé, Chanoine honoraire de Cambrai et d'Orléans. P. Lethielleux, Paris. 1915. Pp. 24. Prix, 0 fr. 60.

FOR BETTER RELATIONS WITH OUR LATIN AMERICAN NEIGHBORS. A Journey to South America. By Robert Bacon. Publication No. 7, Division of Inter-course and Education, Carnegie Endowment for International Peace, Washington, D. C. 1915. Pp. 186.

FIRST ANNUAL REPORT OF THE SUPERINTENDENT OF PARISH SCHOOLS OF THE DIOCESE OF CLEVELAND. 1914-1915. Catholic Universe Publishing Co., Cleveland. Pp. 100.

LE MIRACLE DE LA MARNE ET SAINTE GENEVIÈVE. Par M. l'Abbé Stéphen Coubé, Chanoine Honoraire de Cambrai et d'Orléans. P. Lethielleux, Paris. 1915. Prix, 0 fr. 50.

MISCELLANEOUS.

POETICAL WORKS OF LIONEL JOHNSON. The Macmillan Co., New York. 1915. Pp. 320. Price, \$2.25.

THE CAMP BY COPPER RIVER. By the Rev. Henry S. Spalding, S.J., author of *The Old Mill on the Withrose*, *The Race for Copper Island*, etc. Benziger Bros., New York. 1915. Pp. 192. Price, \$0.85.

THE LITTLE AMBASSADORS. By Henriette Eugénie Delamare, author of *Her Heart's Desire*, *The Adventures of Four Young Americans*, etc. H. L. Kilner & Co., Philadelphia. 1915. Pp. 299. Price, \$0.75.

MAX OF THE NORTH. A Novel. By Magnus A. Bruce. Diederich-Schaefer Co., Milwaukee. 1915. Pp. 345. Price, \$1.25 net.

THE SECRET BEQUEST. By Christian Reid. The Ave Maria, Notre Dame, India. Pp. 333. Price, \$1.25.

THE ECCLESIASTICAL REVIEW

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THE YOUNG PRIEST AND HIS ELDERS.

MUCH of the wisdom and happiness of a priest depends on his attitude toward fellow-priests. The priesthood constitutes a class apart in our Catholic life. "Elevation is separation." Not all of the rich and wonderful experience that a priest enjoys as adviser and friend in every kind of situation and with every type of life prevents him from feeling more or less apart from the people. Nor does it hinder the people from feeling their separateness from him. He is set apart for the service of the sanctuary. The normal stream of confidences or play of association is within the priesthood itself. Here and there the space that separates clergy from laity is bridged by circumstance, but the whole drift of the clerical life receives its character and approved direction within the priesthood, just as the spontaneous expressions of the life of the laity occur normally in their own circles.

No priest enhances his prestige or increases his effectiveness by laying aside his distinctive point of view and merging into the laity as almost one of them. The people ask that we be men of understanding heart, of sympathy, and resourcefulness; that we be leaders; that we be just, prudent, tactful, of easy approach, and of gentlemanly instinct always. But they do not ask and they do not welcome the surrender of our distinctive consciousness, the forfeiture of our priestly reserve or the cheapening of that dignity with which we should adorn our office. The deeper instinct of the laity offers to us a more exacting habit of reserve, rule of speech and action than any diocesan synod would attempt. If the priest who is inclined

to find fault with the traditional reserves of his office or to think it manly to lay them aside, would bring an open mind to the analysis of Catholic instinct, he would discover in the Catholic heart, as part of its reverence and trust, an insistent longing to see him sustain the reserves that have made the priesthood honorable.

The companionships and associations of a priest are determined in simple and natural ways. Sometimes class bonds formed in the seminary endure and attachments growing out of them survive the test of years and ripen into comforting and helpful experiences. To a great extent, friendships fall within the limits of the clergy of the diocese. Within the diocese, temperament and like-mindedness play a rôle in determining companionship. Clerical friends "drop in" for dinner or an evening chat. On the whole, the amount of time given by the average priest to companionship or association with other priests is extremely limited. The average pastor in a large city is held to almost uninterrupted attention to the thousand details of parish management and spiritual direction of the congregation. Problems of finance, intricacies of school management, meetings of parish associations, wider activities growing out of parish relations, constant visits from members of the parish who need advice, and search for those that are going astray, consume much of the time and energy of a faithful priest. Thus it happens that he is driven to take attitudes toward his fellow-priests instead of enjoying extended association and leisure with them.

Chance meetings at retreats or conferences, at funerals or Church feasts, are, after all, but chance meetings. They are hurried. They offer opportunity for nothing but superficial contact and exchange of the ordinary courtesies of life. The number of leisure hours available to the average city priest during which he can sit with his friend in refreshing quiet and express his soul in reminiscence, in the interpretation of the drift of things, in comment on literature or the bearings of larger events that affect the Christian philosophy of life, is almost negligible. But at all times, it is possible for the busy priest to have communion with himself, to have an undisturbed quiet hour when he "loafs and invites his soul". In times like these, he has opportunity to reflect upon the impres-

sions that he has formed concerning his fellow-priests. Only in times of such quiet self-examination shall we discover the mistakes that we make in false impressions concerning fellow-priests and the wisdom that we display in accurate impressions concerning them. One of the most important questions suggested by these thoughts relates to the reciprocal attitudes found among young priests and their elders. Each tends to develop a traditional attitude toward the other. Each is more influenced by his impressions of the other than by his actual experience. There are young priests. There are typical young priests. There are elderly priests. There are typical elderly priests. The attitude of each toward the other is of fundamental importance because a right attitude means brotherly union, mutual helpfulness, and joy, while a mistaken attitude leads to estrangement, false judgment, and even unhappiness. Since, therefore, the priest's life is lived largely within priestly circles and since here he has experience of companionship with impressions of priests more regularly than with priests themselves, we are held to greatest care in watching our impressions of one another and in holding firmly to the standards of common sense and charity in the attitudes that we take. This will be shown by a review of the relations that are to be found between the young priest and his elders.

I.

We classify one another by age. We speak of the young, the middle-aged, and the old. Scientists prefer to classify us nowadays by mental conditions and processes rather than by years. When we speak of a young priest, we have in mind not alone the years of youth, but also outlook on life, impulses that are active, illusions that are revered, standards that are cherished, valuations that are accepted, the quality of zeal that is looked upon as duty, and the rule of sacrifice that is accepted as law. When we speak of an elderly priest, we have in mind the impulses that experience has chilled into slumber, no less than those which survive; the illusions that have been forfeited to the exactions of time and those that have taken their place; practical attitudes toward ideals, practical understanding of what is possible and what is impossible, of what is worth doing and of what is not worth doing; settled judg-

ment of the serious joys of life and rejection of the lesser joys that betray the young; in a word, all of those opinions and standards that have survived the onslaught of years and have become the settled axioms of practical wisdom governing our final attitudes toward life.

Practically all elderly priests take a certain attitude toward young priests that may be expressed in terms more or less like those just stated. Young priests have an analogous attitude toward their elders which may be expressed in the same way. The elderly priest expects the average young priest to act according to this impression. The latter expects the elderly priest to act true to it. Thus each is inclined to judge the other through an attitude already taken. He does not hold the attitude subject to knowledge and judgment of the single priest. Now, a right attitude in either toward the other will bring much happiness, much joyful association and re-enforcing spiritual experience. A mistaken attitude in either toward the other will color outlook, mislead emotions, disturb the sense of accurate human values, and destroy that refined spiritual association which knows no reserve except that of prudence and no caution except that of reverent love. A wise observer has said that the best proof of the wisdom of an elderly man is found in his attitude toward younger men. When the former has reverence for youth and interest in its visions, he triumphs over the cynical ravages of time and gives proof of a wholesome attitude toward life. The process that intervenes to change the alert zeal of the young priest into the moderated enthusiasm and sober emotion that we shall find in him thirty years later, offers a key to the interior history of the priesthood. The process repeats itself with unfailing regularity. A fair observer may predict with some exactness the way in which seventy out of every hundred young priests will develop in thirty years.

II.

The young priest who comes from the seminary to take his place in the vineyard of the Lord, represents the average product of the action of the seminary on the receptive temperament of a man called to the priesthood. The seminarian placed himself under the play of spiritual, intellectual, and

social influences which tested and chastened his ambitions, rearranged his valuations, reconstructed his outlook, and equipped him with the beginnings of habits which are to be the citadel of his soul in his warfare with evil. The seminary learned systematic forms of prayer and self-examination. He was put in touch with the traditions of the spiritual life, with the principles and authorities that are held in reverent esteem. Effort was made to awaken spiritual longings which are intended to be the foundations of character, the sources of piety and insight into the spiritual realities that are the alphabet of priestly life. The silver jubilee of the young priest's ordination will show that many changes have occurred. The guidance of dreams will be replaced by the maxims of experience. The enthusiasms of youth will be checked by the caution of age. The intense personal attitudes of untried zeal will yield place to the routine views of a busy man. Nothing seemed impossible to the young priest on the day of his ordination. Much will seem impossible on the day of his silver jubilee. The thoroughness of personal piety and sureness of devotion to great ideals will have been subjected to the acid tests of life, work, and liberty. Much will have been surrendered and much will have been acquired during the intervening years. What is the type of young priest as he begins his work? What is the type of elderly priest when much of his work is done? What is the attitude of each toward the other?

The young priest has an undimmed and inspiring vision of souls. He sees the world peopled with souls. His spiritual impulses are alert. A sweet inner compulsion sustains them in their eagerness to seek out and minister to souls and win for them the enriching grace of God. The reality of the spiritual forces of life masters imagination. Doctrines are convictions quivering with life, drawn from the remotest fastnesses of the heart. The seminary aims at this result. Everything in its routine proclaims the soul, the supremacy of the moral interests of life, the all-searching presence of the spirit of God, the reality of the spiritual forces of the world. Sensitiveness to moral and spiritual duties should be the outcome of this seminary process. Adverse influences are shut out as far as they can be shut out and the work of transforming man

into priest, student into apostle, youth into sage, continues, helped only or hindered only by the deliberate choice of the seminarian himself. There is something that falls just short of ecstasy in the vision that greets the purified eye of a newly consecrated priest. He is vividly conscious of the sacredness of his office, of the sanctions of his power, of moral peril to souls, and of his divine commission to protect them. He sees grace as a vital force, the sacraments as the comforting symbols of the redeeming work of God, sin as the one catastrophe of the universe, virtue as the supreme conditioning interest of life. This vision is serene, certain, over-mastering. The young priest is unhampered by the tyrannies that will later obscure it. Imagination is not yet dulled by experience. Effort is not yet hampered by routine; zeal has not yet been made cynical through doubt. He is protected by the splendid illusions concerning human nature which are always found in noble young men. He has not yet discovered how rebellious human nature may be, how subtle in evil, how discouraging in weakness, how flippant in sin, how reckless in sinning. It is indeed refreshing for those of us who have ceased to take an interest in the vanishing memories of our own youthful visions to discover in the young priest an exhilarating revelation of the way in which we once felt and hoped, and loved our high ideals.

The young priest takes his knowledge from books and dreams, not from life and experience. He brings with him into the priesthood a fondness for books, familiarity with them, and a considerable range of positive information that shows itself in his tastes and conversation. He is technically exact with the rubrics, scrupulously careful in administering the sacraments and precise with every formula. He does not yet know his own limitations nor the protection that he should derive from them. He does not recognize the elusiveness of evil, the rebellious independence of the human heart or the subtle forces that will neutralize his gentlest ministrations. The fine enthusiasms of youth and its freedom from bitterness or impulsive discouragement are prolific sources of hope and effort. The young priest has, as the scientists say, a "low glow point"; that is, it requires but little to stir interest into fiery enthusiasm or the sense of duty into restless zeal for souls. When he is protected by humility, moderated by pru-

dence, and gifted with a docile heart, he offers us the fairest picture vouchsafed to man of the blended mastery of nature and grace in human life.

Our younger colleague pays the cost of his privileges. He is easily discouraged. Disappointment merges quickly into resentment. He is slow to recognize any kind of wisdom except that which is contained in his class-room formulae. The young priest is slow to discover that routine is inevitable, that system is necessary, and that his intensely personal attitude toward spiritual duties must surrender to the limitations of both. He drifts easily into a critical attitude toward his elder colleagues because he judges them by his own wisdom and not by theirs. He is greatly influenced by ideas, principles and theory, and he lacks the practical gift of adapting these to the inevitable limitations of life. He underrates the practical wisdom of his elders because it is a kind of wisdom that he himself does not possess. When he fails to recognize the limitations of his own type and the sure resources of the elderly priest, he ceases to find inspiration in the wisdom or guidance in the practical judgment of the latter. There is always danger that a young priest will adopt disparaging judgment of elder priests as a whole, taking on an air of offensive superiority that little becomes any young man. When this occurs, he becomes intolerant because of inexperience and zeal, always a dangerous combination. By expecting too much of the only kind of bookish perfection that he knows, the young priest unfits himself to find any kind of practical working perfection which the elderly priest may have achieved. It is strange indeed that some young priests fail to understand how much charm a docile spirit and a sense of situation can impart to life. The young always judge their elders severely.

Early in his career the young priest is exposed to the operation of forces that begin to transform him into the more practical man. Countless duties take up his time. He lives less and less with books, more and more among the people. The noble illusions that fed his enthusiasm begin to dissipate themselves when he finds how successfully evil can resist him, how frequently he will be deceived, and how often he will find no compensation but ingratitude for his devotion. Step by step the change goes on. Zeal is chilled by failures. Routine com-

mences to rob his soul of the resiliency that once constituted its promise and its charm. Ideals grow dim, and habits of personal piety are endangered. The intensely personal attitudes toward work tend to become attitudes dictated by routine and system. Some deceitful success in preaching without preparation may lead the young priest to believe that his abilities enable him to dispense with labor in preparing sermons. He becomes a busy priest among busy priests. He adapts himself to his environment. He gradually surrenders his personal preferences and his cherished tastes to take on those of the atmosphere in which he lives. At this point, the challenge to piety and common sense becomes supreme. Difficulties will result from the sometimes good-humored and sometimes ill-humored comment that elderly priests make on the enthusiasms, the manners, and the standards of youth. With the process of change well begun in a manner something like this, we may leave our younger colleague at this point and seek him out on his silver jubilee.

The first discovery that we make in the life of an elderly priest is that it is entirely systematized. He lives by routine. He has more duties than time, more good will than energy, more activities than resources. Hope in the young priest bends life to his ideas. Experience in the elderly priest subjects his ideas to life. Longing for mastery over life makes way for the patient wisdom of surrender to the limitations of life. The experience of the elderly priest in dealing with the complexities of spiritual leadership compels him to take a stand toward all duties that represents his best judgment in reconciling irreconcilables. He is so harried by claims on time and energy that the experience of no one seems to aid him much. He must work out his own problems in his own way. In doing so, he makes his surrenders and determines on the surviving reverences that furnish inspiration to his spirit and standards to his judgment.

The heart of the elderly priest has known the worries of finance and the subtleties of evil as they endanger young and old. It has carried the griefs and burdens of those who venerate him, who cling to him and seek release from their own uncertainties and sin in the security of his decisiveness, wisdom and strength. He is compelled to spend himself in doing

many things and in doing few of them with a thoroughness that he would like. The manner in which his day is cut up makes him a stranger to consecutive reading. He loses his taste for books. In the endeavor to keep informed on many lines, he does much aimless reading and some useless reading that gives him neither insight, judgment, nor culture. Inroads are made on time that he would gladly reserve for recreation, reading, social intercourse, and prayer. He will get much of his exercise while walking about in the performance of duty or by taking walks late at night. The elderly good priest will display no little ingenuity in the fight to save his traditions of personal piety in the face of demands that almost forbid him to have any piety. Many a time while he is in the crowded streets going from place to place, his hand will steal into his coat pocket, that dear familiar chapel from which so many unsuspected rosaries take "through the boundless air their certain flight" to God.

Contact with the supernatural in administration of the Sacraments, in the celebration of Mass, in preaching and other acts of public worship, should of themselves be an unfailing source of inspiration and purification to every priest. But crowded confessionals give rise to the mental attitude of hurry which robs the confessional experience of much of the spiritual profit that the priest should find in it. The hurry that is associated with the management of Sunday Mass, the visitors who must be seen immediately after Mass, the details of parish business, forethought as to announcements, meetings of societies of all kinds that crowd in on the busy time, leave the priest strangely despoiled of the leisure and spirit so necessary to his traditions of piety and prayer. Routine is inevitable. Routine is system. System chills enthusiasm. Duties that are repeated day after day will sometimes lack the technical finish and dignity of form with which the young priest is so familiar. The routine into which the average priest drifts is nothing other than his solution of the problem of reconciling his limitations and his duties. This development affects his ideals and his attitudes toward life and it becomes an interpretation of his sense of responsibility to souls. Hence it is that impulses and emotions and other forms of feeling tend to take on a deliberateness, if not apathy, that seems inexcusable to the

intemperate energy of the younger priest. He has not yet learned his lesson because he has not yet faced the problem of life.

The careless sinner who stirs the younger colleague's soul into turbulent zeal, leaves the elderly priest calm if not unmoved. Opportunities for doing seemingly great things, prospect of which arouses the younger man to outspoken enthusiasm, awaken scarcely the passing notice of the elderly priest. The latter has worked out his system of discount for impulses, while the former has not yet discovered that that must be done. In addition to routine and experience, the accepted view of the scope of the priesthood in human life that gradually develops becomes a factor of far-reaching influence. An elderly priest has already achieved himself, as the phrase is. He has made his contribution to the priesthood as a whole. He has survived his difficulties and dangers and has reached the placidity that success and certainty engender. Now, if he has a worthy view of the scope of the priesthood in the world, it will feed his enthusiasm and protect him against the narrowing influence of routine and the pessimism that comes from disappointment. Whatever a disinterested observer may think of the view of the priesthood as a whole, that is found among elderly priests, their younger colleague sometimes believes that it is narrow, lacking in inspiration, and too easily satisfied.

It is just possible that an accurate insight into the processes that occur in the transformation of a young into an elderly priest can be found in changing attitudes toward the duty of preaching. If the seminary has done its work well, it has convinced the young priest of the dignity and power of the spoken word. He has learned that it is one of the channels of the tradition of the Incarnation down the centuries. He has learned that there is no greater agency of power at his command than the pulpit. It invites all of the enthusiasm that he can command, all of the talent that he can muster. Not even when his enthusiasm and talent are reënforced by labor and prayer shall the priest ever be too well prepared to stand before the waiting souls and act as the spokesman of God Himself. It is not surprising that the well-trained young priest feels reverence for the duty of preaching and consecrates himself to it with uncomplaining industry. But after a

time, when he must preach thirty, forty, fifty, or sixty times a year before the same congregation, changes occur. The young priest discovers that preaching is but one of many duties, and that when body is tired or mind is tired or attention is diverted, preparation becomes irksome and uninviting. It is not surprising that early in his career many a priest will depend on the "*Dabitur tibi*", that form of pleasant benediction given often to a priest who is called on to preach without preparation. Of course, if the preacher had leisure for reflection and painstaking study, he would test every sermon in the depths of his own soul before giving it forth as a divine message to the children of God. But when opportunity for personal, intimate preparation of sermons is lacking, the elderly priest may easily drift into a mental attitude that dispenses him from the duty of preparation and permits him to believe that he preaches as effectively without as with it. This error is fatal, of course, to real preaching. One can hardly expect the enriching blessing of God to follow upon sermons that are not well prepared.

One cannot easily describe the complicated transition from the outlook of a young priest to that of an elderly colleague. Perhaps no two would estimate the beginning and the end in the same way or agree on the facts as regards either young priests or their elders. However the transition be described, we must admit that the surrender of the graces of youth or the translation of them into the ripened wisdom of age will be accomplished sometimes wisely, sometimes unwisely. What is taken to be wisdom in the elderly priest may now and then be the hardening of sympathy that is twin brother to pessimism. We would be far happier if we could accumulate experience without hurt to our nobler illusions; if we could become wise without aid from the cynic, practical without ceasing to be exact, effective in life without forfeiting ideals or surrender of the solacing charms of the library and scholarly leisure. But this may not be asked. Young priests who are spiritually minded, zealous, self-confident, inexperienced, who see and know only souls and are stirred by noble illusions, will continue to be transformed into elderly priests and will show forth in their several lives the varying wisdom of their transformation. Elderly priests will continue to be subjected to routine,

to the distraction of multiplied duties and the limitations of life. There are sources of strength and insight in each condition. But there are also dangers and limitations in each. The young priest and his elders cannot but be gainers if they will reflect with honest industry on their mutual obligations.

III.

The elderly priest has a serious duty toward his younger colleague no less than toward the priesthood as a whole. He must realize, for instance, that the only new hope that comes into the priesthood, comes tabernacled in the hearts of young men. Youth alone carries with it the promise of new insight, of wholesome courage, and buoyant self-confidence. Mainly through the better training of young priests does the priesthood take advantage of improved methods of teaching, of new achievements of scholarship, of new insight into the forces that master life. Elderly men may do well in conserving, but to young men must we turn for the prospect of forging ahead. If we fail to take a wide vision of the priesthood, we shall quite overlook this providential function of our younger colleagues; but this intellectual rôle of the younger priests is not for the moment held in mind. What I wish to bring out relates to other aspects of priestly life which are of a more personal character.

The newly ordained priest has an undeniable touch of the prophet about him. Brotherly contact with a noble-minded young priest should be a definite grace to his elder colleague. The latter should renew his vision of souls through the eyes of the former. Through them he should rediscover the spiritual forces that underlie God's judgment of the world. The fearlessness of young men, the enthusiasm and the superb confidence in priestly power that one meets in a good young priest, should give to his elder colleague new self-knowledge, new standards by which to test the piety of his own zeal and the firmness of his consecration. Anyone of us may re-read the history of his own younger priesthood in the clear light of his mature experience, through the aims and emotions, the aspirations and standards of any typical young priest. But in order to do that we must look with reverence, with respect and kindness on the illusions and earnestness of the untried

Levite. Nothing else in the world could stir so pleasantly the memories of our own forgotten days or awaken sleeping impulses and dormant memories that have become part of our eternity. All good men are reverent toward youth. All good men are willing to learn from the vision of youth. Elderly priests should be reverent toward young priests and should learn from them. A false attitude toward youth indicates a false attitude toward life. Not even the most glaring faults of any young priest can excuse a false attitude toward him in his elder colleague.

There are certain facts that we of the elder generation must accept without flinching. Young priests have their faults, but they have their virtues also. At times our criticisms are directed against their virtues as well as against their faults; not always, but at times. Some of the faults of our younger colleagues are adopted in self-defence against us and our mistaken attitudes toward them. Some of their faults are the outcome of their virtues and temperament. I do not forget that youth may be irreverent and self-sufficient, nor that there are ignoble as well as noble natures among the young. I have no more desire to deify youth than I have to deify age. But if there are mistaken attitudes found between the younger priest and his elders, these latter will have to bear a large share of the fault. Their wisdom should show them how to help the younger colleagues through the rapids that await them. Their experience in dealing with all types of character should show them how to deal with the younger men from whom we may not ask any wisdom except that of youth. If we in the light of experience, grace and prayer cannot through example and advice protect our younger colleagues against their typical mistakes, while saving for them and for the priesthood the graces and vision of youth, the enthusiasm and spiritual instinct developed by careful training, we shall surely fall short of one of the offices of our priesthood. If we could but realize that some of the faults of our younger colleagues are adopted in self-defence against our mistakes in dealing with them, we might be helped in the painful duty of self-correction. There are not a few priests who explain lack of zeal, indifference to mental growth and a certain pessimistic discouragement, by the treatment that they received from their

elderly colleagues in the earlier days of their work in the vineyard of the Lord. When an elderly priest discovers in his younger colleague the promise of genius and abiding power and he goes repeatedly to the tabernacle to thank God for that promise and to protect those gifts by his prayers, we find active in him a noble spiritual ideal. And when the elder man is happy in receiving edification and in feeling stimulated to renewed zeal for personal sanctification and for service of souls through contact with younger priests, we find in him a man whose instincts are true, whose sense of values is right, whose heart's compass is rectified by the hand of God Himself.

It is well for the young priest at the outset of his career to show common sense in the attitude that he takes toward his elders. His life, like all human life, is a process of surrender and exchange. When he finds himself capable of suitable reverence toward his elders, frankly willing to learn from them and prompt to take their advice, all goes well. If the young priest will but understand his own individual limitations, those of his type and those of his outlook, he will dispose himself favorably to the development of the virtues which the world expects to be associated with the graces of youth. The young priest ought to learn to trust those who have gone before him and have measured up to the tests of life. It is due to inexperience that the young priest is inclined to be dogmatic, critical, and intolerant. Now, he has no warrant in being either dogmatic or critical or intolerant. There is no warrant in his wisdom, for he has little of it; nor in achievement, for his life is as yet but promise; nor in character that has withstood the tests of life, since his character has not yet withstood those tests; nor in ripened virtue, since his virtues are largely those of sheltered youth rather than of well-trying age. Nothing can justify a young priest in being critical or dogmatic or intolerant toward his elders. Emerson is quoted as saying that when a young man is willing to accept the wisdom of elder people and abide by it, great things may be expected from him. Hence the young priest who looks for what is strong and right and helpful, for what is creditable and wholesome in the life of his elder colleagues, will be wise beyond his years.

Elderly priests are as they are and younger priests must accept them. They represent the average result achieved in the sacerdotal life in which the demands of heaven and of earth contend for time and mastery, putting on the often wearied heart a supreme test of wisdom, patience, and labor. That all elderly priests, singly and severally, might be nobler, wiser, and more efficient than they are, is beside the question. That they have faults is beside the question. Our concern for the moment is to make sure that the young priest take for his own sake, as well as for the sake of the priesthood, a right attitude toward his elderly colleague. Rarely indeed will there be anything in elderly priests as a whole that can excuse cynical attitudes, superior airs, or chronic fault-finding in a younger man. None of these practices lose any of their ugliness—indeed it is but intensified by contrast—when found in a heart that is intended to house the enthusiasm and impulsive generosity of youth. The young priest need have little concern lest he over-estimate the virtues of his elders. Nothing but good could result from such over-estimation. Nothing but harm can result from under-estimation of it.

The elderly priest who feels in his heart a tenderness toward younger colleagues that merges into yearning, an envy that expresses itself in prayer, a hopefulness that ripens into friendship, cannot but ennoble himself thereby. The young priest who looks with simple reverence toward his elder colleagues; whose heart is thrilled with pride in the record of their exacting work; who finds it easy to explain and still easier to overlook their shortcomings; who finds with sure instinct what is helpful and honorable in their lives, gives promise of wisdom that will honor his priesthood and insight that will protect his peace. These thoughts may perhaps throw new light upon the well-worn words that we have so often uttered without particular care: "*Ecce quam bonum et quam jucundum habitare fratres in unum.*"

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CATHOLICITY IN MODERN RUMANIA.

NOW that the centre of gravity of the present conflict has been shifted to the near East, it will not be without interest to give a brief account of the actual situation of our co-religionists in that most important and progressive near Eastern state, Rumania. With this end in view, the author will first call to the reader's attention a few facts concerning the geography and political history of the country in question.

The kingdom of Rumania is bordered by Austria on the north, by Bulgaria on the south, by Russia and the Black Sea on the east, and by Hungary on the west. It has an area of 53,489 square miles, somewhat less than that of the combined States of New York and Massachusetts. The last census (1910) gives a population of 7,508,000. Modern Rumania represents the famous Dacia of ancient days, which the Emperor Trajan colonized with Roman subjects, who left on the region the impress of their own language, so that no matter how mixed with Slavic, Hungarian, and Turco-Tartar idioms, the Rumanian is essentially a Roman tongue.

A commission of the representatives of the great powers that signed the Treaty of Paris in March, 1856, was sent to the two principalities of Moldavia and Wallachia (which now form the kingdom of Rumania) to learn the wishes of the people concerning their own government. This commission caused a convention to be held in Paris in 1858, which resulted in a constitutional government being granted to these old "Danubian principalities". They remained, however, under Turkish suzerainty and were not to be united. Nevertheless in 1859 a personal union was effected when Colonel Alexandru Joan Cuza was elected prince of Moldavia, and some days after to the same dignity in Wallachia. As there was no stipulation to the contrary, the election was lawful and the Sublime Porte ratified it. Prince Cuza established a common ministry and a common representative assembly for the two provinces. In 1864 this assembly was abolished and a new constitution gave the country two assemblies and a code based on the Napoleonic code. Public instruction was made free and compulsory, and the peasants were given possession of the land. By the same act, serfdom, tithes, etc., were abolished.

The Greek Orthodox monasteries, endowed by the generosity of the Fanariote Hospodars, were secularized.

As the Boyars (noblemen) were displeased with the new order of things, and the entire country was in a state of great unrest and undergoing a financial crisis owing to these radical changes, Prince Cuza became unpopular. On 22 February, 1866, an army rebellion deposed him. Count Philip of Flanders, brother of the late King Leopold II of Belgium, and father of the present King Albert, was chosen to succeed Prince Cuza, but declined the honor. Then, under the guidance of Bismarck and with the consent of Napoleon III, a Catholic prince, Charles of Hohenzollern-Sigmaringen, was elected as an hereditary prince, April, 1866. Under his government much was done for the betterment of the country and the reorganization of the army.

When in 1877 war broke out between Russia and Turkey, Rumania made a treaty with the Czar, allowing his troops to cross her boundary to attack Turkey, and on 22 May, 1877, she rejected her vassalage to the Porte. She helped Russia very materially in the war against Turkey. As a consequence of the Berlin Congress (July, 1878) she gave Southern Bessarabia to Russia and received, much to her dissatisfaction, the Dobrucha in return. In March of 1882 Prince Charles was crowned king as Carol the First.

The two principalities of Rumania received the Faith as early as the fourth century, and the Bishop of Tomi (not far from the modern Constanza) was metropolitan of the province of Scythia. As these principalities had, *ab antiquo*, two different ecclesiastical administrations, I propose to consider them under separate headings.

WALLACHIA.

In the fifteenth century this region was united to northern Bulgaria and entrusted to the care of the Franciscan Fathers of the Bosnian province of St. John of Capistrano.

At the time of the Reformation much harm was done to Catholicism in Wallachia, the majority of the people becoming Protestants or Greek schismatics. Needless to say, the numerous Latin sees erected in the thirteenth and fourteenth centuries in this country of the "Cumans" had a rather short

existence, owing to the Tartar invasions, the Greek schism, and the Turkish oppression. The Holy See, which was just then inaugurating the new method of missionary work, gave the country to the conventual Franciscan Friars; and if the few Catholics who remained faithful had their spiritual needs attended to, praise must indeed be given to these religious. In 1633 they succeeded in erecting a Catholic Church in Bukarest. Meanwhile the incumbent of the see of Sofia (Bulgaria) was made Administrator Apostolic of Wallachia, and by degrees the Observant Franciscans replaced the conventuals in that province. During the plague of 1792-93, Bishop Paul Dovanlia, of the see of Nicopolis, Bulgaria (whose incumbents since 1713 had been the Apostolic Administrators of Wallachia), after the suppression of the see of Sofia came to reside in the Franciscan house at Bukarest, where he remained until his death.

In 1781, Pope Pius VI gave the Wallachian and northern Bulgarian mission to the then newly founded Passionist Congregation. The Passionist Fathers were to work conjointly with the Franciscan Fathers, the builders of the mission. Some misunderstandings occurred, and as a consequence Bishop Fortunatus Ercolani, a Passionist, like his predecessor and several of his successors, was transferred to Cività Castellana, thus happily ending the question.

It was only in 1847 that Bishop Joseph Malaioni succeeded in establishing his residence in Bukarest, as it was not until then that the Orthodox metropolitan would tolerate any Catholic prelate here. Until that time the Bishop was obliged to reside at Cioplea, a little Catholic village near Bukarest, founded by Bulgarian refugees early in the nineteenth century.

In the late 'fifties Bishop Angelo Parsi built a new church and restored the episcopal residence at Bukarest. In 1853 he brought the English Ladies and in 1861 the Christian Brothers to Bukarest. After 1882, when Rumania was made a kingdom, King Carol's government became anxious to have its Catholic subjects released from dependence on a foreign bishop. On 27 April, 1883, Pope Leo XIII, by the brief, *Praecipuum munus*, erected Bukarest as an archbishopric, with Bishop Ignatius Paoli as its first incumbent. The Bishop of Nicopolis lost as a consequence all jurisdiction in Wallachia and, returning to Bulgaria, chose Roustchouk as his residence.

The archdiocese of Bukarest is immediately subjected to the Holy See and is under the S. Congregation of the Propaganda. The successors of the first bishop were in turn Paul Joseph Palma (1885-1892) and Otto Zardetti (1894-1895). This last-named prelate claims our attention for some moments, as he had been from 1889-1894 a member of the American hierarchy, being the first Bishop of St. Cloud, Minnesota. While he was visiting his native country (Switzerland) he met King Carol in the Engadine, where he was spending the summer. The prelate and the monarch soon became friends, and Bishop Zardetti (who was descended from one of the patrician families of Rorschach) was selected by King Carol as the new archbishop of Bukarest. This see was then without a titular, and some say that King Carol was even thinking of having a cardinal as bishop of his capital. At any rate, the Holy See agreed to have the prelate transferred to Bukarest, Rumania, from St. Cloud, Minnesota. This combination, however, proved unfortunate, for Bishop Zardetti spent only a year in Rumania. He resigned his see in 1895 and passed the remainder of his life in Rome, where he died in 1902. His successor was Franciscus Xaverius de Hornstein, formerly dean of Porrentruy in the Jura Bernois, Switzerland. This prelate built a very handsome episcopal residence in Bukarest and brought back the Christian Brothers to the city. He died in 1905 and was succeeded by the present incumbent, Raymond Netzhhammer, O.S.B., who was born in 1862 at Erzingen, Grand Duchy of Baden. In 1881 he made his religious profession in the famous Benedictine monastery at Einsiedeln, Switzerland, and was consecrated archbishop of Bukarest 16 September, 1905.

The last available statistics of the archdiocese of Bukarest gives a population of about 56,000 Catholics of the Latin rite and about 5,000 Uniate Rumanians, chiefly immigrants from Transylvania and Banat (Hungary). The cathedral chapter, erected 13 January, 1887, consists at present of four canons and one honorary canon, besides four honorary canons outside the diocese. There can be six titular and twelve honorary canons. There are forty-three priests in the archdiocese, of whom six are Passionists (in the last two decades this congregation has given up the majority of its missions in Rumania,

seculars having taken the place of the religious), one a Benedictine, and one a Dominican. There are twenty-four parishes, of which one in the city of Bukarest itself is Greek-Rumanian and has about 2,000 communicants. Of the above mentioned priests, nineteen are stationed at the capital, which numbers 300,000 inhabitants. More than 210,000 of these are Orthodox Rumanians; 45,000, Jews; and about two-thirds of the balance, Latin Catholics (chiefly Germans). There is a seminary at Bukarest, with four professors and nineteen students; six other students are trained outside the diocese. This seminary gives a college course of classical studies and philosophy. Theology is generally studied by the students at Rome or Genoa, Italy.

Primary Catholic instruction is well provided for, as all parish churches have schools. In Bukarest the Christian Brothers, numbering twenty-six, conduct three high schools, with an attendance of more than one thousand boys. The opposition of the Rumanian government has, up to the present, prevented the establishment of a Catholic college. To the writer's knowledge the Barnabite Fathers from France were refused permission to open a college at Bukarest when they applied, with the archbishop's full approval, for the necessary authorization.

The English Ladies, numbering two hundred and fifty-five, have two houses in Bukarest, and one each in Braila, Craiova, and Turna-Severin. They conduct five boarding-schools having more than seven hundred inmates, also eight primary schools with over fifteen hundred girls. They have charge of an orphanage with twenty-five orphans. The Sœurs de Sion have one community of thirty-seven sisters in Bukarest and a boarding-school with one hundred and forty girls. The Sisters of Charity have a house of four sisters. There are nine Hungarian Catholic schools, of which two are in Bukarest.

The church in Wallachia is supported by the voluntary offerings of the faithful. In these Oriental countries this means very little help, owing to the modest circumstances of the Catholics. There are three privileged parishes to which the government has granted ten hectares (French measure) of land. The others have no governmental support whatever.

The great majority of Catholics in this region are not Rumanians but Germans from Austria and Hungary, Hungarians and Slovaks. Several other nationalities are represented in lesser numbers. The German language is spoken by the greater part of the population; the Hungarian is next in importance. The seminary at Bukarest has German as its official language, and of the forty-three priests of the archdiocese only four cannot converse in that tongue. In the country districts the population is often scattered over a very large area, thus rendering the work of the priests very difficult. Owing to the number of different nationalities which make up the population of the country, every priest must know at least three languages. More than half of the clergy know four, and some even five.

MOLDAVIA.

In 1369, more than a century after the great Tartar invasion which destroyed all the Latin sees of what is now known as northern Transylvania, Bukowina, and northern Moldavia, Prince Ladzo or Ladislaus of Moldavia, following the example of the eastern Emperor Johannes Paleologus the Elder, made his submission to Rome. As a consequence, he asked Pope Urban V to erect an episcopal see at Serth. His request was granted in 1370 and the first incumbent of the new see was a conventual Franciscan, Nicholas Andrea Wasilo. He became Administrator of Haliz in modern eastern Galicia in 1373 and Bishop of Wilna in Lithuania in 1388. In 1497, on account of the Turkish persecution in that part of the country, the bishopric was transferred from Serth to Bacau. Thus, as in Wallachia, other Latin sees founded by the zeal of the Sovereign Pontiffs lasted only a short time. Toward the end of the sixteenth century the titulars of these sees were often coadjutors of Cracow. It is very sad to note that in the sixteenth century the population almost unanimously embraced Protestantism.

The restoration of the see of Bacau in 1607 by Pope Clement VIII did little or nothing to strengthen the Catholic position. One must not wonder at this, however, as the bishops, owing to the presence of the Turks, and even more to the antagonistic attitude of the Greek metropolitans, resided almost entirely outside their sees. The care of the few Catholics was

left to the Dominican and Franciscan missionaries. Nevertheless the see of Bacau existed for many years, its first incumbent, after the restoration, being the Franciscan Bernardus Quirini.

In 1752 Pope Benedict XIV transferred the see to Sniatyn on the boundary between modern Galicia and the Crownland of Bukowina, which was shortly afterward taken by Austria. However in 1814, with the death of Bonaventura Carinzi, a Franciscan prelate, the see lost its last pastor and was suppressed in 1818. The Propaganda then resorted to the *modus vivendi* of a Vicar Apostolic for Moldavia. The first was Bonaventura Zaberroni, who took possession in 1825. Such was the state of things when, on 27 June, 1884, Pope Leo created the diocese of Jassy, thus putting an end to the Vicariate Apostolic of Moldavia. The first bishop was Joseph Camilli, a conventual Franciscan. On 8 January, 1895, he was succeeded by another conventual, Dominic Jacquet, guardian of the Franciscan monastery in Fribourg, Switzerland. In 1904 the latter resigned and was succeeded by his predecessor, Bishop Camilli.

There are about 90,000 Catholics in the diocese of Jassy, of whom more than 3,000 are in the city of Jassy. The rest are scattered throughout the country districts, where one meets whole villages that are Catholic. In the county of Romana, for instance, there are six Catholic parishes and 18,000 faithful. There are forty-five priests in the diocese, twelve of whom are seculars and the rest minor conventuals. These religious, who are sent to the Moldavian mission from all provinces of the order, had until quite recently no canonical houses, but simply parishes. They now have eleven of the latter.

There are twenty-seven parishes in the diocese, and ninety-four chapels without resident priests, besides eleven chapels for religious communities. There is a religious seminary at Jassy, in charge, until recently, of the Polish Jesuits of Galicia, and two preparatory seminaries, one at Jassy and another at Haulacesti. In the last place Bishop Jacquet founded a remarkable school for catechists, who exercise their beneficial teaching in those far-away districts which are rarely reached by a priest but which have parish schools. In Mol-

davia all Catholic parishes are endowed by the government. To every priest is given ten hectares of land. In this lot the ground under the church is not included, nor the rectory with its adjoining buildings, nor the vegetable garden and orchard.

The Catholics of the diocese are, in the majority of cases, descendants of former Hungarian colonists now Rumanized. The rest are Germans from Germany and Austria and Poles from Galicia and Bukowina. Of the 90,000 Catholics, there are some few hundred Uniate Rumanians, Ruthenians, and Armenians from Transylvania, Bukowina, and Galicia. There are two boarding-schools for girls at Jassy and Galatz under the care of the Sœurs de Sion. The attendance numbers one hundred and forty-three. As in Wallachia, no college for boys is allowed by the government.

As things are now, the outlook for Catholicism in Rumania is far from bright. Compared with the ante-bellum state of things in Russia, for instance, religious freedom is remarkable in Rumania; but when we come down to details we find many things are still lacking. Proselytizing among the Orthodox is well-nigh impossible; and should it be crowned with success, the government puts so many formalities between the neophyte and his reception into the Church that there is room for discouragement even in the stoutest heart.

The Sœurs de Sion of Galatz told the writer in 1908 that they had been on the verge of having their house closed in 1904 on account of politico-religious troubles with the government. They were compelled to appear before the authorities in Bukarest, but were finally exonerated. Every Catholic school teacher has to pass very strict examinations, not always conducted in a very friendly spirit.

The Rumanian higher class is very refined, very elegant, very *parisien*. French is still the received language, and the daughter of the family is often sent to a Catholic boarding school. The moral standing of the country in general is very low. The long Turkish rule and the unfortunate state of semi-slavery of the people under the Hospodars account for this. Everyone knows that the Orthodox church can do very little to better the condition. To the mind of the Rumanian gentleman, Catholicism is a fairly tolerable *article d'importa-*

tion, good for his daughter when she is young, as far as its indirect influence goes, of course. But to become a communicant of that faith would put one on the level with the Hungarian housemaid or the German shopkeeper round the corner. To the Orthodox monk and parish priest, it is a vile foreign importation tolerated wrongly by those in authority. No real Rumanian could join it!

It is hard to treat some facts fairly, but one must place them before the reader. Everyone conversant with the state of things in Transylvania knows that there is room for improvement in the *modus vivendi* between the Hungarian government and the numerous Catholic and Orthodox Rumanians who make up the bulk of the population there. It makes the heart of every patriotic Rumanian bleed. Now Catholic Hungarians are quite at home in Rumania, and have, as was said above, nine schools in the diocese of Bukarest. These are all Latin Catholic schools. *Inde irae!*

In the presence of these and other facts Bishop Jacquet, an uncommonly learned and zealous prelate, noted that all these communities in Rumania had, voluntarily or involuntarily, a rather foreign character, which was exaggerated by the Orthodox clergy as a characteristic of Catholicism itself. The late King Carol, for instance, refused to have in the sees of Bukarest or Jassy any subject of the European great powers, so Swiss prelates were generally chosen as the incumbents of these sees. Bishop Jacquet, remaining within the boundaries of the strictest Catholicism, did his best to Rumanize his flock—that is, those among them who were born in Rumania and were subjects of the kingdom. The result was very sad. From the most unexpected Catholic quarters arose strong opposition. The good Bishop, whom the writer had the privilege to know while he was a student at Fribourg, seeing that not only were his efforts vain, but that he himself became the subject of attack, resigned after nine years and returned to his native land, where he again became professor at the University of Fribourg. But this was not enough; for the prelate's opponents now became his persecutors. He who, regardless of the fact that he was a minor conventual himself, took several parishes from his confrères to give them to the Rumanian Catholic secular clergy, as he ardently had longed

to do, was accused of favoring his order to the detriment of his diocesan priests. The fact that he tried to be on friendly terms with the Orthodox led him to be accused of making concessions to schism. The prelate had to appear before the tribunal of the Holy Office. Needless to say, he was exonerated of such baseless charges. He received the titular archdiocesan see of Salamina and, after some years spent in Fribourg, he is now prefect of studies of his order in Rome.

This prelate belongs to the happily growing list of those Latin missionaries in the near East who understand that they have not discharged their full duty in caring for the few Latin Catholics residing there, but that a part of their work is to try to win over to the true allegiance the Orthodox laity and clergy, not forgetting that their bishops are bishops just as ours, their priests are priests just as ours, and that many of their episcopal sees (sometimes as old and respectable as that of Tomi, near Constanza, whose bishop was a personal friend of St. John Chrysostom), once ranked in importance next to that of the Western Patriarch, whose communion their former occupants have rejected.

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THE WAY OF THE CROSS.

A Summary of the Legislation of the Church on the Stations of the Cross.

THIS article deals only with the canonical and practical questions concerning the Way of the Cross. Those interested in the history of the Stations will find Father Herbert Thurston's book ¹ of great help. His work has been supplemented and in some points corrected by Fr. Michael Bihl, O.F.M.²

The places of the Holy Land sanctified by the presence of our Saviour in His human form were from the earliest times objects of special devotion on the part of the Christian world. The place where Jesus had suffered and died was all the

¹ *The Stations of the Cross. An Account of their History and Devotional Purpose.* London, 1906, Burns and Oates.

² *Archivum Franciscanum Historicum*, vol. I, pp. 50 ff.

dearer to them on that account. In every century of the Christian era we read of great numbers of pilgrims visiting the holy places in Jerusalem. In the course of time certain scenes from the sorrowful journey of Christ, beginning at Pilate's house and ending on Mount Calvary, were reproduced in many churches in Europe or outside the churches in separate small shrines, for the purpose of fostering devotion to our Lord's Passion. These representations, called later on Stations, varied greatly in number. In some places there were seven, called the "Seven Falls of our Lord"; in other places twelve, fourteen, and considerably more. The fourteen Stations were finally established throughout the world, when the S. Congregation in an Instruction of 3 April, 1731, fixed the fourteen representations as a necessary condition for gaining the indulgences of the Way of the Cross. The Order of Friars Minor, which has been in charge of the Holy Places of Palestine for over six hundred years and has sacrificed many a priest and brother in defence of the revered shrines, did much to promote the devotion to the Passion of Christ by erecting the Stations in the churches of their Order and inculcating meditation on the sad events of Good Friday.

Pope Innocent XII, on 24 December, 1692, granted the same indulgences as those gain who visit the holy places in Palestine to the persons belonging to the churches, places, orders, and confraternities under the obedience or direction of the Minister General of the Friars Minor. Pope Benedict XIII, on 3 March, 1726, granted to *all the faithful* the privilege of gaining the indulgences of the Way of the Cross, provided they make the Stations in places subject to or under the direction of the Franciscans. He also declared that the indulgences are applicable to the poor souls. Finally Pope Clement XII, on 16 January, 1731, at the request of the General of the Franciscan Order, made it possible for all the faithful to gain the indulgences of the Stations anywhere, provided the Stations had been erected by the authority of the said General.

For the sake of clearness the laws affecting the Stations will be considered under the following heads:

I. From whom permission to erect the Stations must be obtained.

II. Essential conditions to be observed in their erection.

III. Prayers to be said for the gaining of the indulgences attached.

IV. Reasons why the Stations become invalidated so as to necessitate a new blessing.

V. Revalidation of Stations invalidly erected.

The present article will take into consideration and sum up all the questions that have appeared in the ECCLESIASTICAL REVIEW from its beginning to the present time.

I. PERMISSION TO ERECT THE STATIONS.

The ordinary power of erecting the Stations rests with the Minister General of the Friars Minor, who can give the faculty to bishops and other priests.³ The other superiors, namely the provincial, the guardians or superiors of large communities and the superiors of residences, can delegate the faculty only to the priests subject to them who are approved for preaching or at least for confessions,⁴ and they can delegate them to erect the Stations only within the territory of their respective jurisdiction, i. e. the provincial within the limits of the province, the superiors of monasteries and residences within the town or city where such house exists.

The Holy See at times also gives the faculty of erecting the Stations to bishops and in the United States the episcopal faculty reads: "To erect the Stations of the Way of the Cross in places within their dioceses where there are no Franciscan Fathers, and to attach to the Stations all the indulgences and privileges which the Supreme Pontiffs have granted to those who make this pious exercise. Moreover the power is given them to communicate this faculty to the priests who exercise the sacred ministry in their diocese."⁵ The bishop is advised in delegating this faculty to mention that he does so by Apostolic indult. This is not necessary, however, for validity.⁶

Therefore the Bishops of the United States can erect the Stations, either in person or through one of their priests, in any place of their diocese, except where there is a house of the Franciscan Fathers. By this only the Order of Friars

³ *Decr. Authentica S. C. Indulg.* 3 April, 1731, N. 100, ad 1^{um}.

⁴ *Ibid.* 26 September. 1892; *Acta Ord. Minorum*, Vol. XI (1892), p. 182.

⁵ *Facultates Extraordinariae*, tabella C, No. 10.

⁶ *S. C. Indulg.*, 6 Aug. 1890, *ECCL. REVIEW*, vol. IV, p. 388.

Minor is meant. In places where there are houses of the Conventual or Black Franciscans and of the Capuchin Franciscans the bishop may use his faculty.

The S. Congregation of Indulgences has interpreted ⁷ the clause "in places in which there are no Franciscan Fathers" as meaning within the limits of the town or city, with its suburbs and environments, where the Franciscans have a house. If a section of such a city belongs to another diocese, that part is not considered as belonging to the city or place where the Franciscan Fathers are. Hence the bishop of that part of the city would be free to use his faculty from the Holy See. If a bishop authorizes the erection of the Stations in a place where the Franciscans are, the erection is null and void, for he cannot do so without having the Franciscans bless the Stations, and the superior of the Franciscan house has no power to delegate a secular priest or to allow the bishop to delegate one of his priests.

The Stations may be erected in any church, chapel, or becoming place in the open, as well as in private oratories where by Papal indult Holy Mass may be celebrated. As the faculty of our Bishops speaks of places in general where they may erect the Stations, their power extends to all these places. But in private houses neither the Minister General of the Franciscans nor the Bishops by virtue of the faculty referred to can erect the Stations. A special indult of the Holy See is necessary for that purpose.

II. ESSENTIAL CONDITIONS TO BE OBSERVED IN THE ERECTION OF THE STATIONS.

Under pain of nullity:

1. Bishop's consent in writing; the pastor's for a church or chapel under his jurisdiction or care; the superior's or superior's for chapels of institutions of which they have charge.⁸
2. Delegation in writing by the bishop, or the superior of the Franciscans in places where they have a house.
3. Fourteen crosses of wood. No other material is valid. These crosses must be blessed in the place where they are to

⁷ *Decr. Auth. S. C. Indulg.* 14 Dec. 1857, No. 382, and *Decretum S. C. Indulg.* 18 Aug. 1903. *Acta Minorum*, vol. XXIII, p. 59.

⁸ Cf. *ECCL. REVIEW*, vol. IX, p. 59; vol. X, p. 72.

be erected and with the formula given in the Roman Ritual for that purpose.

A few words of explanation on each of these points will not be superfluous.

First condition. These are the only points necessary for the valid erection, but the S. Congregation of Indulgences requires for licity that the request to the bishop for his consent be made in writing.⁹ It is the best and easiest way, since the bishop need merely write on the same letter of request that he consents and sign his name. If the bishop also adds that he delegates the pastor (in places where there are no Franciscans) to erect the Stations, the one letter serves for all the essential formality, as it expresses in the request the pastor's consent and in the bishop's notation the delegation and his consent. This suffices for a parochial church or a mission chapel.

In chapels attached to hospitals and other pious institutions and in large convents where there are authorized chaplains, they are required to give their consent in writing, and so must the superior of the house. The S. Congregation of Indulgences has declared that for such places the consent of the pastor of the parish in the limits of which the institution exists is not necessary for the erection of the Stations, provided the bishop has given the chaplain full parochial rights over the institution.¹⁰

For the erection of the Stations in churches and chapels under the jurisdiction or permanent care of exempt regulars (e. g. Benedictines, Dominicans, Jesuits, Franciscans, etc.), the bishop's consent is not required by law, but the necessary condition is that the religious have their residence at the church or chapel.¹¹

Second condition. The bishop delegates as a rule the pastor, or the chaplain, who asks for permission to have the Stations in the church or chapel, and this delegation to be valid can be given only for individual cases, not in general, and must always be given in writing.¹² If the Stations are to

⁹ Cf. ECCL. REVIEW, vol. IV, p. 388.

¹⁰ *Decr. auth.* S. C. Indulg., 21 June, 1879, No. 445.

¹¹ *Decr. auth.* S. C. Indulg., 20 July, 1868, No. 424; also S. C. Indulg., 26 Sept. 1892; *Acta S. Sedis*, vol. 25, p. 317 ad 9^{um}, 10^{um}, 11^{um}.

¹² ECCL. REVIEW. vol. IV, p. 388, and vol. IX, p. 59.

be erected in a place where the Franciscans are, they must be asked to bless the Stations, and if the superior does not perform the ceremony he must delegate in writing one of his subjects. If he performs the blessing personally, he, like anyone else who blesses the Stations, is to certify to the blessing and sign his name to it. Though the Holy See strictly insists on having the document of the erection drawn up and signed, the neglect of this formality does not invalidate the erection of the Stations.

The bishop's permission or consent, in writing as said before, must be obtained also in case the Franciscans bless the Stations in a church administered by secular clergy or not under the control of an exempt Order.

*Third condition.*¹³ Fourteen crosses of wood are essential, and to these only, not to the picture, the indulgences are attached. Scenes from our Lord's Passion are not essential to the Stations, but the Holy See strongly recommends them, according to the established custom. As a rule the crosses are placed above the pictures, and that is their proper place; but they may be attached to the wall or to the pews,¹⁴ provided the pews are fastened to the floor and the crosses are high enough to be fairly conspicuous.

Large crosses, with the pictures fastened in the centre of the intersecting arms so that only the extremities of the cross are visible, have been accepted as valid by the S. Congregation of Indulgences,¹⁵ but new Stations of that kind are forbidden to be blessed. The reason for this is that all churches should conform to the universal custom.

If the crosses are so encased with metal or other material that the wood of the crosses is almost entirely or altogether covered, the indulgences cannot be gained.

If the crosses of the Stations are of metal or stone or other material, wooden crosses must be attached to them in such a manner as to render the wood visible.¹⁶ If the wooden crosses are placed back of the metal or stone crosses so as to be hidden from the view of those making the Stations, the indulgences cannot be gained.

¹³ Cf. *ECCL. REVIEW*, vol. I, p. 378.

¹⁴ *S. C. Indulg.*, 14 Sept., 1904. *Acta S. Sedis*, vol. 37, p. 395.

¹⁵ *S. C. Indulg.*, 27 March, 1901. *Acta Minorum*, vol. xx, p. 126.

¹⁶ *Decr. auth. S. C. Indulg.* No. 442 ad 2um.

In blessing the crosses the formula of the Roman Ritual for the blessing of the Via Crucis must be followed, and the priest must be duly authorized, as explained above. For the pictures there is also a blessing in the Ritual, but the S. Congregation of Indulgences has declared that this blessing is not necessary,¹⁷ though it may be given.

The Stations, i. e. the pictures as well as the crosses, may either be blessed and then hung on the wall, or they may be put up first and blessed on the wall. For greater solemnity the Stations are often blessed first and then attached to the wall by the priest who gives the blessing or somebody assisting him, while the prayers for the respective Stations are recited. All this is left to the discretion of the priest who arranges the ceremony. It is not necessary that the Stations and crosses be put in their place the day they are blessed, but the indulgences cannot be gained until the Stations are placed on the wall.¹⁸

The blessing would be invalid, however, if the priest were to bless the crosses outside and away from the church or place where they are to be erected,¹⁹ for the minister who blesses the Stations must be *morally* present in the place for which the Stations are destined. In convents of Sisters who have strict enclosure, the Stations for their chapel can be blessed in the parlor at the gate.

There must be *some distance*²⁰ between each Station or cross for the validity of the Stations; hence the S. Congregation of Indulgences forbids the erection of the Stations in chapels that are so narrow that the entire Way of the Cross is made in two or three steps.

In very small chapels of Sisters' convents the pictures are hung one close to the other. Are these Stations valid? It would seem so, as long as the crosses are some distance apart, because the decree requires only *aliqualis distantia*.

It makes no difference whether the Stations begin on the Gospel or Epistle side of a church or chapel. There is no law or regulation on that point except that the S. C. of In-

¹⁷ Ibid., No. 270 ad 2^{um}.

¹⁸ *Decr. auth. S. C. Indulg.*, No. 447.

¹⁹ *ECCL. REVIEW*, vol. XX, p. 512.

²⁰ *Decr. auth. S. C. Indulg.*, No. 194 ad 1^{um}.

dulgements requests that the custom of the country be followed.

If the church has a chapel attached to it, even though it is part of the church itself, the Stations may also be erected, with the prescribed formalities, in this chapel, besides the Stations in the church proper. In churches of monasteries where there is a choir behind the main altar, the Stations may be erected for the convenience of the religious.

III. PRAYERS TO BE SAID TO GAIN THE INDULGENCES.

According to the Instruction of the S. C. of Indulgences,²¹ it is necessary to meditate, no matter how briefly, on the Passion of our Lord and to say, according to custom, one Our Father and Hail Mary, and make an act of contrition. The short meditation alone is essential and may be done according to one's capacity.²² If one reads thoughtfully the short reflexion on the scene represented by the Station, as most prayer-books have them in one form or another, it is sufficient. The five Our Fathers and Hail Marys recited in many churches at the end of the Stations are not prescribed.

Another condition is to move from Station to Station, as far as the place permits. This condition is essential for the gaining of the indulgences, though in the following cases the Holy See has to some extent dispensed from this condition.

1. When the Stations are made publicly by the priest with the people and there is not room for all to move about, or, as would be the case in most churches, confusion would result, it is sufficient that the priest and two altar-boys go from Station to Station and that the people answer the prayers. Such is the method prescribed by the S. C. of Indulgences.²³

2. When the church is so large that the priest going round the Stations could not be understood by the people, the S. C. of Indulgences declared in an answer given a bishop in Holland through the S. C. of the Propaganda,²⁴ that a priest in the pulpit could recite the prayers "provided another priest with two clerics (altar-boys) goes round and halts at each

²¹ Ibid., No. 100 ad 5^{um} et 6^{um}.

²² Ibid., No. 259.

²³ Ibid., No. 210.

²⁴ S. C. de Prop. Fide, 1 March, 1884, in *Nouvelle Revue Théologique*, vol. XXVII, p. 447.

Station. By observing this condition, which is to be counted as essential in the Way of the Cross, the indulgences can be gained without obtaining a special indult." From this it follows that if the priest in the pulpit reads the Stations, but there is no other priest at hand, the indulgences cannot be gained unless the bishop obtains a special indult for this manner of making the Stations. That this is the mind of the Holy See is also apparent from another decision of the S. C. of Indulgences quoted in the *Revue Théologique*,²⁵ and from a further declaration of that same Congregation on 23 July, 1757.²⁶ Moreover, in the special concessions of this kind the S. C. of Indulgences explicitly declares that they are made exclusively for the dioceses to which they are granted and cannot be understood as general.

3. In chapels of religious where there is not sufficient room for all to move from Station to Station, it is enough that one of the religious, who need not be a priest, goes round and says the prayers and that the others answer.²⁷ In convents of Sisters under the same conditions, a Sister can go round saying the prayers.²⁸

The Stations must be said without interruption,²⁹ but if this interruption is not very long and only for the purpose of attending to other spiritual works, like the hearing of Holy Mass, the reception of Holy Communion, the going to confession, one does not have to begin over again to gain the indulgences.³⁰

At the time of Holy Mass or other sacred functions, e. g. Benediction of the Blessed Sacrament, the Stations should not be made.³¹ The question has been raised whether there is any prohibition to say the Stations in a church where the Bl. Sacrament is exposed, e. g. for Forty Hours' Devotion. All

²⁵ Vol. XV, p. 115. It may be added that the Stations may be left uncovered during Passiontide, though the general Rubric requires all pictures and crucifixes to be covered. Cf. *ECCL. REVIEW*, vol. I, p. 112.

²⁶ *Muenster Pastoralblatt*, vol. I, p. 124; *ECCL. REVIEW*, vol. XXVI, p. 460, and vol. L, p. 346.

²⁷ S. C. Indulg. 27 Feb. 1901, *Collect. S. C. de Prop. Fide*. No. 2102.

²⁸ S. C. Indulg. 7 Maj. 1902, *ibidem* in nota.

²⁹ *Decr. auth. S. C. Indulg.*, No. 385 ad 1^{um}.

³⁰ *Ibid.*, No. 223 ad 4^{um}.

³¹ *Ibid.*, No. 100 ad 7^{um}.

that can be learned from the official declarations is the Instruction of the S. Congregation of Indulgences just referred to in this paragraph, viz. that at the time of divine services (*divinorum officiorum*) and of Holy Mass the faithful should abstain from making the Stations. The ECCL. REVIEW has answered this question in the same sense (Vol. XVI, p. 434), adding that De Herdt and other rubricists say that the Stations should not be made while such functions are going on. It seems to be according to the mind of the Church that when her public functions should engage the attention of the faithful, private devotion, like the Way of the Cross, should not be preferred.

Whether the indulgences of the Way of the Cross can be gained repeatedly on the same day by repeating the Stations, has never been decided. The S. C. of Indulgences, when requested to give a decision on this point, only answered that from the official documents it was not sure whether or not they could be gained several times a day.³² But in the Franciscan Order it has been always the persuasion that the indulgences can be gained repeatedly on the same day, nor has this opinion ever been objected to by the Holy See. All authors agree that the partial indulgences connected with the Stations can be gained repeatedly.

IV. REASONS WHY THE WAY OF THE CROSS BECOMES INVALIDATED.³³

If the pictures are to be replaced by new ones while the old crosses are attached to the new Stations, the indulgences remain, because the blessing is attached to the crosses. Likewise, if some of the crosses are broken or lost, the broken or missing ones can be replaced by others without a new blessing, as long as the old crosses are in the majority. These two points are clearly stated by the S. C. of Indulgences.³⁴

If the pictures as well as the crosses are to be changed for entirely new Stations, a new blessing is required; but the formalities are very simple. All that is necessary for renewing the Stations is to have a priest delegated either by the bishop

³² *Acta Minorum*, 1886, vol. V, p. 54.

³³ Cf. ECCL. REVIEW, vol. I, p. 379.

³⁴ *Decr. auth. S. C. Indulg.*, No. 258, ECCL. REVIEW, vol. XXII, p. 422.

or the superior of the Franciscan Order, as the case may be, to bless the Stations. The delegation must of course be given in writing.³⁵

If the Stations are removed from the church or place for a time, on account of repairs or for other reasons, the indulgences cannot be gained while the Stations are removed, but *as soon as they are replaced the indulgences can be gained*. Nor does it matter whether or not they are erected in the same place as before, for example, if they began on the Epistle side they may be placed so as to start on the Gospel side, and vice versa. The length of time during which the Stations are out of the church does not matter.

If the Stations are erected in another part of the same church during repairs, for instance, all fourteen on one side, or in a chapel which is not separate from the church, e. g. the chapel formed by the cross aisles or transept, the indulgences may be gained.³⁶

If a church where the Stations were erected is destroyed and the new church is built on the same spot, though perhaps larger, and the crosses of the old Stations are saved, there would be no need of blessing the Stations again in the new church, provided the old crosses are also erected.³⁷ It is important, however, to know whether the new church is blessed under the same title; for if the title is changed it is not held to be the same church as the one that was destroyed.

V. REVALIDATION OF STATIONS INVALIDLY ERECTED.

The conditions required under pain of nullity in the erection or for gaining the indulgences must be strictly observed; otherwise the indulgences cannot be gained, even though those who perform the exercises are in good faith. As essential points may easily be overlooked in the erection of the Stations, the Minister General of the Franciscan Order applies from time to time for a *sanatio* or revalidation of all invalidly erected Stations throughout the world. The last *sanatio* for any and all essential defects in the erection of the Stations was obtained 10 March, 1914.³⁸ Hence all Stations erected

³⁵ S. C. Indulg. 11 Jan. 1896. *Acta S. Sedis*, vol. XXVIII, p. 502.

³⁶ *Decr. auth. S. C. Indulg.*, No. 223 ad 3^{um}. *ECCL. REVIEW*, vol. XX, p. 314.

³⁷ S. C. Indulg. 7 June 1905; *Acta Minorum*, vol. XXIV, p. 245.

³⁸ *Acta Minorum*, vol. XXXIII, p. 99.

prior to that date are thereby made valid and any irregularities discovered need not be matter of concern, save the following: Some authors, for example Beringer,³⁹ hold that all the essential conditions that may have been omitted, even the bishop's written permission or consent, or the pastor's, etc. had to be complied with even after the *sanatio*. However, the decree on which they base their argument⁴⁰ speaks of a case where the Stations had only the pictures, but no crosses. That the S. C. of Indulgences in this case insisted on private blessing and erection of the wooden crosses is to be explained by the fact that the Way of the Cross does not exist at all if there are no wooden crosses. In the *sanatio* the fundamentals at least have to be there. In like manner, if it is found that the crosses on the Stations are not of wood, wooden crosses must be blessed privately by a priest having the faculty to bless the Stations. Nothing further would be required for Stations erected before 10 March, 1914.

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MIRACLES AND MODERN THOUGHT.

THE Christian religion stands or falls with miracles. They formed an integral part of our Lord's ministry; they are the sureties of His stupendous claims; they are bound up with the world's conception of Him—the Christ men believe in is One who, as Gregory the Great said, revealed Himself sometimes in words, sometimes in deeds of power; and they constitute the web and woof of the Gospels. The fact that Christ wrought miracles is the best attested fact in the story of His life; and if they are torn from that story and eliminated from that life, the Gospels become a heap of ruins and Christ Himself almost a mythical personage. When miracles are in danger we may say what St. Athanasius said of the great controversy of his time, "Our all is at stake".

And against miracles all who, for many years past, have labored to shatter the worth of the Christian revelation, have in every case directed their fiercest assaults. Their tactics

³⁹ *Die Ablassse* (ed. 13a), p. 307.

⁴⁰ *Decr. auth. S. C. Indulg.*, No. 261.

change from time to time, but there is no lull in the fight. To discredit miracles, or to whittle them away by reducing them to purely natural occurrences, has been the supreme aim and ambition of those who have resolved that "in the person of Jesus no supernaturalism shall be suffered to remain".

Philosophy and Biblical Criticism join forces in the war against miracles. Of these, the former is, perhaps, the more dangerous, because the view we take of miracles is to a large extent the reflex of the view we take of the universe as a whole. The appeal that evidence makes to us depends more than we realize on the philosophical presuppositions with which we approach the study of it. In this paper it may be worth while to study briefly the argument which widely different schools of philosophy, aided and abetted in these latter days by a certain school of science, have steadily plied against miracles, namely, the mechanistic theory of the world. Pantheists and deists, skeptics, agnostics, and materialists are divided by gulfs and gaps from one another; but, in spite of their warring views on the meaning of the universe, they are fast wedded to the theory that all phenomena, whether of matter or life or mind or personality, are but so many links in an unbroken chain of cause and effect. Whatever exists, they maintain, has come to be what it is in a purely natural way; the present is the inevitable outcome of the past, the future will be the necessary resultant of forces in operation at present. To everything that happens in the universe they would apply, or rather misapply, in their bald literalness, the words of Ecclesiastes: "The thing that hath been is that which shall be, and that which is done is that which shall be done, and there is no new thing under the sun." It is the mechanistic view of nature, born in the very dawn of modern philosophy, with which miracles at once come into sharp collision wherever and whenever the subject is broached.

Descartes was the first to regard all movements of matter as mechanical in origin and all movements of animal life as automatic responses to stimuli. Descartes, however, was not a mechanist in the full sense of the term; Spinoza it was who, as he was the first in modern times to launch an attack against miracles, was also the first to inoculate modern thought with the absolute uniformity of nature. There is but one substance,

he declared, and only one, infinite, eternal, self-existent, of which all finite existences are only modes, flowing from the eternal essence as inevitably as the attributes of a triangle from its configuration. "Nature," he wrote, "always observes laws and rules, though they may not be all known to us, which involve eternal necessity and truth, and so preserves a fixed and immutable order." Human freedom, true to his principles, he sweeps aside: "The mind is determined to will this or that by a cause, which again is determined by another cause, and this by another, and so on to infinity." Men are deceived, he insists, in thinking themselves free; such an impression arises from the fact that they are conscious of their actions but ignorant of the causes by which they are determined. Thus, the "Father of modern Pantheism" was essentially a mechanist. He left no room for freedom, neither on the part of God, all of whose activities are determined by the nature of His being, nor on the part of man, all of whose activities proceed likewise in accordance with undeviating law. This denial of freedom, it will be noted, generally follows on the denial of miracles.

While Pantheism identified God and Nature, Deism rigidly separated them; but in Deism, no less than in Pantheism, the mechanical conception of the world held an essential place. God, it was declared, created the heavens and the earth, and then left them to themselves. He imparted to the universe the energy which served as the driving power of the vast mechanism, but threw upon natural law the burden of regulating the world. Deism was practical atheism. It professed a belief in God, but what it gave with one hand it took away with the other. It had a short and stormy career, and was soon forgotten.

David Hume, "prince of skeptics", was the man whose arraignment of miracles did more to prejudice their cause than the work of all who went before and all who came after him. His argument has colored speculation on the subject since his day, and it retains much of its power and popularity amongst many who never read a page of the *Enquiry concerning Human Understanding*, but who believe with Strauss that Hume's reasoning "carries with it such conviction that the question may be regarded as having been by it virtually

settled". The famous argument may be best stated in its author's epigrammatic words: "A miracle is a violation of the laws of nature; and as a firm and unalterable experience has established these laws, the proof against a miracle, from the very nature of the fact, is as entire as any argument from experience can possibly be imagined. . . . It is no miracle that a man, seemingly in good health, should die on a sudden, because such a kind of death, though more unusual than any other, has yet been frequently observed to happen. But it is a miracle that a dead man should come to life, because that has never been observed in any age or country. . . . The consequence is that no testimony is sufficient to establish a miracle, unless the testimony be of such a kind that its falsehood would be more miraculous than the fact which it endeavors to establish. Or, briefly, it is contrary to experience that a miracle should be true, but not contrary to experience that testimony should be false."

Now when this argument is scrutinized, it is found, like so many other arguments that play havoc with untrained minds, to be much more specious than formidable. Indeed, it turns out to be nothing more nor less than a fallacy which boldly assumes the very thing to be proved. For a miracle, like any other issue of fact, is a matter of evidence. Whether an event took place or did not take place can be determined in one way, and in one way only, namely, by means of testimony; and if there is any evidence in the world worth taking into account, surely it is that which bears on the works of Him "who was approved of God unto men by miracles and signs and wonders which God did by Him in the midst of them". Of that evidence, telling how, in a supreme moment of history, the blind saw and the lame walked and the lepers were cleansed and the dead were raised, Hume takes no cognizance whatever. He puts it out of court by an adroit appeal to the "firm and unalterable experience" that has established the laws of nature, of which laws he pronounces a miracle to be a violation. He takes no more notice of the positive evidence for miracles than if it never existed: when it is question of raising a man from the dead, he thinks it enough to say that such a thing "has never been observed in any age or country". Accustomed though we are to all kinds of reckless attacks on

miracles, we must always view with fresh wonder this audacious mode of disposing of them and of a body of evidence which has brought about the greatest movement the world has ever known. It is not a matter of surprise that such a rough-and-ready method of arguing should provoke protests from men who, like John Stuart Mill and Huxley, were in no wise shocked by Hume's lack of orthodoxy but were scandalized by his lack of logic. Mill¹ pointed out that "the argument has the appearance of assuming that the testimony of experience against miracles is undeviating and indubitable . . . whereas the very thing asserted on the other side is that there have been miracles, and that the testimony of experience is not wholly on the negative side. All evidence alleged in favor of any miracle ought to be reckoned as counter-evidence in refutation of the ground on which it is asserted that miracles ought to be disbelieved." Similarly Huxley confessed that "the question as to what Jesus actually said and did is capable of solution by no other methods than those practised by the historian and literary critic". Hume stands convicted of the most daring attempt known in the history of controversy to assume the conclusion which he set out to establish.

And this is not all. Hume, it may be further observed, deals with miracles only in the abstract. He approaches them from the point of view of nature's laws, presenting them primarily as violations of those laws, and making of them vagrant wonders, sadly out of place in a world of immutable and irreversible order. Now, a miracle is a work wrought by Divine power for a Divine purpose by means beyond the reach of man. From the very nature of the case miracles must be discussed in the light of God's existence; and once the existence of a Supreme Being is established—once we grant that nature is God's nature and nature's laws God's laws—the possibility of a new effect above and beyond the reach of nature's forces cannot be called in question. To those who would post "No thoroughfare", the words which Dante put on Vergil's lips when Minos blocked their way, would be explanation enough: "thus is it willed there where is power to do that which is willed, and asks no more"—

¹ See his *Three Essays on Religion*. for an acute analysis of Hume's argument.

Vuolsi così colà dove si puote
Ciò che si vuole; e piu non dimandare.²

All this Mill saw clearly. "Once admit a God," he wrote, "and the production by His direct volition of an effect which in any case owed its origin to His creative Will is no longer a purely arbitrary hypothesis, but must be reckoned with as a serious possibility. The question then changes its character, and the decision of it must now rest upon what is known as to the manner of God's government of the universe."

And as Hume studiously avoids all reference to God, so also does he carefully shun all reference to Christ, against whose miracles his shafts are covertly aimed. How unfair to the cause of miracles this whole mode of procedure is, and how unjust to the cause of the Gospel miracles, in particular, needs no proof. When the miracles of our Lord are viewed in connexion with the Incarnation, with the claims He made, with the character of the works He performed, with the message He brought—for as Pascal well says, "miracles are the test of doctrine and doctrine is the test of miracles"—they come to us not only with testimony, but also with probability in their favor. If miracles be viewed in their true perspective, in the vast context of Christianity, they bring their own evidence with them.

Such was the famous piece of reasoning, a model of what an argument should not be, which was to put an end forever to the discussion of miracles. Hume prophesied that "it would be useful as long as the world endures"! It still retains its charm for unconscious Humes, not because it can boast of a vestige of cogency, but because the psychological atmosphere of our times predisposes minds to acquiesce in it, and because science seems to have given a more solid basis to the uniformity of nature on which it depends. Now, as it is a common charge made against miracles that they contravene the laws of nature—laws that are regarded with superstitious reverence—it will be well to inquire what is meant by these laws and by the uniformity of nature of which they are the formularies. Much of the current misconception concerning miracles arises from hazy notions on these points.

² *Inferno*. V, 23, 24.

It is a law of nature that every body attracts every other body with a force that varies directly as the product of the masses of the two bodies, and inversely as the square of the distance between them. This, nature's widest law, we call the law of gravitation. On analysis it is found to be simply a formula which expresses the mode according to which material bodies act on one another. It sums up in a convenient generalization our knowledge concerning the most common phenomenon of nature. *Why* bodies act in this fashion, the law does not pretend to set forth—it is only a concise statement of *what takes place*. Similarly, it is a law of nature that water freezes at 32° F.; but here, again, we have only a record of our experience—a convenient summary of our information concerning one of the most familiar phenomena of nature. So it is with every other law of nature: it is found to be a formula, pure and simple; and a formula has no existence outside the mind. "A law of nature," said Professor Poynting, "explains nothing; it has no governing power; it is but a descriptive formula which the careless have sometimes personalized."³

Here lies the error of those who reject miracles as transgressions of the laws of nature: they hypostatize these laws, making of them not formulas and generalizations, but causes and forces which bind the world fast in fate. Laws, however, are not causes—"the rules of navigation never steered a ship, and the law of gravitation never moved a planet". The definition of miracle, then, as a violation of the laws of nature is meaningless; but, unfortunately for the cause of truth, is one of those false definitions which leave disastrous consequences in their train.

The "uniformity of nature" is a kindred term which also constitutes a stumbling-block. The conception of uniformity is by no means a discovery of modern science. Seventeen hundred years ago Alexander Aphrodisias, a commentator on Aristotle, formulated it with a precision that would satisfy a professor of science in our own day: "Everything that happens is followed by something else with which it is necessarily linked as cause, and is preceded by something which is linked

³ Address, *British Association*, 1889.

with it as its cause. For nothing in the world exists or happens without a cause, since there is nothing in it which is loose and separate from all preceding causes." Everything that comes to be is caused, and the same causes operating in the same circumstances produce like results. In the inorganic world this uniformity of nature is most easily perceived. There the first great triumphs of science were achieved; there were brought to light the great syntheses, the law of gravitation, the law of the indestructibility of matter, the law of the conservation of energy, etc., to which science points with so much exultation. It has been the dream of science to bring the other realms of nature under subjection to law capable of mathematical expression. Of this Huxley made no secret. "If there is one thing clear about the progress of modern science, it is the tendency to reduce all scientific problems except those which are purely mathematical to questions of molecular physics."⁴ "The progress of science means the extension of the province of what we call matter and causation and the gradual concomitant banishment from all regions of human thought of what we call spirit and spontaneity."⁵ Sooner or later, he averred, we should arrive at a mechanical equivalent of consciousness as we arrived at a mechanical equivalent of heat. Evolution was to be the means by which this dream was to become a reality—a principle by which the entire course of phenomena throughout the universe was to be interpreted. Given the raw materials of the universe, and the process of evolution from which nothing is exempt, it would have been possible for an intelligence of sufficient power to make a forecast of every occurrence even in the far-off days when

The solid earth on which we tread
In tracts of fluent heat began.

In Hæckel's eyes this constituted the "inestimable value" of Evolution—that it rendered possible the formation of a purely mechanistic explanation of the world. Du Bois Raymond boasted that "the universal process of the world might be represented by a single mathematical formula". This was mechanism run mad, but it has been the gruesome hope and

⁴ *Lay Sermons*, p. 166.

⁵ *Ibid.*, p. 142.

inspiration animating all the false prophets of science in their work.

Thus did the uniformity of nature become a fearful doctrine of scientific fatalism, accounting for all phenomena of mind and matter by an iron law of causation; excluding every attempt at a spiritual interpretation of nature; leaving no room for intelligence behind the physical order; "banishing spirit and spontaneity from all regions of human thought."

Of late years the trend of science has undeniably set against the extension of mechanism beyond the frontiers of inorganic nature. True, the theory that an organism is a machine, and that its processes may be explained by chemistry and physics, still survives in text-books of physiology; but as an adequate explanation of life and life's activities it has been surrendered by men who have earned the right to speak with highest authority on the subject. Foremost among them is Dr. Hans Driesch, who has "given deeper thought to the problem of development than anyone since the days of Aristotle". His testimony derives peculiar force and interest from the fact that in days gone by he was an ardent advocate of mechanism, and that the series of experiments in embryology which won him world-wide renown was the means of weaning him from the theory of his earlier predilection. That view he now stigmatizes as "an uncritical dogmatism of a materialistic mode of thought". Dr. J. S. Haldane, of Oxford, has recently subjected mechanism to a searching analysis, and does not mince his words to express his contempt for it: "I should as soon go back to the mythology of our Saxon forefathers as to the mechanistic physiology."⁶ In Europe, among the younger generation of biologists, destructive criticism of the older physiology is cropping up on all sides. Bunge, Neumeister, Kassowitz, Wolff, Wiesner, Borodin, Reinke, are only a few of those who have weighed the theory and found it wanting.⁷ Among philosophers, likewise, evidence is not lacking that mechanism has seen its best days. The crushing criticism of it by Bergson⁸ and the trenchant analysis of it by Mr. Balfour

⁶ *Mechanism, Life and Personality*, p. 61.

⁷ For an account of this remarkable reaction, see Otto: *Naturalism and Religion*, Chap. IX.

⁸ *Creative Evolution*, Chap. I.

in his latest work⁹ are classic contributions to the literature of the subject, destined, surely, to exercise a decisive influence particularly among those who can move in the higher reaches of thought.

As to the attempts made to explain mind and its processes, by means of mechanical theories, there is little to be gained by discussing such whimsical adventures in psychology. When we are asked to believe that we are essentially nervous machines "with an appendage of consciousness", or that consciousness is a by-product of brain processes—like a spark thrown off by an engine or foam flung up by a wave—or that mental states have no agency of their own, no power to react upon the organism in which they exist, we feel the matter must be left to the common sense of the world. To those who maintain that our conduct is determined solely by physical processes in which the mind has no part, we are tempted to say, "You cannot indict humanity at large".

As we look out over the whole field of this great controversy it must seem to us that the fog is lifting. It is like the melting of a mist to watchers on a mountain. Pantheism, with its majestic world process, does not satisfy the demands of the mind and heart—"magnificent but not philosophy," is the epitaph on its tomb. Any system of thought that calls upon us to abdicate our individuality and resign our freedom of will is subversive of the surest intuitions of our nature, and is fighting against the common sense of the world. Deism, with its policy of non-intervention, never was a really serious issue. Materialism will doubtless continue to be the ready refuge of the unreflecting—"men have their philosophy but are not philosophers"; but all who are capable of following the analysis of a world-view will say with Mr. Balfour: "We know too much about matter to be materialists". As to science and its sacrosanct dogma of the uniformity of nature, "the pavement is up in all directions". On all sides there are symptoms of revolt against the simple and sweeping reasoning that would cabin, crib, confine the universe in formulas, and leave nothing in heaven and earth unexplored and unexplained. Science alone cannot carry

⁹ *Theism and Humanism*, Lecture VIII.

The heavy and the weary weight
Of all this unintelligible world.

Nature, indeed, is uniform; but this simply means that nature is rational; it does not mean that nature is a closed system of forces, self-existent, self-sustaining, governed by irreversible laws and banning from its confines life and mind and will and purpose and personality in the true sense of these terms. Mechanistic Evolution—the only form of evolution with which most people have been familiar—is steadily falling into disrepute. Mr. Bateson did not hesitate to say in his Presidential Address before the British Association in 1914: "We go to Darwin for his incomparable collection of facts, we would fain emulate his scholarship, his width and his power of exposition, but to us he speaks no more with philosophic authority; we read his scheme of Evolution as we would those of Lucretius or of Lamarck, delighting in their simplicity and courage." The world has grown weary of the science that attempted to interpret all nature mechanically. The words of Sir Oliver Lodge voice the new feeling among leaders of scientific thought in our day: "It is my function to remind you and myself that our studies do not exhaust the universe, and that if we dogmatize in a negative direction and say that we can reduce everything to physics and chemistry, we gibbet ourselves as ludicrously narrow pedants, and are falling short of the richness and fulness of our human birthright."¹⁰

And while protests are rising against the crude science which we inherited from the last century, there is a growing consciousness of the vast import of miracles, not simply because of the direct and fundamental proof of Christian Revelation they afford, but also because of their bearing on wider questions which all the ages ask. "Is this world to be construed on a spiritual basis?" "Is nature a vast mechanism in which we are only cogs, or is it the work of One who called it into being and 'who upholdeth all things by the word of His power'?" On such questions miracles shed light that broadens as we look—like the band of moonlight that broadens as we follow its path over the waters. In the Christian doctrine of miracles a world of truth is gathered up and unified. As we ponder it, we cannot help recalling the splendid figure in the

¹⁰ *Continuity*, p. 93.

Areopagitica where Milton tells how truth was torn to pieces and her members scattered to the winds, and how those who loved her, like Isis seeking for the body of Osiris, sought to gather the scattered parts and combine them once more into a perfect whole.

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SOME COUNTRY PARISHES.

RECENTLY there was an animated controversy in the pages of this REVIEW on the relative effects of town and country life on Catholicity. This paper is not a contribution on the above question: its aim is to steer clear of controversy. It proposes to deal with Catholicity in the country exclusively under one aspect.

Perhaps the ideal surroundings for Catholicity is a town of certain size, say with a population of from 1000 to 2000, the Catholics in the town and the surrounding country forming a good-sized congregation, representing some thirty or more per cent of the population, and having a resident pastor, or, better still, a pastor and an assistant, and perhaps a school. Splendid results are obtained in such cases. A healthy, virile type of Catholicity is developed. With a priest or two priests in their midst the leakage amongst Catholics is reduced to a minimum, and converts more than fill the benches left vacant by those who have fallen away: the children are instructed, and the Sacraments are frequented. Catholicity is a living force in that neighborhood. The dangers and temptations of city life are absent. The moral atmosphere of a town where professional men, such as doctors, bankers, merchants, tradesmen, and retired farmers live, and, having a modest competency, feel entitled to take their ease, and want to be near the church in their old age, is superior to many country districts.

But what of the Catholics who live in the country where they form only five, eight, ten, or twelve per cent of the population; where the town is only of moderate size, under two or three hundred; where there is no resident priest, nor any keen desire on the part of the Catholics to have one; where Mass is

said occasionally on weekdays, or perhaps on Sundays just a few times a year? Can any one acquainted with such surroundings feel aught but pity for the lot of Catholics who find themselves so circumstanced, and for the children reared in such an atmosphere? There are many Catholics so situated. Their lot is not an enviable one, as I know from experience, having said the first Sunday Mass in more towns than one.

Who are those Catholics? Pioneers, settlers on the prairie and in the backwoods, laborers more or less migratory, men in business in the new towns that are continually springing up. When the land is acquired by settlement or purchase, there is some talk of a railway. It may be long before it is built, and then it may follow another route. There are settlers living here and there who have been accustomed for years to haul their grain sixty, even eighty miles; others carry provisions in packs on their backs, and tramp thirty or forty miles over a forest trail. Sometimes purely Catholic settlements have been made; more frequently Catholics have settled at random. When they realize their surroundings, they find themselves five, eight, or a dozen Catholic families swallowed up amongst a crowd of people who in the main have no definite religious belief, the dull uniformity of indifference being broken by a Baptist church, a Methodist, a Lutheran, a Presbyterian, or an Adventist. Their neighbors know next to nothing about Catholicity. Very often they are hostile to it. Let a person without any religion become an Episcopalian, a Methodist, a Presbyterian, and nothing is said; but let it be only rumored that some one is becoming a Catholic, and within a week there will be callers coming and asking:—"What? Are *you* thinking of becoming a Catholic?" These persons derive their knowledge of Catholicity from professedly anti-Catholic papers; they greedily devour these sheets, and swallow everything they read.

Let me take a case in point. A Catholic lives out in the backwoods, fourteen miles from the nearest Catholic church. There is a road being built now, but for years past the journeying through the wilds to make one's Easter duty was the highest achievement of the three Catholic families and the two Catholic settlers in that neighborhood. The head of one

family keeps the local postoffice. The bulk of the mail is very often *The Menace*. The recipients sit round in the postoffice, and read *The Menace* at the postmaster. Just fancy! there are young children, three families, growing up under these daily surroundings.

Of course settlers such as those described are not the very best type of Catholics. If they were, they would have made careful inquiries about the neighborhood in which they proposed to settle. They would have asked whether there was a resident priest, or at least whether there was a church, and how often Mass is said. A business man some time ago told me that several Catholics, prospective buyers of land, had written to him about farms that were for sale in his neighborhood, inquiring about the price per acre, the quality of the soil, and whether a Catholic church existed in the district. When he had to reply that there was no church nor any immediate prospect of one, there was no answer. These farmers were good Catholics, more than likely men with families, who won't settle where their children will grow up without instruction, and without the opportunity of leading a practical Catholic life.

The following incident was recently told me. A man bought land cheaply near a town where there was no church. He proposed to go and live there with his family. His home was near a flourishing Catholic church. His wife asked him: "Is there a Catholic church where you're going?" "No." "Then you may go yourself, but I and the children stay here." They all stayed. The demand, on the part of Catholics, to have a church near their settlement is so well known, so universally admitted, that for purely business reasons non-Catholics will contribute to the building of a Catholic church in districts that are being settled. They will tell you freely that a Catholic church is a good thing for business in a town, and that it sends the price of land up, and makes it more marketable.

But the Catholics whose main idea is to make a living, whose chief aim is success in this life, and who are scattered in small towns or in the country, a miserable minority of the population, are still to be reckoned with. They are not the most promising material; still, having been baptized, they are Catholics. Our Saviour died for them as well as for those who have churches, schools, priests. What of them?

If they are to be blamed, they are also to be pitied because of the depressing and dangerous situation they are in. There is serious leakage in the Church from that source. Get half a dozen priests together who deal with people of the type mentioned, and listen to their stories. They will all tell of mixed marriages, of the children of many such marriages lost to the faith, of dreadful ignorance, of greed, of utter indifference to God and the things of God.

A priest, my near neighbor who lives only about a hundred miles away, said to me recently: "I was lately down in the Red Oak settlement, twenty miles from the railway, out in the forest. The people there had not seen a priest since they had settled in the place, which was a good many years ago. A woman answered my suggestion about having the priest come frequently by: 'Father, when we came here first, it was dreadful to be without Mass on Sundays, but now we have almost got so that we don't care!'"

In another place I found fourteen Catholic families within the area of a small town and the surrounding country. They had had Mass once a month on a weekday for years. When at length Mass was announced for Sunday there were only two families in attendance, that is to say, fifteen per cent; while eighty-five per cent stayed away. To complete the story, the father of one of the families stated that he didn't believe in Confession, but he liked his wife and children to go to Mass, and he went with them.

Another mission, a small town with its surrounding district, was served from a parish thirteen miles away. There was a decent church in the town, and a fair-sized congregation, the bulk of them in easy circumstances. For a dozen years they had a weekday Mass once a month. Finally the bishop sent them a priest, but one of the trustees told the priest they didn't want him: the old style was good enough for them.

Sometimes, as in the above case, the priest at the outset encounters hostility. A weekday Mass is tolerable: people don't have to go. But a resident priest with Sunday Mass imposes an obligation. They are expected to come, and absence creates uncomfortable inquiry. Where the priest visits only on weekdays the attendance is usually poor. Some of the men have got to work, and cannot come. The children may come, and

then they may not. The school is a counter attraction. Most of the women will come. But for all that, it is go as you please; there is no question of obligation. Many consider themselves good Catholics when they have done their Easter duty, though they may rarely, or never, at other times enter the church. In these cases the Word of God can hardly be said to reach those Catholic families as a whole. The children cannot be properly instructed. A priest seeing children once only a month can do very little. Unless the parents are particularly careful, or some local person, capable of instructing the children, offers to do so, they are apt to be lost to the Church.

A marked difficulty, almost invariably met with in people of this class, is their attachment to money. They were admittedly poor when they started in life. Some of them are no better off now; others have a competence; and a few are wealthy as the neighborhood goes. Time was when they had to be saving of necessity; now the old habit perseveres. As a result they have no money for the support of church or school.

All this begets indifference to the things of God. Their spiritual destitution does not impress them, and they often become a hindrance to the progress of religion around them. Thus, as the years pass, the people are becoming more indifferent; the children are growing up to be young men and women; the older people have forgotten some of what they knew when they were young, and what they remember has less and less influence on their lives. In short, the whole community is drifting farther and farther away from God. Mixed marriages, a thing of common occurrence, add to the evil. Ignorance of the laws of the Church concerning marriage and indifference to those laws constantly increase the number of invalid marriages among such people. A vague idea that marriage should be performed by a priest keeps up some tie between them and the Church; where this is wanting, religion is frequently given up altogether, and the children are almost invariably lost.

What can be done for such people? A charitable priest travels, often long distances, to say Mass for them on week-days. He gives them opportunities of approaching the Sacraments: the children, the bulk of them at least, after some kind

of preparation make their First Communion. But the results are not satisfactory. There remain dreadful, appalling ignorance and indifference, loss of faith in many cases. The only remedy to lessen these evils in some degree is an increase in the number of priests, more Sunday Masses, more instruction, more opportunities to lead a normal Catholic life.

The priest who ministers to such people need not expect a home; he cannot count on getting even his living and traveling expenses. In some cases the people may be able to supply them; but in many cases they are unwilling. The priest has got to be independent of the people, at least until they realize the obligation adequately to support religion. Meanwhile the only way to save these people from their ignorance and indifference is to have one, two, or three priests, supported from a diocesan fund, to visit the Catholic settlements scattered over the diocese. The support of such missions will not come in its entirety from the people to whom we minister. It must come from the old, well-established congregations. If the missionary spirit be kindled, good results would no doubt be obtained. Here, it must be admitted, we Catholics linger behind other religious denominations. Most Protestant denominations have their missionary funds; they find means to build churches for actual or possible adherents; they support, wholly or in part, ministers in pioneer towns. They have their traveling evangelists, their revivals. In the town in which I live and labor, the Methodists were the first to build a church, the Presbyterians second, and the Catholic church is only now being completed. We were ten years behind the Presbyterians, because the people were unable to support a priest. Yet it was much easier to build five or six years ago than it is now.

There is an old, well-established town not so very far from here. It is a county-seat. It has a population of about 1000, and there are all sorts of churches. Only a month ago was the Catholic church dedicated and the Sacrament of Confirmation was administered for the first time. A good-sized church was packed, and although a third of the congregation were non-Catholics, I fancy they might have been Catholics if a church had been built earlier.

Another town visited by me some months ago has had Sunday and a weekday Mass at irregular intervals. My stated

visits continued for a few months, till I was transferred elsewhere. In that short time the congregation notably increased. After Mass somebody remarked that we had a good attendance. "Father," remarked one of the teachers who happened to be a Catholic, "if all were there, we should have had as many more." The figures were gone into, and the estimate was found to be correct. In that town there is a resident Presbyterian minister who draws thirty dollars a month from the Missionary Board. There is no Catholic endowment whatsoever, nor have the Catholics got help from any outside source.

But why labor the point? Anyone who has traveled along those branch lines that lead nowhere, and stopped and seen the little towns scattered along the way, will see churches indeed, but not always a Catholic church. He will hear of revivalists, missionaries, traveling lecturers sent out by various denominations, but no record of a Catholic mission in any town but the very largest, where there is a church and a resident priest.

There is one Catholic organization in the field already—the Catholic Church Extension Society of Chicago. But the Extension Society is principally concerned with building churches, and furnishing them with vestments, chalices, and altars. True, it has Chapel Cars; but so far as the writer knows, it does not help to support priests to minister in certain specified towns. After all, it is not enough always to build a church and furnish it; there still remains the question of the priest to visit that church regularly, say Mass, instruct the people, and prepare them for the intelligent and fruitful reception of the Sacraments. And here it seems to me that diocesan or provincial societies might make a fruitful effort to help the Catholic cause. Perhaps the Extension Society will eventually increase its activities, and in dioceses where the need exists, place itself in communication with the bishops and through them arrange for the partial or total maintenance of priests to minister to the churches which the Society has built and furnished. Really it does not matter how the thing is done, provided it is done. Undoubtedly the need exists. What splendid results would be obtained if only American Catholics were informed of the spiritual destitution

of many of their scattered brethren, and could be induced to minister to them! The missionary spirit would be kindled in our Catholics for the spiritual benefit of their immediate neighbors. Priests would thus be enabled to hunt up scattered Catholics, and give them opportunities to practise their religion. The present leakage would in a great measure be stopped. Experience proves that results are obtained from Sunday Mass that are entirely out of the question when a community has only a weekday Mass. And in many cases the visiting missionary would give place to the resident pastor. Thus would be accomplished the work of a priest seeking after that which is gone astray and lost. It is surely work for the faithful to help him to do so. VIATOR.



Analecta

AOTA BENEDIOTI PP. XV.

QUAEDAM AD SS. COR IESU ORATIO INDULGENTIA DITATUR.

BENEDICTUS PP. XV.

Ad perpetuam rei memoriam. — Nihil tam aptum tamque idoneum esse arbitramur ad Deum hominibus, praesertim in rebus trepidis, conciliandum, quam Sacratissimum Cor Iesu enixis implorare precibus, ut pro infinita sua clementia nostri misereatur. Neque aliud sane opportunius utiliusque videtur; Sacrum enim Cor Christi Iesu fons et sedes incensi illius est amoris, qui eum Divinum Redemptorem ad Crucis mortem pro nobis oppetendam adduxit, tum constans perfugium manet, quo humanum genus se recipiat, et ubi penitus acquiescat. Quod si hunc caritatis ignem, qui in Christi Corde sempiternus ardet, fideles studiose conciperent, Deum pro viribus amarent, atque inter se diligerent. Quae cum ita sint, insequentem Nobis exhibitam precationem Apostolica Auctoritate ratam hisce Litteris habemus, eamque post auditos VV. FF. NN. S. R. E. Cardinales Inquisitores Generales, caelestibus Ecclesiae thesauris, quorum Altissimus Nos dispensatores esse voluit, libenti quidem animo locupletamus. Quare omnibus ac singulis ex utroque sexu Christifidelibus, qui ubique gentium eandem, quae subiicitur, precem, et cuius exemplar in tabulario Brevium Apostolicorum asservari iubemus, corde saltem contriti, quo-

libet idiomate, dummodo versio sit fidelis, recitaverint, quoties id egerint, centum dies de iniunctis eis, seu alias quomodolibet debitis poenitentiis in forma Ecclesiae consueta relaxamus. Quam indulgentiam etiam animabus in purgatorio igne detentis quae, Deo caritate coniunctae, ab hac luce migraverint, per modum suffragii applicari posse impertimus. Volumus autem ut praesentium Litterarum transumptis, seu exemplis etiam impressis, manu alicuius Notarii publici subscriptis ac sigillo personae in ecclesiastica dignitate constitutae munitis, eadem prorsus fides adhibeatur, quae adhiberetur ipsis praesentibus si forent exhibitae vel ostensae.

Praesentibus perpetuo valituris. In contrarium facientibus non obstantibus quibuscumque.

Preghiera al Sacro Cuore di Gesù.

“ O Cuore Santissimo di Gesù O fonte di ogni bene! Io vi adoro, vi amo, e pentito vivamente dei peccati miei, vi presento questo mio povero cuore. Rendetelo umile, paziente, puro e in tutto conforme ai desideri vostri. Fate, o buon Gesù, che io viva in voi e per voi. Proteggetemi nei pericoli, consolatemi nelle afflizioni, concedetemi la sanità del corpo, soccorso nei miei bisogni temporali, la vostra benedizione in tutte le mie opere, e la grazia di una santa morte.”¹

Datum Romae, apud S. Petrum, sub annulo Piscatoris, die IV decembris anno MCMXV, Pontificatus Nostri secundo.

P. CARD. GASPARRI, *a Secretis Status.*

L. * S.

SACRA CONGREGATIO RITUUM.

DECRETUM CIRCA PRECES IN FINE MISSAE RECITANDAS.

Quum in aliquibus locis et Dioecesibus dubium exortum sit: Utrum preces in fine Missae a Summo Pontifice Leone XIII praescriptae, adhuc sint recitandae, Sacra Rituum Congregatio

¹ O Most Holy Heart of Jesus! Fountain of all good! I adore Thee, I love Thee, and being deeply sorry for my sins, I offer Thee this my poor heart. Make it humble, patient, pure, and in all things conformed to Thy desires. Grant, O good Jesus, that I may live in and for Thee. Protect me in dangers, console me in affliction, give to me health of body, assistance in my temporal needs, Thy blessing in all my undertakings, and the grace of a holy death.

respondendum censuit: Affirmative, servatis decretis et normis ab ipsa Sacra Congregatione traditis.

Atque ita rescripsit, declaravit et approbante Sanctissimo Domino Nostro Benedicto Papa XV, servari mandavit.

Die 24 novembris 1915.

A. CARD. VICO, *S. R. C. Pro-Praefectus*.

L. * S.

ALEXANDER VERDE, *Secretarius*.

SAORA POENITENTIARIA APOSTOLICA.

DECLARATIO.

S. Poenitentiaria ad dubitationes et controversias solvendas, quae apud nonnullos exortae sunt circa facultates ab eodem S. Tribunali, durante hoc bello, concessas Decretis diebus 18 decembris anni 1914, et 11 martii huius anni datis, adprobante Sanctissimo Domino Nostro Benedicto PP. XV, declarat praedictas facultates in illis locis territorii bellici (vulgo *zona di guerra*) tantummodo adhiberi posse, in quibus difficile sit fidelibus pro sacramentali confessione peragenda recurrere ad sacerdotes adprobatos a locorum Ordinariis, simulque sacerdotibus ad exercitum pertinentibus eosdem Ordinarios adire ad approbationem obtinendam pro eorumdem fidelium confessione recipienda.

Datum Romae, in Sacra Poenitentiaria, die 4 decembris 1915.

GULIELMUS CARD. VAN ROSSUM, *Poen. Maior*.

L. * S.

I. PALICA, *S. P. Secretarius*.

SUPREMA SAORA CONGREGATIO S. OFFICII.

(Sectio de Indulgentiis)

DECRETUM: PIUM EXERCITIUM XV FERIARUM TERTIARUM IN
HONOREM S. DOMINICI CONF. QUOCUMQUE ANNI
TEMPORE PERAGI POTEST.

Die 25 novembris 1915.

Ssmus D. N. D. Benedictus div. prov. Pp. XV, in audientia
R. P. D. Adessori S. Officii impertita, benigna concedere dig-

natus est, ut indulgentiae tributae per Decretum d. d. 6 maii 1915 christifidelibus qui piis interfuerint exercitationibus ac supplicationibus in honorem S. Dominici Conf. per quindecim ferias tertias continuas festum eiusdem Sancti immediate antecedentes, acquiri possint quocumque anni tempore, semel tamen infra annum, firmis remanentibus de cetero conditionibus et clausulis memorati Decreti. Praesenti in perpetuum valituro, absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

R. CARD. MERRY DEL VAL, *Secretarius*.

L. * S.

✠ DONATUS, Archiep. Ephesin., *Adessor S. O.*

ROMAN OUBIA.

PONTIFICAL APPOINTMENTS.

7 October, 1915: Mgr. Michael F. FitzSimmons, of the archdiocese of Chicago, made Protonotary Apostolic "ad instar participantium".

7 October: Mgr. Louis F. Thiele, of the archdiocese of Chicago, made Domestic Prelate.

4 December: Mgr. Joseph Delaney, of the Diocese of Albany, made Domestic Prelate.

Studies and Conferences.

OUR ANALEOTA.

The Roman documents for the month are:

POPE BENEDICT XV attaches indulgences to the recitation of a certain prayer to the Sacred Heart. The text of the prayer is given.

S. CONGREGATION OF RITES decrees that the prayers ordered by Pope Leo XIII to be recited after Low Mass are still to be said.

S. APOSTOLIC PENITENTIARY declares that the faculties given by it to military chaplains, during the war, for the hearing of confessions, are available only in the war zones where it is difficult for the people to make their confessions to priests approved by the local Ordinary, or for the confessors to obtain permission to hear confessions from the local Ordinary.

S. CONGREGATION OF HOLY OFFICE announces that the indulgences that are granted to those who attend the devotions in honor of St. Dominic on the fifteen Tuesdays immediately preceding the Saint's feast, may also be gained at any time during the year, though only once within the twelvemonth, and provided otherwise the conditions of the decree of 6 May, 1915, are observed.

THE MORAL SIDE OF THE BOLLINGER BABY CASE.

So many contradictory statements have been made in the daily press about the chief actors in the recent case of the Bollinger Baby that we are thankful for the facts given us by Father Spalding in the January number of the REVIEW. These are briefly: (1) that the doctor, knowing that a simple operation would prolong the life of the child, with the consent of the mother failed to perform it because he was convinced the child would be permanently defective, both physically and mentally; (2) that a board of physicians, appointed to examine into the case, unanimously declared that "a prompt operation would have prolonged and perhaps saved the life of the child, and that the physical defects gave no evidence

that the child would have become mentally or morally defective”.

The moral issues involved have given rise to so much speculation in the secular and religious press that it might be well to supplement the remarks of Father Spalding by the following reflections.

The Church has ever been the defender of human life. Her moral teaching on this subject has found expression in the Declaration of American Independence, according to which “all men are created equal; that they are endowed by the Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness”. It is American, therefore, as well as Catholic, to hold that with respect to life all men are equal, whether they be young or old, rich or poor, well formed or maimed, sane or insane, and that this right is inalienable, that is, that no man may forfeit it. In other words, life is a gift of God, and He alone may take it back. God alone has the power of life and death. “See ye that I alone am, and there is no other god besides me; I will kill and I will make alive.” The crippled child is moulded by the hand of God as well as the most robust heir of humanity. It is destined to a supernatural end, of which its earthly existence is the forerunner. God put it in this world for His own wise ends, and no man has a right to decide whether or not it shall remain. “The Lord giveth, the Lord taketh away.” It is only, therefore, by taking into account the spiritual as well as the material side of human life that a satisfactory answer to the questions raised by the case of the Chicago baby can be obtained. This, in brief, is the teaching of the Catholic Church.

What obligations follow from it? First, no man may take his own life. He is a sentinel placed on guard by the Great Commander, and he may not leave his post until relieved by the same authority that put him there. To do so would be cowardice and treason. Secondly, every man is bound to use all ordinary means to preserve his life. Wilfully to deprive oneself of sufficient food to sustain life is suicide. The refusal to accept the ordinary remedies in sickness is also unlawful. A man may endanger his life when there is a sufficient reason for it. The father of a family may engage in a dangerous

occupation in order to obtain a livelihood. The captain of a sinking ship may and should make provision for the safety of his passengers even at the risk of his own life. In other words, a person may perform an act having two effects, one good and the other evil, provided the good effect is chiefly intended and there exists a grave cause for performing the act.

What one must do to preserve his own life, that he must also do to preserve the lives of those under his care. Hence parents and guardians must take the ordinary means to preserve the lives of children committed to them, all the more when these are incapable of acting for themselves. But what about extraordinary means? Are we obliged to have recourse to these when life is in danger? For example, are we obliged in case of a dangerous malady to submit to a critical operation when there is only a possibility of a cure? The answer is, No. The patient is free to choose. The reason is obvious. Patients often die under such operations; the cure is not certain; the surgeon only hopes for the recovery of the patient. Hence, the sick person is free to decide for or against the operation.

But when the operation is slight and accompanied by little danger or suffering, it can no longer be called extraordinary. In such a case the patient, to save his life, should submit to the operation. In similar circumstances he should secure the same for those under his care. In these days of anesthetics, delicate instruments, and accurate knowledge of the human system, surgery has reduced to a minimum the pain and the danger that attended operations in the past. It would seem, therefore, that in many cases the operation ceases to be extraordinary and merits to be classed among the ordinary means of regaining health.

Thirdly, no man may take away another's life—except to preserve his own, as in the case of an attack from a would-be assassin, or as in the case of capital punishment, which the State has received the power from God to inflict for its own defence. The same may be said of a war which the State declares in order to protect its just rights. But no man may perform an act whose direct effect would be to take the life of the innocent. This would be murder, pure and simple.

Now, in the light of these principles, what is to be thought of the action of the mother and the doctor in the now famous

Bollinger baby case? Waiving the question of their personal guilt, which depends on the state of their consciences more or less enlightened, the act of the mother and doctor, considered in itself, was certainly a grievous violation of the rights of the child. It is no palliation of their guilt to say that they did not actually take the life of the child. The fact is, that they omitted to perform an act which would have saved the life of the child and which they were in duty bound to perform. By her office and by every instinct of nature the mother was obliged to use every ordinary means to preserve the life of her child, and the physician by his position of healer and by the ethics of his noble profession was in honor and conscience bound to do all in his power to save the life of the child. This he could have done, according to his own testimony, by performing a "simple operation". Instead, he assumed the rôle of headsmen, and persuaded the mother to coöperate with him in taking the life of the innocent. The child's life was in possession and should have been given at least the benefit of the doubt. Whenever the rights of others are involved, especially the supreme right of life, the safer course must be followed.

What about the arguments advanced to justify the action of the mother and the doctor? If the child lived, said the doctor, it would be a defective, and thus a burden to itself and to society. The jury of physicians dissented from his conclusion. They declared that there was reasonable ground for hope that the child would not be completely crippled and that it would not be deprived of the use of its mental faculties. Where eminent physicians disagree on so vital a question, there is at least room for doubt. Hence the doctor was not justified in following a mere probable opinion. He was obliged to follow the safer course and perform the operation.

Besides, all defectives are not a burden to themselves and to society. Demosthenes, notwithstanding a defect of speech, which was generally considered incurable, became the greatest orator of Greece and the pride of his countrymen. Milton, though blind; Pope, though a weak, delicate child; Robert Louis Stevenson, though a consumptive, have won for themselves immortal places in English literature. Mary Merrick, of Ellicott City, Maryland, though bedridden for over twenty-five years, has founded and still personally directs the Christ

Child Society, through which support and instruction in the useful arts have been brought to thousands of indigent children in every large city of America. The child that died a short time ago might not have attained the distinction of these famous persons, but it should at least have been given a chance. No physician, no matter how well versed in the wisdom of eugenics, can foretell with certain knowledge who will be "fit" and who "unfit" to live.

Finally, let us suppose it were certain that the Bollinger baby would be permanently defective, both physically and mentally. Would the action of the mother and the physician be justified? Most emphatically, no. Granted that such a child would become a burden to society, I answer that this is a burden which society is obliged to assume. Society assumes this burden in the case of adults who are deformed or feeble-minded, and why should it be relieved of the burden in the case of helpless infants? Is not human life just as sacred in the child as in the grown man or woman? The surgeon in the war hospitals of Europe who would refuse to operate on a wounded soldier lest he should recover and thus become a burden to his country, would outrage public opinion. Shall the same public opinion hold him guiltless if he refuse to perform an operation that would save the life of a little child, even though society should be burdened thereby? To the thinking mind such inconsistency is inconceivable. Were such a distinction allowed to obtain lodgment in the public mind, the entering wedge of paganism would be securely driven into Christian consciences, which in time would tear asunder the whole warp and woof of our civilization.

The one thing that fundamentally differentiates Christianity from paganism is its attitude toward the individual. Paganism holds that the State is the only thing that has absolute or intrinsic value, that the individual derives his value from his relation to the State, that the State is to determine whether the individual shall be a benefit or a detriment to it, and take steps accordingly to protect itself. Hence we find in paganism parents throwing their deformed offspring to the dogs and wild beasts, or allowing them to die of cold and hunger. In modern Japan the physician quietly disposes of the "unfit", whether they be children or adults. How much like the

method of the modern eugenic school, of which the Chicago doctor is a type! Christianity, on the contrary, teaches that the individual is supreme, and that the only purpose of the State is to safeguard and defend the rights of the individual, chief among these being the "inalienable rights of life, liberty, and happiness". In pursuance of this fundamental doctrine of Christianity, Christian nations have regarded themselves as the servants of their subjects and have even gone to war to enforce reparation for injuries done to the humblest of their citizens. If the public condones the outrage committed against the sacred right of that little child in Chicago, what is going to become of our boasted civilization? How long will it be until the weak-minded, the deformed, the infirm, and the aged will be disposed of according to the same theory? Where is the line to be drawn, and who is to be the judge in this matter of life and death? Will defectives be allowed to die, or will recourse be had to cold-blooded murder? The fact that some eugenicists have advocated this latter method shows the extremes to which men may go when the sacredness of human life is lost sight of.

✠ JOHN P. CARROLL, *Bishop of Helena.*

THE CATHOLIC POPULATION AND THE CATHOLIC DIRECTORY.

The annual publication of the *Catholic Directory* usually calls forth comments and criticisms of the accuracy of its statistics as far as the Catholic census and population of dioceses and of the United States are concerned.

There is no doubt that the figures of the *Directory* are several million short of the total Catholic population, and for this inaccuracy the *Directory* is not responsible. It is due chiefly to the difficulty of obtaining complete parish reports in nearly all dioceses and failure in some chanceries of thorough revision and correction of parish reports by comparison of the number of births, deaths, marriages, school children, and so forth, with the number of families and individuals given in the parish census. In the calculation of population by the number of baptisms, or the number of deaths, few dioceses in the United States can be taken as a whole. Each parish must be taken singly, for the reason that the birth rate of one parish

may be double the birth rate of the neighboring parish. The death rate will also vary according to the character of the people and the conditions in which they live and work. For example, the average birth rate of the State of Pennsylvania, twenty-five to every thousand, would not be a reliable basis of estimation of the Catholic population of a diocese like Pittsburgh, in which about two-fifths of the families have a birth rate more than twice as high as the average birth rate of the State.

Those who do not understand the racial and social conditions of two-fifths of the people of such a diocese are likely to over-estimate the Catholic population, taking the annual number of baptisms as the basis of computation. To calculate the number of souls in parishes composed of immigrants from Poland, Lithuania, Austria, Hungary, and Italy, many facts must be known and carefully considered. The birth rate in the countries from which these people come is the highest in Europe, and the various circumstances in which the immigrants are placed in the United States are most favorable to a high birth rate. Nearly all the married men and women are young, healthy, and guiltless of the iniquitous crimes of child-murder and race-suicide; and the number of children born in Slovak and Italian homes, for each one thousand of these people, is more than twice the number born in average American families. While many of the Catholic immigrants of recent years from Austria-Hungary, Russia, and Italy are single men, the absence of old families, the rule of early marriage, and the fact that nearly all the families that come to this country, or are formed here, are young and large, and that the number of unmarried young women is relatively small, establishes for them a new birth rate considerably higher than the birth rate of the countries from which the immigrants came; and far higher than the highest birth rate among any other class in the United States. In the Diocese of Pittsburgh the ordinary annual birth rate in the average American parish is one to each five or six families; the annual birth rate among the Slavs, Poles, and Italians often averages one to every two or two and a half families in the parish. The official census, as well as the city registration, of New York reveals the astounding fact that the Italian birth rate in New York City

for the year 1912 was 81 per 1,000 of the Italian population. Forty-six births to every one thousand of the population is the maximum reached in any part of Europe during recent years, and that figure is reached among the Poles. Throughout Russia the average is forty-three, and all the southeastern European States have maintained a much higher birth rate than other countries of Europe.

The most reliable statistics will show the higher birth rates of Europe nearly doubled in the new Slavonic and Italian families that are growing up in this country, and this is the result of the special and favorable conditions which have already been described.

In endeavoring to calculate the population of any people or class by the birth rate, the death rate must also be reckoned with. It is well known that, while the number of children born in families of our Italian and Slavic immigrants is large, the number of deaths in such families is sometimes correspondingly high, so that while the natural rate of increase of population among such people is considerably higher than the average increase for the country, it is not in all places so great as the number of births would lead us to believe. It can be estimated only by taking into account all the factors of births and deaths, the proportion of married and single persons in the population, and the circumstance that a number of the married immigrants and their children do not remain long in a diocese or in this country. However, anyone can realize the fallacy of estimating the population of a diocese on a basis of one thousand souls to every thirty baptisms when it should be one thousand to every seventy births for two-fifths of the population, and from thirty to forty births per thousand for the remainder. The most trustworthy parish reports show that the Diocese of Pittsburgh, taken as a whole, will average fifty births per thousand—that is, from twenty to twenty-two souls for each baptism; and this proportion will be about the standard for districts with similar composition of population, such as Philadelphia, Scranton, Altoona, and other dioceses.

If the census of every parish were made from house to house regularly and carefully, and all persons who profess to be Catholics were enumerated, whether contributors to collections or not, as is the practice of zealous pastors, the statistics of a

diocese could be given with almost scientific exactness, and the *Catholic Directory* would be as complete and accurate in the number of Catholics, and in all respects, as it is in the number of bishops, priests, religious communities, schools, and other institutions. There is no doubt that our parish records of the Catholic population fall far short of the reality on account of the infrequency and incompleteness of the parish census and the great yearly Catholic immigration and continuous movement of large numbers of people who do not reside long enough in one place to be known to the clergy and recorded as members of the parish.

To reach the exact number of people in a diocese like Pittsburgh each parish must be taken singly, or a certain average of birth rate and number of souls to a family must be ascertained for parishes belonging to certain groups. For instance, in old parishes where few new homes are being established there will be one baptism for every six or seven or even eight families, or for every thirty or thirty-five persons. In the ordinary groups of Catholic American families in growing and prosperous industrial centres there will be one baptism for every four or five families or for every twenty or twenty-five persons. In new parishes of the Italian and Slavonic groups, where there are no old families, there will be an average of one baptism to every two or three families, or for every twelve or fifteen persons.

The birth rate for the first group will be almost thirty per thousand, for the second it will be forty to fifty per thousand, and the third will average seventy births per thousand of the parish population. Hence different parishes will have different ratios of baptism to population, and the diocesan ratio may be any multiplier from fifteen to thirty persons for each baptism, according to the character and condition of the people.

Taking all these things into account, and making due allowance for them, we may conclude that, if all the families in the diocese of Pittsburgh which profess the Catholic faith and practise it, at least to the extent of having their children baptized, were put down in the parish census, the total Catholic population of the diocese would be set forth in the *Directory* as nearer six hundred thousand (600,000) than five hundred thousand.

What is true of this one diocese is true of many other places in the country, and that there are several million more baptized and professing Catholics in the United States than the *Catholic Directory* enumerates is held as certain by those who know aught of the various methods used in taking a parish census, and of the frequent incompleteness of the figures that are supplied to represent the number of families and souls in a congregation.

X. Y. Z.

SUPPORT OF POOR DIOCESAN MISSIONS.

To the Editor, THE ECCLESIASTICAL REVIEW.

The Lenten suggestion of "Pastor Rusticus" in the February number of the REVIEW is certainly a timely one, for there is great need for money to take care of neglected Catholics in small places in every diocese in the country. In the diocese where I live there are, I dare say, about 10,000 families, who have not the services of a priest or any religious instruction, either through lack of means or, as in many cases, through more or less neglect. We have in the diocese a well-established Confraternity of Christian Doctrine, with one hundred or more teachers, who most generously give their time and energy every Sunday of the year to go into the neglected portions of the diocese to instruct the children in, at least, the rudiments of Christian Doctrine. There are about 2,000 children under the care of the Confraternity; but the work cannot progress as it should, because of lack of means to pay car fare and carriage hire in order to reach the secluded districts. We also have a Missionary Aid Society to which every parish contributes a certain percentage of its income. This fund is distributed to nearly every missionary cause in the country, except to missionary work in our own diocese. It seems, of course, that we are forgetting that charity should begin at home, and that he who has not care of his own, especially those of his own household, has denied the Faith and is worse than an infidel. The suggestion of "Pastor Rusticus", if carried into effect, would certainly add much to the efforts that are being made in many places to bring the knowledge of God to the neglected ones of the individual diocese.

PASTOR RUSTICUS No. 2.

Pittsburgh, Pa.

PROPRIETY IN THE USE OF WORDS ONCE AGAIN.

To the Editor, THE ECCLESIASTICAL REVIEW.

Father Murphy is still bent on forcing upon my words a meaning which I not only did not intend but expressly and positively excluded. His method of doing so is peculiar. First of all, he garbles a statement of mine, omitting words that determine the precise meaning of it. When I interpose, and declare I made no such statement, he insists that if I did not make it I meant it, and that I do but quibble in affirming I did not. I can only repeat that I neither said nor meant that "the formal constituent principle of the human organism is multiple". What is more, I expressly repudiated the false doctrine embodied in that statement.

It is only one who is ignorant of the use of words who will maintain that "substantial form" and "formal constituent principle" are exact equivalents. In matter of fact, the latter of the two is generic, the former specific. This means that you may use the latter wherever you use the former, but not conversely. Thus, it is proper to say that the action of the priest who offers sacrifice is the formal constituent principle of the sacrifice, but not the substantial form. So, too, while authority is not, properly speaking, the substantial form of society, it is properly spoken of as the formal constituent principle, being the energizing factor that molds and governs it. From this we gather that the expression "formal constituent principle" admits of being used in an analogous sense. I am therefore justified in saying that each living cell has its own formal constituent principle, to wit, the principle which continues to energize in it after the rational soul is gone, as distinguished from the material element which remains even when all vital operation in it has ceased. And I have a right to resent the reiterated declaration that I maintain, nay "proclaim from the housetops", that "the substantial form, or formal constituent principle, of the human organism is multiple". Here, once more, are my very words: "I, on the other hand, have been dealing with the formal constituent principle of cells in the human organism, which I conceive to be multiple."

What I mean by saying that the rational soul is not the intrinsic constituent principle of each cell is plain enough from

the context. I say that "the rational soul is the formal constituent principle of the whole organism, and the ultimate principle of all life in the organism, though not the intrinsic constituent principle of each cell". What the writer himself describes as a "vital force, or secondary principle of life", and I have described as "a principle of life, incomplete, dependent, subordinate to the life of the whole body", is that which intrinsically constitutes each cell as an entity distinct, though not separate, from the other cells, as well as from the whole organism which is informed by the rational soul. All vital operation necessarily proceeds from an intrinsic principle, being immanent. Of course, the rational soul is also present in each cell, as it is in the whole organism, but it is not confined to the cell, as is its own constituent, and is not the principle from which immediately proceeds the vital activity peculiar to the cell as such. And equally, of course, the formal constituent principle of the human organism is not, in this view, multiple, nor is each cell a "suppositum", being neither "substantia singularis completa" nor "incommunicabiliter subsistens".

I find "propriety" defined as "accordance with established rule, customs, or principles; correctness, justness". The question at issue between Father Murphy and myself appeared to me to turn on the proper use of words, seeing that he, too, held that each cell has within itself a principle of life, though secondary.

✠ ALEXANDER MACDONALD,
Bishop of Victoria.

A CATHOLIC LAWYER'S PLEA TOUCHING THE QUESTION OF PROHIBITION IN THE UNITED STATES.

To the Editor, THE ECCLESIASTICAL REVIEW.

I have read in the ECCLESIASTICAL REVIEW for October, 1915 (pp. 373 ff.), a very able article upon the question of Prohibition; but it seems to me the article hardly goes far enough.

There are some of our good priests who are doing all in their power to further this cause. Some of them are my best and dearest friends; and, believing that they know not the

danger to the Church that is latent in this Prohibition question, I have decided to set out here some stern facts, which have caused me as a lawyer to conclude that Prohibition contains danger for the Church, and contains possibilities that may prevent the free exercise of our holy religion.

There is a general belief that the Federal Constitution guarantees religious liberty in this country; but it does not. The subject was not mentioned in the Constitution as originally adopted, but the omission of such a clause resulted in the adoption of this amendment—in fact, this is the first amendment:

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble and to petition the government for a redress of grievances.

This is plainly a limitation on Congress and not upon the States. Thus Congress could not establish a state religion, neither could it prevent the free exercise of any religion. But there is nothing to prevent the States from doing so. About four-score years ago the city of New Orleans forbade by ordinance the conduct of a funeral in any of the Catholic churches of that city. Father Permolì, pastor of St. Augustine's Church of that city, regarding the ordinance as invalid, conducted in St. Augustine's Church of that city the funeral of Louis LeRoy, for which he was arrested and fined. The case went through all the courts and finally reached the Supreme Court of the United States. That Court held:

The Federal Constitution, providing that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof", makes no provision for protecting citizens of the respective States in their religious liberties. That is left to the State to regulate, no inhibition being imposed by the Federal Constitution on the States in this respect.¹

This is the law to-day; not one word has been changed. In 1875 President Grant, in his last message to Congress, made this recommendation:

¹ See *Father Permolì vs. New Orleans*, 3 Howard (U. S.), pages 589 ff. Law Ed., page 739.

No sectarian tenets shall ever be taught to any school supported in whole or in part by the State, Nation, or by the proceeds of any tax levied upon any commodity.²

For the purpose of carrying out the suggestion of the President, Mr. Blaine, in 1876, introduced into the House of Representatives the following proposed amendment to the Constitution:

No State shall make any law respecting an establishment of religion, or prohibiting the free exercise thereof: and no money raised by taxation in any State for the support of public schools, or derived from any public fund therefor, nor any public lands devoted thereto, shall ever be under the control of any religious denomination; nor shall any money so raised, or lands so devoted, be divided between religious sects or denominations.³

This amendment passed the House of Representatives on 4 August, 1876, by a vote of 180 to 7. After being slightly changed by amendment in the Senate, it was defeated in that body by a vote of 28 to 16. Two years later an amendment was proposed which prohibited any State from passing any law respecting an establishment of religion or the appropriation of any public money to the support of sectarian schools, but neither of these proposed amendments passed Congress.

These references show not only that the Constitution does not guarantee the free exercise of religion, but further that upon two occasions when Congress was asked to propose amendments that would give such guarantee, the same Congress refused to propose them, and the law remains just as it was in Father Permolli's time. Thus if any State should see fit to do so, it could so shape its laws as to forbid anyone to buy, sell, keep, or have in possession wine for any purpose, including wine for sacramental purposes; and if it did, it could enforce that law, since there is nothing in the Constitution of the United States that would prevent it.

Our clergy and Catholics generally should be acquainted with these facts and be prepared to cope with this situation, which I fear is close at hand. The first way in which this matter will ever become dangerous in this country is this:

² *Messages of the President*, Vol. 7, 356.

³ *Cong. Globe*, 44 Cong., 1 sess., Aug. 4, 1876, p. 5188.

Some State will pass a law forbidding manufacture, importation, possession, or use of spirituous, vinous and malt liquors, without making an exception in case of wine to be used for sacramental purposes. Arizona has already done so. When the matter is tested out in the State courts of Arizona, if the State courts hold the law to be valid under their code—and I can see no reason why they should not—the question will be taken to the United States Supreme Court. That Court will hold that there is nothing in the Federal Constitution to prevent a State from passing such a law, even if the effect of it is to prevent the free exercise of religion. That it would prevent the free exercise of the Catholic religion is plain, since without wine there can be no celebration of the Mass. The result of such a decision would at once affect the entire country. The only way out of this threatening danger to the freedom of conscience of the nation is for the Catholic Hierarchy to urge upon Congress to accept an amendment to the Federal Constitution similar to that proposed by Mr. Blaine, which will be submitted to the States for adoption. This amendment would not become effective until adopted by three-fourths of all the States (36). The fight is likely to be furious in the States. The rabid anti-Catholics, realizing that the Mass is the central element of Catholic worship, will see the importance to them of striking at the Church in this way, and they will move heaven and earth to prevent the adoption of the amendment and secure the adoption in every State of prohibition laws similar to the law in Arizona. Ultimately, Catholics, being properly directed, are likely to win out; but the crisis will be a grave one.

The highest Court in this country, higher even than the Supreme Court of the United States, is the "Court of Public Opinion", and it behooves us to do all we can to create a healthy public regard for the Church and her liberties.

The very able article in the October REVIEW did not cover this legal phase of the question. I think it quite important that this matter should be taken up with the authorities, since it is to be feared that many of our people are not well informed upon this very important question.

W. T. DRURY, *Attorney at Law.*

Morganfield, Ky.

THE FALLEN PRIEST.¹

I. His Guardian Angel speaks.

I saw you in the morning of your priestly life, when your soul was steeped in light, magnified by your sacerdotal character, till the whole earth was filled with its splendor; and you surpassed the sun. Then it was I saw you were indeed what my Lord had called you, "Lumen mundi"; and my fellow angels felicitated me on my happiness in being your guardian. Then your light shone in the darkness; and you imparted a flood of it to those around. They had lain darkly in the shadow of death, till, through the abundance of your light, the sin-blinded saw again. From the clouds of night that enwrapt them, you drew forth the little ones of God; and while pouring the waters of Baptism on their brows, poured also the light of Heaven around them. O Priest of God, how beautiful you were! Even Angels, though accustomed to each other's beauty, were enraptured by your loveliness. You moved on the tops of the mountains. The masses walked in the valleys waiting for your aid.

Your powers surpassed our own; for our God obeyed your voice as you called Him down each day from Heaven; and you did what God alone of Himself can do when you forgave the sins of men. No wonder you were called a god even by the Lord Himself, and a son of the Most High, each day performing, when you offered the sublime sacrifice, a greater wonder than that which God Himself had wrought when He made the Heavens.

There was no one on earth like you. The kings of the earth were not worthy to be your servants. There was no one in Heaven like you; for the Angels, though created a little higher, were lower than you in this, that you were decorated by the more sublime gifts of God. In this respect you stood next to God in God's creation. And we loved you, and hoped to share our bliss with you for eternity. Your Heavenly Father loved you; His eyes followed you, and His smile was ever resting on you. His designs upon you were noble and all divine, and the priceless gifts intended for you, no man could number or describe.

¹ We print the following reflections at the request of a venerable religious priest, in the belief that they are likely to effect good.

II. The Demon speaks.

O Priest, how fallen are you! From the highest heights to the lowest depths! Monster! The Angel spoke truly when he said there was no one on earth nor in Heaven like you, so full of light, so beautiful, so sublime, and now I say there is no one on earth so foul, so loathsome. Before you fell you were a god and a son of the Eternal. Now the very demons would scorn to associate with you; the sight of you fills them with disgust and rage; and if you die as you are, they will torture you with a refinement of cruelty for eternity. O ungrateful wretch! Where is the love and gratitude you owe your God for having raised you to such dazzling heights? You were the light of the world. Now you are blinded by the hideous darkness that envelops and saturates you. You were the lamp that lit the way to Heaven for those that followed you. You have blinded them; and multitudes besides remain in the darkness in which you found them and from which you failed to lift them.

The Church of God looked to you for splendid service, and instead thereof you have become a drag upon her progress. Her children followed you as a leader, and you have led them to destruction. O traitor, basest and meanest, how will you meet your victims on the great avenging day?

III. The Angel speaks again.

All that the demon has said of you is true. But yet, have courage! "If your sins were as red as scarlet, I will make them as white as snow." No doubt your sins are as red as scarlet. But the mercies of our God are greater than your sins. He will make them as white as snow. "Turn to Me and I will turn to you—and why will you die, O House of Israel?" I *know* He will forgive you; I *see* Him and understand His ways, and I tell you, O priest of God, He is more anxious to pardon you than you to receive His pardon. "His mercies are over all His works." Remember, He died for all without exception. Why, then, would you except yourself? He will not exclude you from the kingdom of Heaven. Why would you exclude yourself? How will you stand *eternity* in hell?

Oh, if you only knew, as we do, His sweetness, you would not hesitate a moment. How He longs to embrace you! For

remember, He is your father still. You will give Him joy, and all the angels too, if you but return to Him like the prodigal, who is the special creation of His own divine mind for the express purpose of encouraging you. One who has loved you so much as to die for you, will not refuse to forgive you. Only make haste. He promises mercy, but not time; your time perhaps is nearly exhausted. This may be His last appeal. On your knees then, before it is too late, and make an act of perfect contrition. This very day kneel at the feet of a brother priest. Strongly resolve to sin no more; and, to relieve your sorrowing heart, promise to strive your best to prevent in others thousands of sins for those you have committed.

Fly to Mary! She also loves you and will dispense to you the graces of God's treasury. And if you are faithful to her, she will not fail in fidelity to you, but will save you.

IV. Christ speaks.

I am "Alpha and Omega", the "Faithful and True", and I swear that the words of My angel to encourage you, are true; and I will stand by them, every one. My lambs are torn and bleeding—thousands, millions—I want your aid. I died for them. I died for you. Live you for Me and them. Shine once more like a bright and burning lamp in the darkness of the world. Become the leader of My people once again; and I promise you will live with Me and them in Heaven forever.

VINCENT.

"THAT DAY."

"The Dies irae has too much *that*".

Mr. Smith's criticism made the other members look up.

"Too much *that*!"

"Well, Smith, you have got us guessing. What do you mean?"

This study club of young seminarists had been discussing the beautiful sequence of the Requiem Mass. Mr. Jones had just pointed out all that was beautiful in it. Mr. Smith, who followed, was to point out its defects, if it had any.

"Yes," repeated Mr. Smith, "the Dies irae has too much *that*."

"It begins: 'Dies irae, dies illa'—day of wrath, *that* day. About the middle of it we have: 'Ne me perdas illa die', On *that* day, lose me not. And near the end: 'Lacrymosa dies illa', *That* day of weeping." Even the *Absolutio* after the Requiem is spoiled by the superfluous *that*. "Libera me Domine, in die illa", Deliver me, O Lord, on *that* day. "Dies illa, dies irae, calamitatis et miseriae", *That* day, a day of wrath, etc.

"In our translations *that* is usually and quite properly eliminated. Since there are so many beautiful synonyms for it in the Scriptures, it is really surprising that some of them were not used instead of *that*. We have the Last Day, Judgment Day, Day of Redemption, Day of Visitation, Day of Wrath and Revelation, The Great Day, Day of the Lord, Day of Christ, Day of the Lord Jesus Christ, His Day.

"*Last day*, in the story of Lazarus, has made it dear to every Christian heart. When Jesus said to Martha: 'Thy brother shall rise again', she answered: 'I know that he shall rise again at the *last day*'.¹ Martha was only repeating the word that she heard Jesus use again and again, after the feeding of the five thousand, when He spoke of the Blessed Sacrament: 'He that eateth my flesh and drinketh my blood . . . I will raise him up in the *last day*'.² *Last day*, with all these sweet associations and consolations, is what we should expect instead of the barren *illa—that*.

"'That we may have confidence in the *day of judgment*'³ are words of the Beloved Disciple that rob judgment day of some of its terrors. *Last day*, judgment day, or any other Scriptural name is preferable to the demonstrative *that day*, a name that might be given to any day.

"So the *Dies irae* and the *Libera* would be improved by substituting some other epithet for *dies illa, that day*."

When the study club met again, Mr. Jones was ready to reply to Mr. Smith's adverse criticisms of *that day*.

"*Last day* and *day of judgment*", he said, "are phrases not found in the Old Testament, but *that day* is. "*Dies illa, dies irae, calamitatis et miseriae*, of the *Libera* is a quotation from the prophet Sophonias.⁴ *That day* is not only older, but

¹ Jo. 11: 23-24.

² Jo. 6: 55.

³ I Jo. 4: 17.

⁴ Soph. 1: 15.

in the New Testament it is used oftener, than *last day* and *day of judgment* put together.⁵ That day is the chief Scriptural designation of the judgment day.

"Our Saviour says: 'Many will say to me in that day: Lord, Lord. And then I will profess unto them, I never knew you. Depart from me.'⁶ 'Of that day and hour no one knoweth.'⁷ 'It will be more tolerable at that day for Sodom than for that city.'⁸ 'And that day come upon you suddenly.'⁹ In promising the Holy Eucharist, Jesus employs 'last day', but at the Last Supper he calls it that day: 'I will not drink from henceforth of this fruit of the vine until that day.'¹⁰ In speaking of the consolations that await the just, Jesus calls the final day, that day: 'In that day, you shall know that I am in the Father.'¹¹ 'In that day, you shall not ask me anything.'¹² 'In that day, you shall ask in my name.'¹³

"Speaking of Christ's glorious coming, and of the rewards that He will give to the faithful, St. Paul calls the great day, that day: 'When he shall come to be glorified in his saints . . . because our testimony was believed upon you in that day.'¹⁴ 'I am certain that he is able to keep that which I have committed unto him against that day.'¹⁵ The day of his own crowning, St. Paul calls that day: 'There is laid up for me a crown of justice which the Lord the just judge will render to me in that day, and not only to me but to them also that love his coming.'¹⁶ St. Paul asks the Lord's mercy on both the living and on the dead. Of the living he says: 'The Lord give mercy to the house of Onesiphorus,' and he sends to them his salutation.¹⁷ But when he prays for Onesiphorus, the head of the house, his old friend who has gone, he asks mercy on that day: 'The Lord grant unto him, to find mercy of the Lord, in that day.'¹⁸

⁵ Jo. 6: 39, 40, 44, 55; 11: 24; 12: 48; Mt. 10: 15; 11: 22, 24; 12: 36; II Pet. 2: 9; 3: 7; I Jo. 4: 17.

⁶ Mt. 7: 22.

⁸ Lk. 10: 12.

¹⁰ Mt. 26: 29; Mk. 14: 25.

¹² Jo. 16: 23.

¹⁴ II Thess. 1: 10.

¹⁶ II Tim. 4: 8.

¹⁸ II Tim. 1: 18.

⁷ Mt. 24: 36; Mk. 13: 32.

⁹ Lk. 21: 34.

¹¹ Jo. 14: 20.

¹³ Jo. 16: 26.

¹⁵ II Tim. 1: 12.

¹⁷ II Tim. 1: 16; 4: 19.

"The use and repetition of 'dies illa' in the Requiem hymn is not a blemish; it is used not merely for the sake of the rhyme, but purposely, as it is the chief Scriptural epithet for the day of judgment. Translators of the hymn who have eliminated *that day*, would have made a more perfect, literal, and Scriptural translation if they had preserved it, and we ought to use it oftener than we do."

Mr. Williams, who was the chairman of the meeting, congratulated both Mr. Smith and Mr. Jones for their excellent papers. "*That day*", he said, "occurs so frequently in Isaias¹⁹ and in the other prophets that the makers of concordances have not taken the trouble to give all the instances. That day sometimes seems to refer to Christ's first²⁰ rather than to His second advent. The writers of the Old Testament, Christ, and His disciples were constantly speaking of the last day; we seldom speak of it. The subject of our next discussion will be: Why is it that we are more interested in the end of the individual, his death and particular judgment, than in *that day*, the end of all things and the general judgment?"

J. F. S.

A MARRIAGE CASE.

John M. and Alma B. contracted marriage some years ago. At the time neither party was a Catholic. Recently, however, Alma became a Catholic, and, in a conversation with the priest who instructed her, mentioned incidentally that she and her husband were first cousins. Was the marriage valid? And if not, what is to be done in the circumstances?

Both parties in the case are non-Catholics at the time of the marriage. It may be that neither John nor Alma was baptized, or that either was baptized, or both, at the time of the marriage.

Both unbaptized at the time of the marriage.

The marriage is certainly affected by the impediments of the divine law, natural and positive. It is equally certain that the purely ecclesiastical impediments *as such* have no influence on its validity, for the Church has no power to regulate the marriages of those not subject to it by baptism. Hence the

¹⁹ Is. 2: 11, 17, 20; 24: 21; 26: 1; 27: 1, 2; 29: 18; 52: 6.

²⁰ Is. 19: 16, 18, 19, 23, 24.

ecclesiastical impediment of consanguinity in the second degree does not affect the marriage. But if the marriage was contracted in a State in which the civil law regarded the marriage of first cousins as null and void, the question becomes one in which theologians and canonists are not entirely agreed, since it is a disputed matter whether or not the State has the power of establishing impediments which affect the validity of the marriage of its unbaptized subjects. Almost all of the older theologians allowed that the State has this power, and the more probable opinion would pronounce the marriage of John and Alma, both being *infideles*, invalid on account of the civil impediment which renders null the marriage of first cousins. If after her conversion Alma wishes to continue to live with John, *per se* the marriage must be revalidated, i. e. a dispensation must be obtained from the existing ecclesiastical impediments, namely, disparity of worship (since John is still unbaptized) and consanguinity in the second degree. The consent should be renewed, unless the parties are in good faith and neither of them may be informed of the invalidity of the marriage without danger of serious inconveniences and especially of formal sins. In this case it would be advisable to seek a "*sanatio in radice, expositis omnibus circumstantiis*". This may have the excellent effect of securing from Rome an authentic decision on this much-discussed question.

Suppose, however, the marriage proved unhappy, would it be lawful to use the opinion regarding the marriage as invalid to permit Alma, recently converted, to enter into a new marriage? It would seem so, and we may apply the rule which the Holy Office has frequently given in similar cases, viz. if after the examination of a particular case there remains a doubt, the nullity of the marriage may be supposed *in favorem fidei*.

The second hypothesis is that either John or Alma was baptized at the time of the marriage. In this case the marriage was invalid because of the diriment ecclesiastical impediments of disparity of worship, existing between a baptized person and one not baptized, and of consanguinity in the second degree; for if either party be baptized the marriage is subject to the diriment impediments established by the Church, with the exception of the necessity of observing the Catholic form of

entering into marriage to which by the decree *Ne temere* those alone are bound who have been baptized in the Catholic Church.

The third hypothesis supposes that both John and Alma were baptized at the time of the marriage. In this case the marriage is invalid on account of the ecclesiastical impediment of consanguinity in the second degree.

What is to be done in the case where the marriage is invalid? If the parties are in good faith, as here, and if Alma cannot be informed of the invalidity of her marriage to John without danger of serious inconveniences and especially of formal sins, then they must be left in good faith. If both may safely be warned of the nullity of their union, both should be warned and a declaration of nullity should be obtained from the Matrimonial Curia or the marriage should be revalidated. The declaration of nullity of the marriage would be advisable when the marriage has proved unhappy in the past or is likely to prove so in the future. When the parties are informed of the nullity of the marriage, with a view to revalidating the marriage, it would be advisable to have on the spot the dispensations necessary to revalidate the marriage. It will generally happen that it would not be advisable to inform the non-Catholic of the invalidity of the marriage. Then a *sanatio in radice* may be applied for.

JOSEPH MACCARTHY.

New York City.

WHEN THE FIRST FRIDAY IS GOOD FRIDAY.

Qu. In the May number (1915) of the REVIEW I read: "When, therefore, as this year, one of the First Fridays falls on Good Friday, it is not counted as an interruption (of the Novena)". I have advised my parishioners according to your answer. The Promoter, however, not satisfied with this solution, has written to the Central Office of the Apostleship of Prayer and has received the following answer: "Our Lord seems to leave no doubt that the Communions must be made on nine consecutive First Fridays; hence, when the sequence has been broken, as it was this year (1915), it is best to start it all over again." Now next year, 1917, Good Friday will be a First Friday, also in 1920, 1926, 1931, etc. Will you kindly answer what a pastor should do, and how he should advise his people.

Resp. The question turns on the presumed intention of our Lord in making the promise to Blessed Margaret Mary. There is no authoritative interpretation of the promise. No doubt, the advice given by the Central Office of the Apostleship of Prayer is the safer one. Still, if the series of consecutive Fridays cannot be begun again without inconvenience, one may presume that the special favors will be granted, when the interruption was caused not by any act or omission on the part of the person performing the devotion, but on account of the requirements of the Liturgy. Our correspondent, since he is evidently one of those who study the calendar carefully, may advise his parishioners so to arrange their performance of the devotion as not to include Good Friday in the series.

CATHOLIC BOOKS ON PHILOSOPHY.

Qu. Young men who attend the State University often ask me to prescribe for them a course of reading in scholastic philosophy in order to straighten out their ideas, which naturally become twisted in the classes of philosophy, education, history, etc. What would you suggest in addition to the Stonyhurst Series, which I have? As a rule, they will not read, or cannot read German or French.

Resp. A great deal depends on whether our correspondent has in view an extended course, or a more elementary study. In any case, he might, for example, recommend the study of the *Catholic Encyclopedia*, either a systematic study of the topics and articles indexed under "Philosophy", or the occasional consultation of the articles "Agnosticism", "God", "Mysticism", and so forth, according as these topics are treated in class. Perrier's *Revival of Scholasticism* (New York: Columbia University Press) and Rickaby's *Scholasticism* (London: Constable) contain good elementary accounts of scholastic doctrine. In the classes of history of philosophy, Turner's *History of Philosophy* (Boston: Ginn & Co.) may be found useful. Dubray's *Introductory Philosophy* (Longmans) is an excellent compendium of scholastic doctrine. For more advanced reading, Walker's *Theories of Knowledge* (Longmans), Coffey's *Logic* (2 vols., Longmans) and *Ontology* (Longmans), Driscoll, *The Soul* (Benziger), *God* (Benziger) and *Pragmatism* (Longmans), and Brother Azarias's *Essays*

Philosophical (Chicago, McBride) can be recommended. Mi-vart's works, especially *Truth* (London: Kegan Paul, Trench) and *Lessons from Nature* (London: Murray), and Father Wassmann's *Modern Biology and Theory of Evolution* (Herder) will be found helpful in the discussion of the problem of Evolution. Where there is a Catholic Club for University students these books should be placed in the library or reading room. Our correspondent, we are sure, is interested enough to procure them for his own library and to put them, from time to time, in the hands of those who need them.

VISITING PRIESTS AND THE CONFESSIONS OF NUNS.

Qu. May a local Superior request any approved priest visiting the Convent to hear the confessions of religious who may wish to go to him?

Resp. Not indiscriminately, but in the following cases:

- (1) if the religious wishing to confess be seriously ill though not necessarily in danger of death;
- (2) if the visiting priest be the extraordinary confessor, even though it be outside the ember weeks;
- (3) if the priest be one of a number of diocesan confessors specially designated by the Ordinary (as a decree of the S. Congr. for Religious, 3 February, 1913, provides) ¹ on whom the religious may call at any time, even though he be not the regular or the extraordinary confessor of the community;
- (4) if the priest, being approved for the diocese, hear the confession, not actually in the convent, but in an adjoining church or chapel.

SEMI-PUBLIC ORATORIES AND THE OBLIGATION OF HEARING MASS.

Qu. We have in our parish a community of nuns who have a small chapel or oratory where Mass is said for their special convenience daily. The people of the parish as well as the nuns have been instructed that laics are not to attend Mass in the Sisters' chapel on Sundays and holidays of obligation, but must come to the parish

¹ "Unicuique domui religiosae aliquot ab Ordinario sacerdotes deputentur quos Religiosae in casibus particularibus confessionis peragenda causa facile vocare queant." (Cf. ECCL. REVIEW, May, 1913, p. 596.)

church. This is not merely for the purpose of securing the support of the church and clergy, but also for the sake of order and to insure the attendance at the instructions that accompany the parish Mass.

Nevertheless it happens on rainy days and other times that persons living near the convent slip into the Sisters' chapel, and consequently absent themselves from the parish service. Do such people satisfy the obligation of hearing Mass? The answer hinges, I understand, upon the question whether the Sisters' chapel is a private or a semi-public oratory. The former is an oratory for the exclusive use of certain persons. Others who attend Mass there do not satisfy the precept of the Church. Am I right?

Resp. The Mass precept refers to Mass celebrated in churches and in public or semi-public chapels, except for those who have the personal privilege of a *private* chapel. But the chapels attached to religious communities are not private chapels in the canonical sense. Hence, whatever is implied in the obligation (in conscience) to support one's parish church, persons who fail to attend Mass there do not violate the precept of the Church which obliges them to hear Mass on Sundays and holidays, so long as they assist at Mass in the convent chapel. This has been made quite plain by various decisions of the S. Congregation. The following is the text of a comparatively recent decree on the subject:

SUPER ORATORIIS SEMIPUBLICIS.

A Sacra Rituum Congregatione saepe postulatum est quatenus oratoria semipublica habenda sint. Constat porro oratoria publica ea esse, quae auctoritate Ordinarii ad publicum Dei cultum perpetuo dedicata, benedicta vel etiam solemniter consecrata, januam habent in via, vel liberum a publica via fidelibus universim pandunt ingressum. Privata e contra stricto sensu dicuntur oratoria, quae in privatis aedibus in commodum alicujus personae vel familiae ex Indulto Sanctae Sedis erecta sunt. Quae medium inter haec duo locum tenent, ut nomen ipsum indicat, oratoria semipublica sunt et vocantur.

Ut autem quaelibet ambiguitas circa haec oratoria amoveatur, SS. D. N. Leo PP. XIII ex Sacrorum Rituum Congregationis consulto, statuit et declaravit: Oratoria semipublica ea esse, quae etsi in loco quodammodo privato, vel non absolute publico, auctoritate Ordinarii erecta sunt; commodum tamen non fidelium omnium nec privatae tantum personae aut familiae, sed alicujus communitatis vel personarum coetus inserviunt. In his omnes qui sacrosancto Missae sacrificio intersunt, praecepto audiendi Sacrum satisfacere valent. Hujus

generis oratoria sunt quae pertinent ad Seminaria et Collegia ecclesiastica; ad pia instituta et societates votorum simplicium, aliasque communitates sub regula sive statutis saltem ab Ordinario approbatis; ad domus spiritualibus exercitiis addictas; ad convictus et hospitia juventuti litteris, scientiis aut artibus instituendae destinatis; ad nosocomia, orphanotrophia, nec non ad arces et carceres; atque similia oratoria in quibus ex instituto, aliquis Christifidelium coetus convenire solet ad audiendam missam.

Quibus adjungi debent Capellae, in coemeterio rite erectae, dummodo in missae celebratione non iis tantum ad quos pertinent, sed aliis etiam fidelibus aditus pateat. Voluit autem sarta et tecta jura ac privilegia Oratoriorum, quibus fruuntur Emi S. R. E. Cardinales, Rmi Sacrorum Antistites, atque Ordines Congregationesque Regulares. Ac praeterea confirmare dignata est Decretum in una Nivernen. diei 8 Martii 1879. Contrariis non obstantibus quibuscumque.

Die 23 Januarii 1899.

C. EPISC. PRAEN. CARD. MAZELLA, *S. R. C. Praef.*
DIOMEDES PANICI, *S. R. C. Secretarius.*

BAPTISM OF PROTESTANT MINORS WITHOUT PARENTS' CONSENT.

Qu. I should like to have your opinion about this case. There are in a certain Catholic asylum two Protestant girls. One of them is sixteen, the other, fifteen. They are very well instructed in the Catholic religion and like to attend the Catholic services. Now, they wish to become Catholics, but the Sister Superior, on the advice of a priest, refuses to take any steps in the matter without the consent of the girls' mother, who is a Presbyterian, and who is believed to be opposed to the conversion of her daughters. The Sister Superior wishes to wait until her charges are eighteen years of age; meantime neither she nor any of the other Sisters has spoken to the girls about changing their religion. I should like to ask you whether baptism may be denied because of the mother's opposition, an opposition which would bring trouble to the Sisters? What is the chaplain to do?

Resp. The Superior, it seems to us, is right, not because the opposition of the mother "would bring trouble to the Sisters", a motive which our correspondent should not so readily ascribe, but because, in the circumstances, there is grave danger that, if the children were baptized against the mother's consent, they would be taken from the asylum and prevented from practising their religion. The theological principles in-

volved in cases of this kind are clearly stated by Noldin (*De Sacramentis*, p. 78): "Certum est ecclesiam jus habere baptizandi filios haereticorum et impediendi quominus parentum erroribus imbuantur, quia haeretici ab ecclesia, cuius subditi sunt, ad legem divinam servandam compelli possunt. Ecclesia tamen non utitur jure suo, quia impedire nequit quominus filii haereticorum in haeresi educantur." There is, besides, an explicit decree of the Holy Office, dated 26 August, 1885, which forbids the baptism of the children of heretics unless there is a probable hope that they will be educated in the true faith. There is no such hope in the case of a girl of fifteen or sixteen, no matter how well disposed she may be at present, if she were turned over to a Presbyterian mother who has already expressed her opposition. If the parents of the children were unbaptized, *infideles* in the theological sense, the case would be still stronger, because in that event the Church claims no right at all in the matter until the children are old enough to make a deliberate choice and are so placed that there is no probable danger of perversion.

INTENTION REQUISITE FOR RECEPTION OF BAPTISM.

Qu. Some time ago, a lady who was, on the next day, to undergo a serious operation, wished to be baptized. When I asked her whether she desired to become a Catholic, she answered "No". She wished "to become a Christian without respect to any particular denomination". She had not been baptized before. What should be done in the case?

Resp. In the case of adults certain dispositions are required for the valid and fruitful reception of the sacrament of Baptism. These are generally enumerated as *intention*, *faith*, *knowledge*, and *contrition*, and theologians teach that their presence need not be a matter of certitude, but that a probability, even a slight probability, of their existence is sometimes sufficient. Here it is a question of the first of these dispositions, namely, *intention*. More particularly, it is a question whether the intention in the case is sufficient for the valid reception of the sacrament. Ordinarily, the adult "subject" of baptism intends not only to receive the sacrament but also to undertake all the obligations which the reception of the

sacrament entails. The "subject" in the case positively excludes these obligations in a general way when she refuses to become a Catholic. There is a conflict of intentions. On the one hand, she evidently wishes to become a Christian; on the other, she explicitly refuses to become a Catholic. The first necessarily carries with it the intention of assuming the obligation of leading a Christian life; the second directly excludes that obligation. Therefore, it seems to us that the second intention inevitably negatives the first, and consequently there is lacking the intention which is required in an adult for the valid reception of baptism.

THE NUPTIAL BLESSING.

Qu. On page 317 of the REVIEW, Vol. XXIII, I read: "The blessing of the nuptials takes place in the Mass *pro Sponsis*, from which it is never to be separated". Wapelhorst, however, (page 460, n. 2) and the *Ordo* for the Diocese of . . . maintain that the nuptial blessing must be given even when the nuptial Mass is not celebrated. How do you explain this contradiction? It has caused no little inconvenience to others as well as to me.

Resp. We think there must be a misunderstanding arising from the fact that the blessing in the Roman Ritual is confounded with the blessing in the Missal. The former, "Respice, etc.", is always given, even when the rubrics forbid the nuptial Mass. The latter is never to be given "extra Missam". In the new edition of Wapelhorst, page 486, we read: "Haec benedictio nuptialis in missa pro sponso et sponsa semper impertienda est in matrimonio Catholicorum, *intra tamen Missae celebrationem*", and the words, apparently, are taken textually from a decree of the Congregation of the Inquisition. When there is mention of the "solemn blessing" of nuptials, this blessing is meant. We have not access to the *Ordo* of the diocese mentioned in the query. We take for granted, however, that it has reference to an instruction contained in the same decree of the Inquisition. The instruction is to the effect that, if a Catholic bride and groom have not had a nuptial Mass, and have, therefore, received merely the blessing contained in the ritual, not the "solemn blessing", they may at any time afterward receive the "solemn bless-

ing" *intra Missam*, and are exhorted to do so, except of course in the case of a bride who was a widow and had received the blessing at her first marriage. To make the matter perfectly clear, let us suppose the following cases:

1. *Tempore non clauso*, the rubrics permitting, the bride and groom first receive the blessing contained in the ritual, and then during the nuptial Mass the "solemn blessing" contained in the Missal.

2. *Tempore non clauso*, when the rubrics do not permit a nuptial Mass, the Mass of the day is read, with the "Commemoration" of the bride and groom and the "solemn blessing" contained in the Missal.

3. *Tempore clauso*, when, by dispensation, a marriage is blessed, according to the ritual, a Mass may be offered for the intention of the bride and groom, but the nuptial Mass may not be celebrated, the "commemoration" is not inserted in the Mass that is offered, the "solemn blessing" is not given from the Missal.

When for any of these reasons, or from sheer neglect, the "solemn blessing" has not been given at the time of the marriage, it may be given later, but *intra missam*.

OBLIGATIONS ARISING FROM PRIVATE BETROTHAL.

Qu. In the January issue of the REVIEW, in answer to the proposed query (p. 105), "whether or not a promise to marry made verbally, that is, not according to the form prescribed by the *Ne temere*, binds in conscience," you seem to affirm that it does. With this, *salva reverentia*, I do not agree.

To illustrate: John promises to marry Bertha. The agreement is made verbally. Some time afterward, John meets Lucy, and, attracted, say, by her wealth, without consulting Bertha, proposes to and is accepted by Lucy.

It is clear to all that the first private "sponsalia" entered into with Bertha is null and void canonically and *in foro externo*. But is John free from the moral obligation of fulfilling his promise to Bertha? This question has a practical importance, and is, I am sure, frequently met with in the confessional, especially in this country where so few engagements are contracted according to the recent discipline of the Church.

That the Pope has jurisdiction over "sponsalia" both in *foro externo* and *interno* is commonly admitted. He frequently exercises this jurisdiction by granting a dispensation from the impedient impediment arising from valid "sponsalia", so that the engagement is dissolved and both parties may validly and *licitly* contract other engagements; in other words, the moral obligation arising from the engagement has been removed. Dispensations of this kind are sufficiently numerous, and an example of one may be found in the *Acta S. Sedis*, vol. 18, p. 506.

Granted that the Pope has the power of declaring private "sponsalia", not entered into according to the *Ne temere*, invalid, not only in *foro externo* but also in *foro conscientiae*, the question arises, Has he done so? My reasons for affirming that he has done so by the decree *Ne temere* are these:

(1) The decree reads: "Ea tantum sponsalia habentur valida et canonicos sortiuntur effectus, quae," etc.; that is, as Cardinal Genari writes in his treatise on the new matrimonial legislation, "Sponsalia contracted without these formalities not only do not produce their canonical effects but are also null." Null both in *foro externo* and *interno*, for in the *Ne temere* there is no distinction made between the two, and as our old professor of Moral would quote: "Ubi lex non distinguit, nec nos distinguere debemus."

(2) If we compare the words of the decree invalidating private "sponsalia" with the words which annul clandestine marriage, our argument is confirmed. "Ea tantum sponsalia habentur valida"—"ea tantum matrimonia valida sunt". Now it is certain that these last words invalidate clandestine marriages in *foro interno* as well as in *foro externo*. It is hardly within the laws of right reason to understand the invalidating of private "sponsalia" in any other sense, for the expressions are nearly identical, and we have no good reason for interpreting them differently in the two cases.

(3) Even previous to the *Ne temere*, "sponsalia" in Spain were not considered valid in the eyes of the Church unless contracted by means of the written instrument of a public notary, and this same condition was at the request of the Plenary Council of Latin America held in 1899 extended to the Republics of Central and South America. Some time later a doubt arose whether "sponsalia" not contracted in writing were not valid *at least in foro interno*. To the Sacred Congregation of Extra. Eccl. Affairs was sent the question, "Suntne invalida praedicta sponsalia [private engagements] absque publica scriptura, etiam in foro interno?" And the Congregation responded: "Affirmative, seu esse invalida etiam in foro interno" (*Acta S. Sedis*, vol. 34, p. 398).

This decision is quite decisive; and there can be no doubt that "sponsalia" contracted without the formalities prescribed in the decree *Ne temere* will be equally invalid *in foro externo* and *in foro interno*, and will produce no moral obligation to fulfil the promise of marriage.

Resp. The argument in favor of the invalidity of "sponsalia" both "in foro externo" and "in foro interno" in the case is ably and conclusively established by our correspondent. There is, therefore, not only no impediment *publicae honestatis* but also no obligation in conscience to contract marriage with Bertha. There is, however, another question, namely, whether, even when there is no betrothal in the canonical sense, but there is nevertheless a true and sincere promise of marriage, other obligations may not arise. For instance, theologians seem to agree that if, relying on the promise, Bertha were to undergo expenses in view of the coming marriage, would not John be obliged in conscience to make those expenses good? At least, it seems certain that, after John, "without consulting Bertha, proposes to, and is accepted by, Lucy", he would be obliged to notify Bertha, and, if he did not, would be bound to make amends for such loss as she may incur. In other words, granting that there is no obligation in conscience to marry Bertha, there may be other obligations toward her. And that, precisely, was our contention in the previous case¹ to which our correspondent refers. We did not say that, at the end of the year, or at any time, A was obliged to marry B, but that, the wording of the case not being clear, there *may be* on the part of A an obligation to ask B for a release from his promise.

SERVER AT MASS.

Qu. Will you kindly answer the following questions:

1. Is there any decree of the S. Congregation of Rites relating to the celebration of Mass in this country without a server?
2. Does the priest sin who celebrates without a server, when one can be procured in a very short time?
3. What is to be said about the celebration of High Mass with deacon and subdeacon but without any other ministers, when such could be had with very slight or no inconvenience?

¹ REVIEW, December, 1915, p. 105.

Resp. The second and third questions answer themselves. If the conditions are such that a server or a number of acolytes can be secured at a moment's notice, there is no room for opinions in the case. With regard to the first query, there is, so far as we know, no decree of the S. Congregation of Rites relating to the celebration of Mass without a server in the United States. Any priest may, of course, celebrate without a server when he is obliged by precept to do so, or when Mass must be celebrated either to consecrate for Viaticum or to allow the people to fulfil their obligation on Sunday or holiday. Apart from these cases, missionary priests enjoy the privilege "*celebrandi sine ministro, si aliter celebrari non potest*". This is the usual formula. There remains the question of interpreting the phrase "*si aliter celebrari non potest*", a question which is of course open to much discussion. As far back as 1877 Bishop Baltes secured what seems to be the only authoritative interpretation. "To remove all doubt," he writes in his pastoral letter of October, 1877, "we consulted authorities at Rome on this point. The present Cardinal Prefect of the Propaganda answered that this faculty might be used any day (not only on Sundays and holidays) *if otherwise the priest would have to omit the celebration of Mass.*"¹

¹ See REVIEW, Vol. VII (1892), p. 381.

Ecclesiastical Library Table

RECENT BIBLE STUDY.

CHRISTOLOGICAL THEORIES. 13.

A HARVARD CHRISTOLOGY.

Last summer a devoted Catholic mother told me with joy that her boy had just finished High School and passed his entrance examination for Harvard. It had not occurred to her that the boy might lose all faith unless his understanding of his own faith were in direct proportion to his understanding of other things. Her pastor had forestalled any such fear. He favored the Harvard plan, and thought that home influence would fully replace the influence of a Catholic college. To show the advantages provided by the great institution, she proffered me an imposing list of professors and instructors of Harvard College from which the lad could make choice of a director, a man who would take a personal interest alike in his studies and moral training. Among those listed for the direction of this Catholic boy unto eternal salvation were the professors whose ideas about Christ we shall set before the readers of the REVIEW. The lady was shocked to learn from me what stumbling-blocks to faith were set at Harvard along the way of youth; yet she has sent her boy to that college. Her fond hope is that, during his four years, he may either run around or leap over the stumbling-blocks, while running his race of the faith. St. Paul, on this race-course, wrote to the Corinthians: "I so run as not to run at random."¹ The Catholic who wishes his son not to swerve, in random wise, but to dash straight onward toward the goal which is Jesus Christ, would do well to keep him from the influence of the Christological ideas of Lake, Royce, and others of the Harvard faculty.

I. Dr. Lake's Christology. The Harvard Christologist, who is now most in the limelight, is Dr. Kirsopp Lake. For seven years he was curate in the famous University Church of St. Mary the Virgin, at Oxford. And he seems during that time to have been after the mind of Bishop Gore of Oxford, and to have had ideas no more dangerous or far removed from

¹ 1 Cor. 9:26.

Catholic doctrine than are those contained in the *Plain and Parochial Sermons* that Newman preached in the same venerable church. In fact, Dr. Lake may have during those years persuaded himself that he was a Catholic. This persuasion he still has. And one may now and again be misled by his utterances into the fancy that his Catholicity is thoroughgoing. Witness his comment on Dr. H. A. A. Kennedy's *St. Paul and the Mystery Religions*:²

He never looks at early Christianity except through the spectacles of Protestant theology. . . . It is necessary to insist that the Catholic is much nearer to early Christianity than the Protestant, and there is not in the Catholic eye any antithesis between faith and the sacraments.³

It was after this period of old-fashioned Anglicanism that Dr. Lake was offered the chair of New Testament Exegesis and Early Christian Literature in the University of Leiden. During a ten-year tenure of office at the Dutch University, he issued some excellent textual studies. His little handbook on *The Text of the New Testament*⁴ shows scholarship and sobriety of judgment such as are hopelessly wanting in the Christological work for which Dr. Lake is now far-famed. It was in 1913 that he made quite a stir, at the Lowell Institute and in King's Chapel, in Boston, by the lectures which he later evolved into *The Stewardship of Faith*.⁵ He was that year, according to *Minerva*⁶ for 1913-1914, a loan professor to Harvard from Leiden. His eschatology impressed the great American university. He was right up-to-date. Any one who treats of our Lord without eschatology is ten years behind the times. Harvard must not be behind the times; she must be up-to-date *à tout prix*. And so she offered Dr. Lake the chair of Early Christian Literature. This chair he now fills. And since it was his eschatology that won him the seat, the Christ-theories of Dr. Lake are very important to any one who would have a clear line of vision into the Harvard Christologies, or Christ-theories.

² Hodder: London, 1913.

³ *Harvard Theological Review*, July, 1914, p. 429.

⁴ Rivington: London, 5th ed., 1911.

⁵ G. P. Putnam's Sons: New York, 1915.

⁶ "Jahrbuch der Gelehrten Welt" (Trübner: Strassburg, 1914).

II. *Resurrection-theory.* Even before Dr. Lake came to Harvard, we were already prepared to be startled by his extravagances in Christology. His ideas in regard to the Resurrection of Christ⁷ had established for him, among liberal Protestants, the reputation of "a scholarship of rare quality, a judgment well balanced, a remarkable insight into historical situations".⁸ And any professor of an ecclesiastical subject in one of our great universities, who is nowadays so reputed, seems to feel it his bounden duty to become more and more rash as his repute gains ground. At any rate, more and more rash is Dr. Lake become.

1. *A Spiritualistic Manifestation.* The historical evidence for the belief in the Resurrection he finds to be convincing; that is to say, the early Church undoubtedly believed that Jesus had *physically* risen from the dead. But such a resurrection is out of the question. *Ça va sans dire*, to the "judgment well balanced"! And so Dr. Lake is put to his wit's end to explain this historical fact of the belief of the early Church. What caused it?

Was the witness of the Apostles to the Resurrection vitiated by subjective hallucination? Scarcely so! "Hallucination is certainly an unjustifiable word, if it would imply that the disciples were pathologically influenced by some defect in their senses."⁹ What really happened was that the apparitions of the form of Jesus were "due not to its own nature but to that of the disciples". There was no physical form of the Risen Jesus, unless in the imaginations of the Apostles. There was some "objective presence". Not of the physical Christ; for that would imply physical Resurrection, and physical Resurrection is not admitted by Dr. Lake. Nor does he like "the cumbersome expression, subjective-objective appearance".¹⁰ What, then, was the objective form that caused the subjective impression of the Resurrection? Merely a spirit such as spiritualists conjure up. For the phenomena collected by the

⁷ "The historical evidence for the Resurrection of Jesus Christ." By Kirsopp Lake, Professor of New Testament Exegesis and early Christian literature in the University of Leiden. (New York: G. P. Putnam's Sons, 1912.)

⁸ Cf. "Dr. Kirsopp Lake on *The Stewardship of Faith*." By Rev. Maurice Jones, D.D., *The Expositor*, Jan. 1916, p. 17.

⁹ "The historical evidence for the Resurrection of Jesus Christ," p. 271.

¹⁰ *Ibid.*, p. 272.

Society of Psychical Research give us "direct evidence for the survival of human personality after death, and its power under certain circumstances of communicating with us".¹¹ And so the "scholarship of rare quality" of this Harvard professor reduces the resurrected Christ to the low grade of a spook in a spiritualistic séance.

2. *A Psychic Phenomenon.* There is another explanation of the objective something that caused in the Apostles the subjective impression that Jesus had really and physically risen from the dead. This explanation is deemed by Dr. Lake to be "possible, even if less probable". It is the "theory of subliminal consciousness".

Our minds often work without our conscious knowledge . . . and the results of this unconscious working often rise, as it were, suddenly above the threshold of consciousness, so that we are startled to find ourselves in the presence of an unexpected guest. . . . If there was a case of a man who before his death left a document in a hidden place, and after his death appeared and revealed both the place and the contents of the letter, it would be possible to say that the knowledge had really been transferred before his death, unconsciously, to the subliminal conscience of some acquaintance. Then, after his death, something happened to bring this subliminal conscience to the surface, and so the knowledge previously transferred was found, and by the natural processes of thought either "visualised" into an "appearance", or "auralised" into a "message".¹²

We are not sure of the thought back of these words, but think it is this: Jesus is supposed to have told some of his disciples that he would rise from the dead, and to have given them a message. They tucked away this bit of information and the message, too, in their subliminal conscience. Then, after the death of our Lord, "something happened to bring this subliminal conscience to the surface". Dr. Lake thinks that the strong point in this theory is the fact that it is generally a shock that brings the subliminal conscience to the surface; and the gruesome death of Jesus was such a shock. "The weak point is that it is so extraordinarily complicated that it seems easier to believe that the appearances really are those of surviving personality."

¹¹ Ibid., p. 273.

¹² Ibid., p. 274.

3. *Neither Theory tenable.* To the Catholic, both theories are blasphemous. Undoubtedly the personality of Jesus survives after death; it is Divine. And as to the human personality, there was none to survive. Dr. Lake's theory assumes that Jesus was an ordinary man. Not only that, it excludes all supernatural elements from the Gospel narrative as non-historical. Miracles are impossible, he assumes; and therefore a physical Resurrection is out of the question. If such were the case, the sensible thing for Dr. Lake would seem to be to throw over the whole Gospel narrative as lacking in historic foundation rather than to torture himself to explain how the conscience of the early Church was duped either by its own subliminal conscience come again to the surface or by the survival of a human personality that never had existed.

III. *Eschatological Theory.* It was bad enough to deny the physical Resurrection of Christ and to try to explain the Catholic belief in the Resurrection as the effect of either a spiritualistic manifestation or a psychic phenomenon. It was much worse on the part of Dr. Lake to flop over completely to the side of Johannes Weiss, Albrecht Schweitzer, Alfred Loisy, George Tyrrell and Professor Burkitt; and to become an out-and-out eschatologist.

1. *The Blasphemy of the Eschatologist.* We have twice explained at some length the eschatological theory.¹³ Briefly, it consists in the denial of the Divinity of Jesus and in the assumption that he was a dupe in regard to the *τελευταία*, the *last things*, the end of the world. He thought that the end of the world would be in his lifetime; that there would be a catastrophe before his death; and, at this catastrophe, his kingdom would be established. In this he was deluded. He died; and no catastrophe took place. His followers were face to face with the ENTWEDER-ODER of Harnack. EITHER they had to acknowledge that he was a dupe and to admit his absolute failure; OR they had to make him out to have been God. They chose the latter of the alternatives. Thus the Christian conscience began to evolve the christological ideas that resulted in the definition of Chalcedon: "Very God and Very Man".

¹³ For Tyrrell's theory, cf. "Jesus or Christ? A Christological Symposium", *ECCL. REVIEW*, March, 1915, pp. 365 ff. For the others, cf. "The Eschatological Christ", *ECCL. REVIEW*, June, 1915, pp. 735 ff.

That is the blasphemous theory of the eschatological school of Christology. Schweitzer makes the whole thing still more repulsive by suggesting that for ENTWEDER-ODER we substitute UND-UND; instead of an EITHER-OR theory we have the BOTH-AND theory. BOTH the admission had to be made by the early Church that Jesus was duped; AND the Christian conscience, out of this consciousness of failure evolved its consciousness of the Divinity of Jesus.

2. *Veiled in Dr. Lake's Stewardship.* This eschatological, this catastrophic view of the universe, is Dr. Lake's first principle of Christianity. True, he glosses things over, he veils the hideous face of his Christ-theory with a Modernistic *chiffonerie*; but back of the filmy, flimsy, silken words lurks the hideous horror of the *Jesus-bild* of Schweitzer. For, despite all the rags and tags of meaningless praise that the Harvard professor gives to Jesus, Dr. Lake is, as Dr. Maurice Jones puts it, "a thorough-going eschatologist",¹⁴ as great an enemy to Jesus as was George Tyrrell.

3. *The Veil is Modernism.* An enemy of Jesus? Why, the Professor's *Stewardship of Faith* is professedly the preservation of faith in Jesus. "Christianity has always been a movement: the *stewardship of faith* is to carry on that movement".¹⁵ Yes, but how? By carrying on ever the same belief in Jesus as the Councils of Ephesus and Chalcedon formulated? No, not at all! That would be an attempt to carry on the same theology! And theology cannot possibly be carried on ever the same. To carry on the movement of Christianity, as a true steward of the faith, is *to adapt it to the times*. For the stewardship of the faith is a "process of *changing theology*".¹⁶ Christianity is dynamic, and not static; it is a life, and not a thing at a standstill!

But hold! St. Paul tells Timothy, "Guard thou the glorious deposit that has been entrusted to thee".¹⁷ Does Dr. Lake agree with St. Paul? It seems not. St. Paul was not a steward of the faith after the fashion of Dr. Lake. Pauline stewardship meant to keep the deposit of the faith from chang-

¹⁴ *Expositor*, Jan. 1916, p. 20.

¹⁵ "Stewardship of Faith," p. 191.

¹⁶ *Op. cit.*, p. 191.

¹⁷ II Tim. 1: 14.

ing; Dr. Lake's stewardship means to keep Christianity ever changing. Which of the two was right?

That would be a peculiar question for Dr. Lake fairly to face. Because he thinks that St. Paul was one of the great stewards of the faith precisely by keeping up "the process of changing theology", of adapting Christianity to new conditions. The "man of many a shift" in doctrine is the real steward of Dr. Lake's modernistic faith.

It is no stewardship of faith to stay the ever-changing flow of theology; for Christianity, so far as its theology is concerned, is essentially fluid. A man's religion does not change. But a man's religion is not his theology. Religion is "conscious communion of man with a higher spiritual being. Theology is partly a theory to account for religion, partly a series of inductions based on religion". The communion will ever be the same; the theories will ever vary, as will the inductions. Hence the folly of making theology a basis of union. "The Church has too often forgotten that the basis of her corporate life ought to be a common religion, not necessarily a common theology."¹⁸

4. *A Phase of Lutheranism.* This "common religion", in the last analysis of Dr. Lake's writings, is the common faith which he wishes all men to hand on to others. The faith to be handed down the centuries is not our Catholic faith; it is neither an act of belief nor any creed believed; it is Luther's faith, with a Ritschlian twist to it—a trust in the value that the Christ-idea is to us. All Christians are stewards of faith in this, that they express their trust in Christ in one way or another. And so "The Stewardship of Faith" is the multi-form and manifold expression of the trust in Christ that goes on down the centuries.

To the Catholic theologian, faith is not trust at all, but an act of the reason—the belief in a truth solely on the authority of God revealing. This nature of Catholic faith Dr. Lake fails to grasp. Why so?

He makes profession of profound esteem for Catholic theology and seems to have made some effort to understand it. This effort has been hindered by his use of Modernistic writers like Tyrrell. He tells us:

¹⁸ Cf. "The Resurrection of Jesus Christ," p. 278.

The Catholic theology is magnificent: but it is not intelligible except to properly trained intellects.¹⁹

So he tries to make it intelligible by "putting it into modern language". He should have written "Modernistic language". For Dr. Lake is another instance of ruin wrought by Modernism.

IV. *Statio Christianity*. Before proceeding any farther in our study of Dr. Lake's Christology, eschatology and Modernism, we wish to register a protest against the Modernistic cant that we Catholics make Christianity to have been always *static*, whereas it really was and is *dynamic*. Unfortunately some Catholic writers accept the charge and the terminology, and speak of Christianity as *static* over against Modernistic "*dynamic* Christianity". There is no need of so great a subservience to an insolent charge; there is need of a protest against a misleading distinction. Catholic Christianity is not at all *static* in the Modernistic sense of the word; this we shall show next month. Catholic Christianity is thoroughly *dynamic* in St. Paul's sense and in the sense derived from the figure of speech. If electrostatics and electrodynamics are to provide an illustration of the difference between Catholic and Modernistic Christianity, that figure must be correct in its application. We shall later show how incorrect is the Modernistic application thereof.

Mr. Edward Ingram Watkins, in *Some Thoughts on Catholic Apologetics*,²⁰ is an instance of a Catholic who makes an unhappy use of this Modernistic terminology:

Modern thought is *dynamic* and particular. Catholic thought, on the other hand, is *static* and universal. . . . Modern thought is preëminently fluid and changing, both in itself and in its general view of reality; Catholic thought is preëminently fixed, both subjectively and objectively.²⁰

The reason for accepting the Modernistic rating of Catholic thought as static and not dynamic seems to be the desire to be understood by the non-Catholic. For the author tells Catholics: "Do speak so that non-Catholics can and will listen to

¹⁹ "Stewardship," p. 188.

²⁰ Manresa Press: Roehampton, London, 1915, pp. 56 ff.

you".²¹ By all means, "speak so that non-Catholics will listen to you", but not so that they will misunderstand you. For instance, Dr. Moffat scarcely understood Mr. Watkins's rating of Christianity as *static*, else he might have had a word of encouragement and not a slur for the little book on *Catholic Apologetics*.²² To Dr. Moffatt the use of the term *static* meant that we Catholics consider Christianity a *dead thing*—a thing that may be taken down like a dose in a capsule. Our Christianity is nothing of the sort!

1. *How static?* We should have no objection to the Modernistic distinction between static and dynamic Christianity if it merely meant that the Christianity of the Catholic Church has a *fixed deposit of faith* whereas the Christless Christianity of the Modernist has no fixed creed. For firm-fixed is the deposit of faith, as we know on the authority of Christ.

2. *Because Christ's Teaching is fixed.* From the Heavenly Father, Jesus had a fixed message of revealed truth to give to the world; and this very message he gave to his Church to hand down to the world until the end thereof. "As the Father sent me, so I send you."²³ The mission of Jesus and of his Church is the same. The message of Jesus and of his Church is the same. "All things whatsoever I have heard from my Father, I have made known to you."²⁴ Nothing of the message that Jesus got of his Father was omitted from the message given by Jesus to the Apostles. "All things"—not whatsoever things are necessary for the present state of the consciousness of the Church, but "All things . . . I have made known to you".

True, these truths were to be more fully unfolded later on by the Holy Spirit:

I still have much to say to you, but ye cannot bear it now. Yet, when he—the Spirit of Truth—cometh, he will guide you unto all truth; for he will not speak on his own authority, but will speak of all that he heareth; and he will tell you of the things that are to come. He will glorify me; for he will take of what is mine, and

²¹ Cf. Preface, p. vii.

²² *Hibbert Journal*, Jan. 1916, p. 437.

²³ Jo. 20: 21.

²⁴ Jo. 15: 15.

will tell it to you. Everything that the Father has is mine; that is why I said that he taketh of what is mine and will tell it to you.²⁵

These meaningful words picture the Holy Spirit, who proceedeth from the Father and the Son as from one principle, under the guise of an Ambassador whose message is on the authority of him who sends. Jesus represents *himself* as the Ambassador of the *Father*, and the *Holy Spirit* as the Ambassador of the *Son*. As the Son gives no message to the world on his own authority, but, proceeding from the Father, speaks to the world on the authority of the Father, so the Holy Spirit has naught to tell the world on his own authority, but, proceeding from the Father and the Son, speaks to the world on the authority of the Father and the Son.

In the light of these words, it is clear that the message of truth, given by Jesus Christ to the Church, was completed by the time of his Ascension, and completely evolved in the consciousness of the Church, by the revelations of the Holy Spirit, before the death of John, c. 110 A. D. Thereafter, according to the words of Christ, the deposit of faith was to be immutable. There would be neither increase nor decrease in what we call the material object of faith; the sum of revealed truths would be constant, no new articles would be added, nor old lost. The consciousness of theologians might be dimmed; never the consciousness of the Church.

Hence the bidding of the Saviour must be interpreted strictly;

Going, therefore, make ye disciples (*μαθητεύσατε*) of all nations; baptising them in the name of the Father and of the Son and of the Holy Ghost; teaching them (*διδάσκοντες*) to observe all things whatsoever I have commanded you. And lo, I am with you all days, even to the end of the world.²⁶ He that believeth and is baptised, shall be saved; he that believeth not, shall be damned.²⁷

Note, the bidding of the Lord is not that the Apostles go to all nations and adapt their theology to the various circumstances they meet. It is not, "Teach them to observe whatsoever things ye wish"; but "Teach them to observe whatsoever

²⁵ Jo. 16: 12-15.

²⁶ Mt. 28: 19, 20.

²⁷ Mk. 16: 16.

things I have commanded you". There is no "process of changing theology", no stewardship of faith by shifting with every wind of doctrine; but a firm stand on one deposit of faith, with a firmness that is guaranteed by the presence of Christ in his Church "even to the end of the world". Such is the stewardship of faith as established by Jesus Christ. Such is the stewardship of faith, we shall next month show, as it was understood by the Apostles. For they were true as true could be in their corporate union with Him. They fully believed, as St. Paul taught:

He it is who granted some men to be Apostles, some to be prophets, some to be evangelists, some to be shepherds, and some to be teachers, for the fitting of the saints together,²⁸ for the business of the ministry, for the upbuilding of the body of Christ; till we shall attain to the unity of faith and full knowledge of the Son of God—unto the full man, unto the measure of the growth of the fulness of Christ.²⁹ And so we shall no longer be like babes; nor like little boats, tossed and twisted to and fro by every wind of doctrine, through the trickery of men and by their adroitness in devising error.³⁰

Dr. Lake, in his Modernistic, eschatological, Christless and blasphemous form of so-called Christianity, is so twisted and turned from the truth by the trickery and adroitness of men from over the Rhine, that, using St. Paul's figure, we may aptly compare him to the little children who sail their toy boats upon the Boston Common. *Proh dolor*, however, the ideas that Dr. Lake has brought to Boston from Leiden are veritable submarines in their treacherous attacks on the Christianity of Jesus Christ and his Apostles.

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²⁸ As part fitted to part in the human body.

²⁹ I. e., in the literal force of the words, "unto the full measure of the full growth of the fulness of the grace of Christ."

³⁰ Eph. 4: 11-14.

Criticisms and Notes.

IS SCHISM LAWFUL? A Study in Primitive Ecclesiology, with Special Reference to the Question of Schism. By the Rev. Edward Maguire, Maynooth College. B. Herder, St. Louis. 1915. Pp. 323.

THE NEW PELAGIANISM. By J. Herbert Williams. Sands & Co., London and Edinburg; B. Herder, St. Louis. Pp. 147.

As regards ideals and types, it is with the social body as it is with the individual person. The latter bears within himself at the very root of his nature the norm and pattern of moral life. Let him but look within himself and inquire there what he should do and be, and to his reflective eye will be revealed the type and the ideal. According to the measure of his insight and his intellectual culture—both powers conditioned by the purity and the justice of his life—will the picture of his true and typical self stand forth distinct and bold in his consciousness. So likewise is it with society, and, to narrow the term, Christian society in particular. Divine revelation, summed up principally in the Bible, had begotten in the social consciousness certain typical ideas of God and Christ, of the Church, the world, man, and the interrelations of all these central realities, and by examining the *exemplaria* we are in a position to discern what society, Christian society, actually is and ideally ought to be at any given moment of its existence. Unfortunately these typical forms of life, of thought as well as of deed, meshed in as they are with the decaying tissues of the social body, are liable to lose their concrete sanity. Abstractly they never change, but concretely they become modified by their setting. True pictures of the ideal, they are ever liable to grow faint and blurred in the corrosive atmosphere of sensuality and pride. The only way back to the truth is to take up the typical forms as they are conserved in the Sacred Writings and in the earlier and purer life of Christian society, and to compare the original exemplar with the present copy in actual prevalence. This process of comparison eventuates not only in a realization of the discrepancy between the copy and the type, but in a more perfect understanding of the original.

For confirmation of this dual gain the reader may be referred to the two works before us. The former is a study of the conception of the Church, as it is reflected on the one hand from the mind of Christ through the Gospels, and further manifested in the Apostolic

and the early Patristic writings; and on the other hand as it has grown into non-Catholic modern thought. The question, *Is Schism Lawful?* can of course be answered only in the negative, because, as the writer maintains, schism is not only disobedience to the supreme authority of the Church but *formal rebellion* against the same. If this be the essential nature of schism—and Dr. Maguire proves conclusively, it seems, that it is—then obviously it is never permissible. One may expatriate oneself, even as one may decline to be naturalized in the State wherein one has elected to dwell; but disloyalty to one's country or treason to the flag is always a crime. On the other hand, the heinousness of schism can be seen only by those who have the true conception that the Church is a unique and universal society having a divinely constituted authority vested primarily in the Roman Pontiff, the successor of Peter. That this is the genuine conception of the Church Dr. Maguire abundantly establishes, from the personal teaching of our Lord in the Gospels, from St. Paul's writings and from those of the early Fathers, SS. Clement, Ignatius, Polycarp, Justin, Irenæus, and Cyprian.

Those who think that, in view of the very large number of books on the Church already written, the addition of another to the long list looks very much like putting a nick in Occam's razor, have need to be reminded, in the words of Dr. Maguire, that at least "that portion of the treatise '*de Ecclesia*' which professes to determine the extension of the Church has still to be treated scientifically". For, although "the question as to who are and who are not members of the body of Christ looks simple . . . one searches the handbooks in vain for a clear or satisfactory answer" (p. 287). Dr. Maguire here cites the well-known author of one of these handbooks as an example of a writer "who discusses the entire question of Church membership in the language of perplexity and indecision" (ib.). For the proofs of this charge we must refer the reader to the *allegor* of it. The controversy however is, it should be noted, incidental. The work is substantially a critico-historical study of the essence of the Church. And as such it is a valuable contribution to Ecclesiology, one which the student alike of history and of theology will do well to consult.

The New Pelagianism institutes a comparison between the old and the new standards on a larger range of subjects than does the foregoing volume, though with relatively less dwelling upon the single topic, the Church. Here it is the supreme subject, Eternal Salvation, that occupies the foreground, and the manifold speculations of the modern mind involved therein or related therewith are set over against the explicit teachings of the Bible and the Church.

The doctrine of eternal damnation has, it need hardly be said, passed entirely from the average non-Catholic's belief. "Among things needing to be altered in the Christian confession of faith or that might be allowed to pass into oblivion, the modernist only would not include the doctrine of Eternal Punishment, because it is already with the generality practically defunct," both in inward and in outward profession. But what is more to be noted is that "hell, as depicted in the Gospel, is found to be not merely an impossibility for belief; the belief in it is for our age an anachronism. The doctrine is taken over from Jews who burnt their children alive in sacrifice . . . its acceptance belongs to times when torture was still employed as a mode of punishment with civilized nations. All that is now over and gone." And so, "hell is disproved by being explained. If it was the reflection of its age, it is not the vision of eternity." How far away this is from the explicit teaching of Christ need not here be noted.

Of extremely practical significance is the author's observation on the mystery and the difficulty relative to the number of the saved conveyed by our Lord's behest: "Enter ye in at the narrow gate . . . for narrow is the gate and strait is the way that leadeth to life, and few there are that find it." Passing over the to most people seemingly strained interpretation of this passage which the modern mind—not excluding herefrom some Catholics—have placed upon the text, the comment subjoined by Mr. Williams ought not to be passed unnoticed. Let us allow, he says, that somehow or other it is not the majority who are lost. "But some are damned. If that is conceded, the most charitably disposed toward the class of wicked, would not object to the supposition of one in a thousand being damned, but would admit that the figure could not well be less, viewing the general language of the New Testament. Now the number of souls that have lived and died since the Christian era is calculated at not less than 17,000,000,000. One in a thousand would give the figure as 17,000,000. Then we should have to add the tale of pre-Christian centuries, which would perhaps equal or double the numbers, besides that if Christianity is anything there must be a greater proportionate number damned before than subsequently. But at any rate within the Christian period, 17,000,000. These souls are suffering the most horrible torments not for a thousand years . . . but for ever and ever, their living agony never ceasing, their torture enduring without a moment's ease for ages on ages, that imagination grows dizzy with fancying."

Let not the tenor of the foregoing passage be taken to indicate that the book before us is exhortatory either in matter or manner. The author puts his finger on not a few sore spots, sores that are

not confined to the non-Catholic body; and in several instances, as the one just cited, he does not omit to notice the fatality of the disorder.

But what is Neo-Pelagianism? it may be asked. Easily asked, it is inversely difficult to answer. Like Modernism, of which it is but another phase, it does not lend itself to definition. It falls within no category, has no genus or specific difference. It is an atmosphere, a spirit, breathing the *Zeit-geist*. In substance it is a denial of the supernatural, or rather a fusion of the natural into what used to be called the supernatural. A loosening of conviction in the reality as well as the necessity of grace. Not outright negation but only a genial ignoring of grace and faith. With us it is a child of Protestantism. "Viewing Protestants generally as invincibly ignorant, and therefore not to be condemned, it allows of an unrestrained intercourse with them, which is new to Catholic usage. The minds of Catholics are accordingly more affected than before by external influences; the new Pelagianism brings about the greater intimacy, and with the intimacy the new Pelagianism is more taken in, as are liberal ideas of whatever kind. Or no, they say; the doctrine of Christianity is confessed by the Church, by ourselves; it is the same as it always was. Is it? But it is viewed from another side; in practice it is a different thing. For example, if I say to myself, 'I do not know but that A.B. will be saved,' the spiritual condition of A.B. does not greatly concern me. I am content to let A.B. alone. But if I say to myself—what is only the obverse of the same proposition—'I do not know but that A.B. will be damned,' then the spiritual condition of A.B. is a continual and poignant anxiety to me, and especially if A.B. is a relation or a friend." And so, "with the new Pelagianism, there is less zeal for the conversion of souls . . . there is no large movement, no disturbance of men's minds, no wave that breaks on the shore," while the leakage is there "more in the calm than in the storm". From the foregoing extracts the reader will see that he has here to deal with a book that is timely, thoughtful, and earnest. The extent to which our comfort-loving age is gliding away from the stern realities of faith in a future life wherein heaven or hell are certainly the only alternatives, is pointed out, and the growing tendency to de-supernaturalize all revelation is made unmistakable. The book is not pessimistic. The greatest injury that could be done to its mission would be to call it so.

STRENGTH OF WILL. By E. Boyd Barrett, S.J., M. A. Hons. (Nat. Univ. of Ireland); D.Ph. (Louvain Univ.). P. J. Kenedy & Sons, New York. 1915. Pp. 263.

GRUNDFRAGEN DER PHILOSOPHIE UND PAEDAGOGIK fuer gebildete Kreise dargestellt. Von Dr. O. Williams, Professor der Philosophie im Priester-seminar zu Trier. I. Band: Das Sinnesleben, Seiten 550; II. Band: Das Geistesleben, Seiten 590. Trier, 1915: Druck & Verlag der Paulinus-Druckerei, G. m. b. H.

INSTITUTIONES PHILOSOPHICAE. Auctore O. Willems, S. Theologiae et Philosophiae Doctore, Philosophiae in Seminario Trevirensi Professore. Volumen I: Continens Logicam, Criticam, Ontologiam. Tertia editio. Treveris, 1915: ex Officina ad S. Paulinum.

Read upward from below, these three books will be seen to constitute a logical and fairly complete system both of the science, or philosophy, and the art of pedagogy. A consistent theory of education, if thorough, must in one sense be rooted in philosophy and in another sense philosophy must be its vital sap. The art of education may be said to begin and end in the training of the will. In the light of these dicta, such a work as Professor Willems's *Institutiones Philosophicae* supplies the rootage of a sound educational system. The volume introduced above is but the first portion of a revised edition of the whole work, the first edition of which has previously been reviewed in these pages. The changes consist chiefly in the compression of some of the theses of Ontology and in the expansion of the treatment of Truth, so as to take account of the recent speculations of Pragmatism and Monism. Aside from these features the third is substantially a reïmpression of the first edition. To those who are already acquainted with the work nothing further need be said. Those who see it now in title for the first time may be informed that these *Institutiones* have as features signalizing them in the large mass of cognate literature, remarkable erudition and likewise thoroughness of treatment, without prolixity. The author has not only thought out for himself, not simply compiled, his subject, but has read all around it. Consequently the references to and citations of collateral literature are frequent and abundant. The work is both scholarly and profound. Besides, it is lucid. Not that it is easy reading. It calls for vigorous thinking, the thinking that pays for itself. If we were to find any fault with the present volume, it would be that even the third edition contains a whole page of *corrigenda et addenda*. Nor does this much comprise all the oversights. A great big one stares out at you from the table of contents of the Ontology. Right there the printer seems to have been doing *penance*! Of course, Professor Willems is too busy a man to attend to these mechanical affairs, and the war has probably been hard on

the *Paulinus-Druckerei*. It may be hoped, however, that by the time the fourth edition is demanded, the international turmoils will have been quelled and the compositor enabled to do his work more tranquilly, and therefore more perfectly.

Passing upward from the Latin text-book to the German *Grundfragen*, we come to a work in which the philosophical truths established in the former work are further developed and applied to education. Two volumes are here. The first deals with the "sense-life"—the senses; the second with the "spirit-life"—the intellect and will. A third, in course of printing, will treat of the moral life. On the whole the work is unique, and so far as its form, plan, and mode of development are concerned, original. The material itself is substantially traditional. The author has taken the scholastic philosophy as he himself has wrought it out in his Latin work, recast and popularized it in his native German and developed its pedagogical aspects. The substance of the work was given as courses of lectures during two years to a class of teachers, and has therefore been practically tested by educators, who have requested its publication. Being philosophical pedagogy, or, if you will, pedagogical philosophy, naturally psychology and noetics stand in the front. These departments, being treated in the light of the neo-scholastic philosophy, embrace whatever fresh points of view and details of fact have been brought forward by recent experimental psychology. Nothing of importance within the latter domain is passed over. Thus, for instance, recent experimental studies of memory and imagination are discussed and their pedagogical value duly estimated. Dreams, hypnotism, mind-reading, telepathy—all these borderland and sometimes uncanny things come in for their due measure of consideration. Dr. Willems, it may not be so well known to merely English-speaking circles, brings to the present work special preparedness. His long experience as a teacher of philosophy has given him a comprehensive possession of fundamental truth and its significance for the all-round life of man—intellectual, moral, social. His likewise extended editorship of a clerical periodical similar to the present—*Der Seelsorger*—has perfected his natural insight into the practical bearings of truth on life, the life especially of the priest in his relations to the care of souls and the education of the young. His editorial work, moreover, has given him a directness, facility, and lucidity of expression which enable him to make even metaphysics almost easy and interesting—than which what feat could be greater! All these qualities are reflected from the present work in which the ripened fruit of the long years of tillage are garnered.

Coming now to the third, which is positionally the first, volume in the list above, we have a work whose title, inviting though it is, gives hardly a suggestion of the rich material compacted between the covers. One who has read Fr. Barrett's *Motive Force and Motivation Tracts* will be prepared to expect here points of view and suggestions of real practical value. And in this he will not be disappointed. But he will get more than he looked for. Genially but effectively he will be—no, not introduced to *himself*—that was done long ago, but—brought into closer touch with his own *will*. The book fixes a searchlight straight upon his central power. That power he will be helped to isolate; take firm hold of it, mold it, shape it, strengthen it, make it more his own. Of course all this he has been doing before. Who doesn't know that Catholic education has been precisely engaged in this thing for uncounted centuries; that every school boy and girl are all the time having their wills trained—the most powerful of all possible motives, the love and reverence of God, the promise of heaven and the threat of an eternal hell, being incessantly brought to bear upon their will through their mind, so that their wills, and thereby their selves, may be strengthened in righteousness? Yes, surely. All these things you should do, but omit not the rest. And the rest is the specific, specialized training of the will. You can train your fingers to fiddle; you can train your memory to seize and to hold; you can train your intellect to think; so too you can train your will to will. Suggestions looking to this training—methods, technique, exercises—these are here given. Besides this, you learn something more about the diseases of the will, about its relations on the one side to mind, on the other side to sensuality, feeling, motive, and so on. And, strange to say, you learn all this quickly and easily. This saying may to the mind of some be no advertisement of the book's value. Take it for what it's worth. It is meant simply to signify the author's felicity of exposition, and this because he is at home in his subject. Thoroughly familiar with what he teaches, he possesses equally the art of teaching it. In this sense his book is at once a theory and an art of education. It is pedagogy *simul docens et utens*. The reviewer has placed the book at the top of the list because it embodies the fruit of philosophy, or rather of psychology—psychology, however, as it has grown and developed by employing more extensively the recent experimental methods than was the wont in earlier times. For, as Fr. Barrett observes, some progress has been made in this direction. "The new pedagogy has unquestionably forged ahead and solved some minor problems. The art of training memory and imagination has been perfected, and very useful additions to our knowledge of the 'mind of the child' have been won." Moreover, in certain

"other directions the work of modern psychology has been far from fruitless; criminology, the study of nervous and mental diseases, hysteria, suggestion and hallucination, the 'psychology of the crowd' and of peoples, graphology, together with the psychology of mysticism—these and other fields of research have been tilled by psychologists with success. . . . Modern psychology renders our knowledge of the mind more clear, more complete, and more precise, besides of course extending it somewhat—and in this lies its *raison d'être*" (p. 228). "Now applying definite technical training to the will should result first of all in a clearer knowledge of this central energy and its various types—for there are will-types just as there are memory-types—as well as its disorders or diseases." Without being over-sanguine as to the future of will-psychology, Fr. Barrett thinks it not unlikely that "will-training would have a beneficial effect in curing or partly curing many maladies of the nerves. Even mental diseases might thereby be banished. . . ." Nor "does it seem too much to say that some good might be wrought in prisons, among criminals (among those especially whose religion is a negligible quantity) by teaching them how to exercise their power of self-restraint, and how to control their passions by the natural powers of the mind". Will-culture therefore is meant obviously to be the natural auxiliary, the *ancilla*, of religion. By pointing out definitely its sphere of service and by indicating its methods, Fr. Barrett's book will contribute not a little toward the development of this insufficiently cultivated department of psychology and pedagogy.

THE BLESSED PEACE OF DEATH. A Little Book of Good Cheer.
Adapted from the German of the Rev. Augustine Wibbelt. New
York: Joseph F. Wagner. 1915.

The author of the book here presented in English dress, Dr. Wibbelt, who has also written under the pseudonym "Ivo", is one of those rare geniuses who combine the poetical with a keen sense of the practical, and who know how to give to both a spiritual tone that makes the eternal dominate in all his literary productions. His Rhenish dialect stories are field-flowers of the heart, in which humor is joined to native virtue to delight the unspoiled taste for the natural. His poetry has the fine flavor of the moral. His devotional books speak from and to the heart of the child and the religious.

His *Blessed Peace of Death* (Trostbuechlein vom Tode) is a gathered sheaf of observations by the roadside of life, that brings home to the soul the thought of death, not as the gloom of an unknown country, or as the end of all things, but as a blessed hope that makes one more ready to shoulder the burden anew, and to steady

one's step toward the attainment of the one thing worth while. There are not many books bearing the label "Preparation for Death", that one likes to give to a person sick with the lingering forebodings of death, because life and health are things to be prized as opportunities for gaining merit under the mercy of God; and because with most sufferers the thought of denied recovery brings on the despondency that still more shortens life. Besides, most men shrink from the approach of death, however clearly they perceive it to be the beginning of an eternal retribution that ends in happiness for the well disposed. But here is a little book that familiarizes the reader with the eternal things which he must face some day, without frightening him. They are random reflections, elicited by what the traveler in life sees about him, little stories, incidents, scenes, under the title of "Greetings and Responses", "Aspects", "Anxieties", "Consecration", "Life", with subtitles that elicit interest and curiosity, all of which gives a sort of festive echo to the thought of death. The translation is very good, inasmuch as it does not slavishly turn the words from one dictionary into the other, but rather renders the idiom in familiar expressions of thought and sentiment.

It is a little book; but it is worth much as a companion in the sick-room and for hours when men are disposed to reflect on the values of life.

THE LIFE OF FATHER DE SMET, S.J. (1801-1873). By E. Laveille, S.J. Authorized translation by Marian Lindsay. Introduction by Charles Coppens, S.J. Illustrated. P. J. Kenedy & Sons, New York. 1915. Pp. xxii—400.

Father De Smet belongs to that heroic band of apostles who, taking the Master at His word, leave all things and follow Him in the quest for souls. Reckoning naught of the *quid erit nobis*, he tore himself from home and kindred, severing almost violently every domestic tie and escaping secretly from his father's house, lest leave-taking should prove stronger than the divine call to the mission field in the Western World. Many who abandon home and kindred get the hundredfold even in kind—a humble house is exchanged for a stately mansion and rude companionship for cultured society. It was the other way about with the youth De Smet. From comfortable surroundings he passed to the indescribable hardship of the pioneer settlement, from refined association to the rude wigwams of disgusting savages. Across Maryland on foot from Whitemarsh to Wheeling; down the Ohio on an open scow to the Mississippi; thence a tramp of 180 miles across Missouri over the bottom lands inundated by the spring freshets, wading often waist-deep through

the water and mire, seldom finding shelter in farm or inn, forced to be content with barn or stable, the singing and the biting mosquitoes making sleep an impossibility—these are a few features of young De Smet's first journey in the land of his adoption, the initial stage of those toilsome travels which in the half-century of his missionary career were to comprise some two hundred and sixty-one thousand miles, more than ten times the girdle of the earth. It is not unlikely, indeed, that these figures are somewhat, or rather that they certainly are, exaggerated (as might easily be proved from some of the computations given in the volume before us), since Father De Smet in his first journeys was often obliged to form but rough estimates of distances. Nevertheless, making all due allowances, one can reach some conception of what the missionary's travels meant, what hardships they entailed during the second and third quarter of the last century, when means of locomotion were not what they since have become.

All these journeyings and hardships had of course but one end in view, the conversion of the savage Indian. For this he braved the torrid deserts of the West, scaled the Rocky Mountains, shot the perilous rapids of the swollen rivers, buffeted the icy torrents, slept roofless under the skies, ate the nauseating food of the savages, nursed the victims of cholera and smallpox—in a word, made himself all things to all men, the most degraded of men, that he might gain all men to Christ. Eight voyages he made to Europe to beg in foreign capitals aid for his poor Indians.

Father De Smet was a modest man, but now and again, like St. Paul, he speaks of himself, or rather of his trials, though then even with the *insipienter dico* as apology. Writing to a fellow-missionary, he says: "I, too, have tasted the bitter privations to which one is exposed in the Indian countries. Let me tell you some of them. For several years I was a wanderer in the wilderness and during three years I never received a single letter. I lived for two years in the mountains without ever tasting bread, coffee, tea, or sugar. During four years neither shelter [this probably in some qualified sense] nor bed; for six months I was without underlinen and often, days and nights, I have gone without food or drink. Pardon me if I speak thus, and believe me I do so neither to reproach you nor to glorify myself. I only recall what I have endured. Nor do I regret it. On the contrary, I thank God for it . . ." (p. 222). And what was the result of it all? The answer to this question is in part given by the work before us, wherein much of what Father De Smet accomplished amongst the Indians as well as in the settlements of the whites is graphically described. The greater part of it, however, must of course remain hidden to mortal eye and await the final assizes of humanity to be made manifest.

It were easier to estimate the causes than to sum up the effects of this great missionary's labors. If there was ever a patent illustration of the *gratia supponit naturam*, it was Father De Smet. Providence, intending to make an apostle, first made a man. Physically, De Smet was a Hercules. Some of the feats of strength narrated in the present volume try one's belief. He is said, for instance, to have bitten a copper coin in twain in order to give the half as a souvenir to his youthful companion from whom he was about to part. He is described, when a lad, as seizing on the playgrounds a bully of greater bulk than himself, doubling him up in his arms and carrying him off to a pond, in which he dipped the ruffian. It would be interesting to know just what the bully was doing in the meantime with his hands and feet! At all events his unusual physical strength gained for him amongst his companions the nickname, Samson. His powerful and agile frame encased a soul wherein a many-sided intelligence was associated with a determined will and a deep and enduring affection. A naturalist of no mean ability, he was acquainted with the manifold forms of plant and animal life which he found in field and forest. A lover of nature, the beauties of the physical universe touched his inmost soul and elicited the sentiments of admiration and love which he manifests in his letters. His letters, moreover, reveal an affectionate heart which he pours forth in the communications with his father and brothers and sisters and friends. Single in purpose, his whole character was lightsome. Child-like, he loved children and youth, who quickly knew and loved him in turn. Amiable, affable, unselfish, he drew to the cause of his Master both young and old, Indian and white, soldiers, officers, statesmen, priests, religious: all were attracted by his magnetic personality. Add to these natural gifts of body and soul, mind and heart, the ardent love, burning zeal, unwearying patience, utter sacrifice of self—and you have the forces in De Smet's character which explain his great accomplishments as an apostolic missionary. For the rest, if the reader would know the hero as he deserves to be known, let him go to this new biography. The book is worthy of its subject. Well documented from the abundant sources at the writer's control, sympathetic in spirit, fluent and pleasing in style, translated into genuine English, the work is one that every educated Catholic should read. To the laity it will be an inspiration, to the clergy and religious an encouragement and the portrayal of an exemplar.

PIONEER LAYMEN OF NORTH AMERICA. By the Rev. T. J. Campbell, S.J. Vol. II. The America Press, New York. Pp. 339.

There is a particular charm in things youthful. Romance clings round the beginnings of everything, whether it be an individual or a

nation or a country. The early history of every country, therefore, is replete with romantic and stirring incidents, the reading of which furnishes more genuine and more wholesome excitement than novels with their artificial plots and puzzling problems. It is well to look back to those days of superb manhood and splendid virility, and to follow the trail of the men that blazed the path of civilization through impenetrable wilds and laid the foundations of our present greatness. Father Campbell has given us a delightful and instructive book; its pages sparkle and bristle with romance; its perusal has a tonic and bracing effect; for, here adventure comes unbidden in the pursuit of noble, or at least great, aims. Truly, the men whom he describes are not all saints; but they are strong and sculptured on an heroic scale; they are fascinating in their ruggedness, in their straightforwardness and singleness of purpose. This volume contains sketches of such intrepid pioneers as Le Moyne, Perrot, D'Iberville, Frontenac, La Salle, Bienville, La Verendrye, and Dr. John McLoughlin.

The narrative interest of these sketches must not make us forget their historical value. They are based on a critical and thorough study of original sources wherever such were available; hence they afford a correct view of the period described. Not the least merit of the volume is that it corrects misconceptions and misrepresentations due to religious prejudice, which, in some instances, has spread utterly false impressions concerning the heroes of the pioneer days. Both the historian and the casual reader will welcome this book; to the Catholic layman it will prove a source of inspiration.

JOHN BANISTER TABB, THE PRIEST-POET. By M. S. Pine. Published for the Georgetown Visitation Convent by Munder-Thomsen Co., New York and Baltimore. Pp. 153.

Perhaps some day, when the world decides to pay its debts, Father Tabb may live anew in full and minute biographies, but he will hardly be more like himself than in this vivid little sketch. We have him here as he was in the flesh. His simple career, his character, his many moods, even his whims, his crotchets and his quaint humors, are set before us in a few free-hand but graphic strokes. It is a brief story, sincerely told; and those that knew him best will find in it scarcely a false or misleading detail. One might liken it to a clear-cut stencil-picture, which one's own memories or one's own reflections serve to color and complete.

In the production of the life, the self-revelations of the poet's lines have been largely pieced together, eked out with inklings of his personal history and nature furnished by his friends. The style is

brisk, fresh and pictorial. The tone is one of enthusiastic, but perhaps not unmeasured, admiration. To be sure, there is throughout the book an ardent zeal for the fame of Father Tabb; but the glow it sheds on every event and every judgment does not distort the truth, but only bathes it in the brightness of warm feeling and human interest. We may question, indeed, if any outline of a good man's doings and writings, drawn without this light of sympathy, would not be altogether dim and colorless.

In addition to a speaking likeness of the poet's self, we find in the book a choice selection of his verse. Samples of his finest work are spread before us in judicious variety. Now the deep pools, and now the twinkling foam of the torrent of his thought come into view as we make our pleasant way along the pages. The author of the life has a keen and eloquent sense of the loveliness and power of the poet's song, and knows how to set them forth to good advantage. Some of Father Tabb's most fervent admirers may find in his poems, thus skilfully arranged, more diversity and merit than they thought were truly his. They may realize at length that his poetry is not, as has been too often inconsiderately said, only for the few and thoughtful, but rather for the many that feel and love religion and beauty.

By a happy grouping of the poems around several central themes, winding paths, so to say, are laid out in the poet's garden, from which we closely see many a grace and fairness that went unnoticed before, or was hardly distinguished amid the clustered charms. Down these flowery ways the biographer leads us, and points out beauties to us, and tells us their symbolism. There is an interpretation of the poet's meaning at every step; but this running commentary, though clearly the result of much reflection and study, has nothing about it far-fetched or pedantic. It is a simple and loving recital of how these lines affect one reader.

The writer, we may think, has caught the dominant note of Father Tabb's song. The sub-title alone would intimate that. "Priest-Poet" is the combination of the two words that is less familiar and less musical, but more expressive of the truth. Father Tabb, first and last, was a priest that was a poet. Faith was the soul of his poetry; worship its form. He sang to the Lord all his life. But indeed in a sense all true poetry is a priesthood. The bard is a priest of nature, anointed with the oil of inspiration, sacrificing the first fruits of beauty to the God of the rain and the snow.

Another striking feature of Father Tabb's muse, its lyrical temper, is likewise set forth. His poems indeed are essentially songs. They lilt; they dance on the tongue to tunes all their own. They sing as children sing at play. But the motive of their song is always

intensity of soul, never tranquillity. Each lay is a rhapsody, eager and vehement. Like the mourner of *In Memoriam* the poet did but sing because he must. Under the stress of urgent emotion, he seems breathless, impatient of the restraint of words, and it might seem to some, speechless, in the effort to ease his heart of its feelings. Yet, again, is not all this merely the blaze of the true poetic fire? Is not this only "the struggle with an ideal truth" that Keble considered intrinsic to poetry?

In form as well as matter the book is attractive. It is bound in green and gold, with no little good taste as to fitness and elegance. Two portraits of the poet appear. One is a photograph, the other a sketch by himself, which, far from being a caricature, is a proof of how the pencil may vie with the sun in hitting off true likenesses. Appended to the biography are a characteristic sermon by Father Tabb, and the memorable funeral eulogy pronounced over him by the Reverend Daniel J. Connor, S.T.L., of Scranton, Pa. Altogether the work is worthy of the large sale that we are told it has had already. It is in its second edition. This uncommon success doubtless assures the founding of the "Father Tabb Memorial Scholarship" at St. Charles's College, Maryland, to which purpose the profits from the publication of the life are generously devoted.

THE RECONCILIATION OF GOVERNMENT WITH LIBERTY. By John W. Burgess, Ph.D., Ju.D., LL.D. Scribner & Sons, New York. 1915. Pp. 410.

The problem of conciliation between the warring tendencies of a man's own personal experience finds its counterpart in the problem of adjustment between the claims of the individual and those of society. Every one bears within himself testimony to the battle waging in his own bosom between sensuous desire on the one side and the ideals of the spirit on the other. St. Paul's lament on "the double law in his members", the conflict of death from which he prays for deliverance, does but voice the *video meliora proboque, deteriora sequor* in which the universal experience of humanity is summed up; while the story of the efforts to reduce to a system the means and measures whereby the conflicting tendencies may be harmonized and brought under the unity of rational law, is the story of all ethics or moral philosophy. So, too, on the other hand, has it been the search of the ages "to construct a system wherein the tendencies of the individual may be harmonized with the best interests of the social system in which Government and Liberty shall be reconciled, in which each of these all-comprehending means of civilization shall strengthen the other and in which each shall be the

fulfilment of the other". The "millennial equilibrium" is as yet far from our doors or our shores and the foreshadowings of its approach are not seen on the horizon. Nevertheless, if ever it is to come, it will depend largely, if not entirely, on what use will be made of the gathered experience of history. If it were possible for men to see just what organized States have done, what success and what failure have accompanied their efforts, whence have come the one and the other—if it were given men to see all this synthetically, the approach to a workable equilibrium might be hastened. For thus at least one condition upon which the hope of balancing things depends would have been established.

A contribution to some such survey is furnished by the work before us. Taking up in turn each grand division of the race, the author asks what have been its conciliatory efforts. First of Asia—China, Japan, Persia, Turkey—and Africa (Bk. I) ; next of Europe—Ancient Greece and Rome, Germania, the Frankish Kingdom, the Carolingian Empire, the Anglo-Saxon State, the Middle Ages, the Revived Monarchy, the Revolution, and the present European States (Bk. II) ; lastly, what have been the efforts of America—the United States, South America, Mexico, Central America, the West Indies (Bk. III). The survey, it will thus appear, is immense and seemingly beyond the compass of so relatively small a volume to comprise. On the other hand, it should be noted in the first place that the author's long experience as a student and teacher of Political Science has familiarized him with the historical tendencies of governments ; and in the second place, the work is not meant to be a universal history, but simply a survey of national efforts to attain one thing, even though that one thing is the essential and primary business of organized States. That Professor Burgess has succeeded so well in an undertaking as vast as it is important, is a matter for congratulation. The synthesis he offers is on the whole both clear and comprehensive. The spirit pervading the work is objective and impartial. Even in the summing-up of the difficult and delicate subject of the interrelations between Church and State during the Middle Ages and the still more befogged period of the Reformation, the treatment is unusually fair and discriminating. A Protestant of course can hardly be expected to see these things precisely as they were. For instance, when we read at page 169 that "the divine origin of the Papal supremacy and of the temporal power of the Papacy was denied and disproved," we notice an example of confusion both of subjects and of predicates, a specimen of the *fallacia compositionis* which a competent Catholic scholar could not make. Again we read at page 174: "Instead of the Universal Roman Catholic Church there existed after 1650 the National Catholic

Churches of Spain, France, Austria, Poland, etc. more subject to the Royal supremacy than to the Papal, not, however, so completely as in England." This is obviously an exaggeration. There never existed in the countries mentioned, least of all in Spain, any National Catholic Church. There would not have existed any such contradictorily-named organization even in England had it not been for the lechery of Henry VIII. Other similar misstatements might be noticed here and there. The author's intention, however, to be just is patent and his success in this respect is noteworthy. In connexion with the portion of the volume treating of the Middle Ages, the reader would do well to consult Barry's *Papal Monarchy* (New York: Putnam). Grisar's *Luther* (St. Louis: Herder) might profitably accompany the perusal of the chapter on the Reformation.

As regards the problem of adjustment in our own country, Professor Burgess's opinion deserves mention. "We are further away to-day," he thinks, "from the solution of the great problem . . . than we were twenty years ago. In principle we have too much Government and in practice too slack and irregular execution of the law." And then, after outlining the conditions required for reconciliation, he alludes to "a School of Sociologists and Political Economists . . . who, impatient of the voluntary methods of religion, charity and philanthropy, have sought to accomplish what they call social justice, the social uplift, by governmental force", and to solve "by force the problems of the social relations heretofore regulated by influence, by religion, conscience, charity and human feeling, the substitution of the club of the policeman for the crosier of the priest, the supersession of education, morals, and philanthropy by administrative ordinance". All this may be necessary, he thinks, "but is it progress in civilization? May there not be a better way, a more American way?" The way would include "a revival of religion and morals, a reestablishment of the influence and functions of the Churches, and an improvement of our system of education". Truly, this were a better way, but a way which has become more and more impracticable because of the decay of religious faith and the divorce of religion from education.

PROGRESSIVE LESSONS IN HEBREW WITH EXERCISES AND VOCABULARY. By the Rev. Romain Butin, S. M., Ph.D. The Catholic Education Press, Washington, D. C. 1915. Pp. xvi, 248.

KEY TO THE PROGRESSIVE LESSONS IN HEBREW. By the Rev. R. Butin, S. M., Ph.D. The Catholic Education Press, Washington, D. C. Pp. 42.

Our ordinary Hebrew Grammars fail to give proper help to our students: they are either too elementary, not giving a true idea of the language, or too elaborate and theoretical, discouraging the student by innumerable details. Dr. Butin's *Progressive Lessons* avoid both defects. Following an eminently practical method, he aims at being sufficiently complete so as to enable the students to read the common Hebrew text with profit and satisfaction. Moreover, if after studying the *Progressive Lessons*, they wish to consult larger grammars such as Kautzsch, König, etc., they will be well prepared to do so without running the danger of being drowned in the mass of philological and critical remarks.

Dr. Butin's book begins with a rather comprehensive Introduction, the chief points of which are to be understood at the very outset, the rest to be learned when referred to in the subsequent pages. The Grammar itself is divided into twenty-four Lessons. Each Lesson opens with a vocabulary of well-chosen words. The main body of the Lesson is taken up by the rules of morphology and syntax, with numerous examples as illustration. The syntactical, and sometimes also the morphological part is preceded by a set of phrases and sentences embodying the main rules to be explained; these will prove of great service both in memorizing and in reviewing. The last part of the Lesson is given to Exercises both on morphology and syntax. The grammar is followed with Paradigms, well selected and put together with great care and much practical sense. The last part of the book consists of two Glossaries, one Hebrew with references to the Lessons in which the respective words occur, and the other English-Hebrew. A comprehensive Logical Index is added, enabling professor and students to review the whole grammar systematically in a second reading.

The Key is not merely a translation of the Exercises, but contains valuable, although short, suggestions on the method of studying the Grammar. As a most welcome addition, the author has given in the form of an Appendix to the Key a sketch of Hebrew Nominal Formation, which will give the student an insight into the forms and attendant meaning of Hebrew nouns.

Every professor using Dr. Butin's Grammar faithfully will harvest excellent results in his class, no matter whether he follows the synthetical or the analytical method, whether he goes over the lessons as they are in the Grammar, or whether he prefers to start with the examples and exercises and then proceed with the explanation of the rules. That is just one of the good points in Dr. Butin's Grammar, that it leaves every professor entirely free to follow any method of his own and fully supplies him with the necessary materials, whatever method he may choose. Even a student who studies Hebrew

without a teacher, is certain to get the best of results out of it, provided he uses the Key simultaneously; the Key, for one who studies Hebrew privately, is as important as the Grammar itself.

In the Annual Report of the Rector of the Catholic University for 1915, competent critics are quoted as declaring the *Progressive Lessons in Hebrew* to be the best practical Hebrew Grammar extant. After having examined this work very carefully, by far more carefully than is usually done even by conscientious reviewers, we do not hesitate to subscribe to that judgment. The arrangement is practical, the wording concise, the explanation scientific and solid; the rules are simplified and yet clear and complete, the exercises abundant and instructive.

Although the books were printed in Germany during the war, and thus reading of the proof-sheets could be effected only with great difficulties, there are relatively few typographical errors, certainly none that cannot easily be corrected by the professor and even by attentive students.

The art and care with which the books have been printed by the press of W. Drugulin, in Leipzig, deserve every credit. The typography and make-up are simply perfect.

Dr. Butin has dedicated his book to the Catholic University on the occasion of its twenty-fifth anniversary. We wish to offer our congratulations to the University on such a worthy expression of veneration and affection; and we hope most sincerely that Dr. Butin's excellent work will find its way into the hands of all theological students of all creeds and denominations.

THE ARMAGH HYMNAL. A Collection of Hymns and Translations compiled by Shane Leslie, King's College, Cambridge, and John Stratford Collins, St. John's College, Cambridge. The Music edited by W. H. Grattan Flood, Mus.D., National University of Ireland. Dublin: Catholic Truth Society of Ireland. 1915. Cloth, 133 pages, small quarto.

The fact that this volume does not include the O Salutaris Hostia and that it gives but one musical setting to the Tantum Ergo (which is not printed separately, but only in connexion with the Pange Lingua) is perhaps a sufficient indication that the design of the editors is rather to supplement than to replace any existing hymnals by the present one. The volume is not, indeed, an ordinary hymnal. One may reasonably surmise that it has practically a missionary scope with an ideal purpose, namely, to exhibit a type or standard of what a Catholic hymnal should be in respect both of literary excellence in the texts and of hymnodal appropriateness in their musical settings.

In the initial essay entitled "Ad Perpetuam Rei Memoriam", the original editors make it clear that the volume is not intended for immediate popular use:

This hymnal has been prepared for schools and colleges rather than for popular use, and represents a desire on the part of the compilers to see in the noblest of services, the best words of the English vernacular set in the best order, more consistently than has appeared in many modern collections. The compilers have no other ambition than to add an Irish companion to the admirable Scottish Book of Hymns with which Dom Gregory Ould has recently answered the challenge which the "Bishop's Hymnal" seemed to offer to the taste of English-speaking Catholics.

Meanwhile, as the Musical Editor very well remarks in his Preface, "no rivalry with existing hymnals is sought"; and the volume may therefore be properly considered more of a helper than of a rival to Father Gaynor's excellent *St. Patrick's Hymn Book*, the new and revised edition of which was published in Dublin in 1906. The two volumes have a different scope, as the latter appealed (in a dignified and hymnodal fashion, however) to popular support, while *The Armagh Hymnal* has been prepared rather for schools and colleges.

Upon the death of Mr. Collins, who had "planned the Hymns and Music", the musical editorship of the book was entrusted to Dr. Flood, who adds to the long initial essay of the original editors a briefer but more detailed account of the outstanding features of the volume, declaring *inter alia*:

No rivalry with existing hymn-books is sought, but an attempt is made to give a literary standard to the lyrics, and to present a work that may be regarded as Catholic yet National. Verses by Richard Rolle, the fourteenth-century mystic, by Southwell, Crashaw, Faber, Newman, Bridges, Caddell, Clarence Mangan, de Vere, Father Matthew Russell, S.J., Emily Hickey, Father Tabb, and Francis Thompson, need no commendation. . . . The Breviary Hymns are well represented, and due prominence is given to Gregorian Plainsong, with selections from the Sarum and York uses. There are also some magnificent hymns of the Greek Church and of the Syriac Church, in suitable translations. Our own Irish Church is represented by hymns attributed to St. Patrick, St. Columcille, St. Cucuimne, St. Oengus, and St. Sechnall (Secundinus), while the beautiful "Sancti Venite", from the Bangor Antiphonary, finds a place. The traditional pilgrim hymns of Lough Derg, of Lourdes, and of the Irish Pontifical Zouaves, will doubtless be acceptable, as well as some Irish traditional hymns; there are also original lyrics by Mr. Shane Leslie, Father John O'Connor, and Dom Bede Camm, O.S.B.

The Index of Composers illustrates the breadth of view exercised in the selection of tunes. Music is international; but had it been at all possible to have combined hymnal appropriateness with excellence of melodic inspiration, doubtless we should have had a larger selection of airs by native Irish composers. These have been exceptionally fecund in the abundance, originality, and inspirational excel-

lence of their melodies, which have, even in a musical sense, made of Ireland the "Land of Song". A hymnal, however, demands a peculiar type of musical appropriateness for the sacred lyrics that are to be sung. Here we cannot surmise any fault of oversight or omission on the part of the Musical Editor, whose long and fruitful studies in the realm of Irish melody have for many years past illustrated his minute and comprehensive grasp of this subject. Indeed, he himself contributes five new and original tunes, four of which are, most appropriately, settings to hymns of a distinctively Irish source or flavor.

The volume contains 150 hymns, of which 67 are translations (49 from the Latin, 10 from the Greek, 4 from the Irish, 2 from the Syriac, and one each from the French and the Italian). In such a brief compass the editors have endeavored, with notable success, to illustrate all kinds of sacred lyrical genius. Their aim has been high, their task has been onerous, their labors have been zealous. Withal, they modestly declare that, in addition to the difficulty of discriminating between the hymn and the merely sacred poem, their attempt, within a slender compass, to make the hymnal Catholic and yet National, has resulted in "a compromise in more ways than one". All this disarms criticism save such as may be made from the standpoint of appreciation and helpfulness. The few comments a reviewer may offer here are therefore intended to be helpful toward a betterment in any forthcoming revision of the volume. First, then, we venture to think that some of the adaptations of text to melody might be improved by slight alterations in the texts, in order to have a concurrence of the musical and the metrical accent throughout. We venture also to think that, in a hymnal with such a high literary aim, the rhyming might be improved in a few instances. Thus in No. 71 we find "pleaders" rhyming with "heed us"; in No. 75, we find such "rich rhymes" as *procession, session, possession* in the first stanza, and *confusion, profusion, fusion*, in the second, etc.; in No. 134, *high* is rhymed with *aye* (meaning "ever"); in No. 146, we find *make me* and *create me, descended and cleansed*, etc. Again, Dr. Grattan Flood's task was made needlessly onerous by oversights of the Literary Editor. We find, for instance, that the fifth line of the third stanza of No. 14 has an iambic foot in excess of the metre. This is true also of the first line of No. 93. On the other hand, the third line of the third stanza of No. 73 lacks an iambic foot necessary for the music and the metre. Finally, a few misprints may be mentioned: In No. 5, the second chord of the fifth measure omits C. In No. 6, the last chord has E-flat instead of D. It would seem preferable to print the word "Of" at the end of the third line (first stanza of

Clamor Ecclesiae, page 21) instead of at the beginning of the fourth line, in order that it shall be in agreement with the barring of the music. In No. 43, the bass-note of the chord going with *ni* of *Veni* should be G (instead of A). In No. 109, we think it would be proper to print the first and third lines of every stanza in alignment, in order to indicate their perfect metrical agreement; for the hymn is far from being that "rugged and unpoetical" thing surmised by Dr. J. M. Neale. In the seventh stanza of this hymn, *set* (fourth line) should of course be *est*.

While all this minute criticism may be useless to the editors (who doubtless have already noticed the *corrigenda* in the printed page), it may be of some service to purchasers of the volume, who will find the suggested corrections easy of insertion at the places indicated. It remains for us to compliment the editors on their achievement and to express our pleasure at the attractive style in which, from a merely material standpoint, the volume has been issued by the publishers.

H. T. H.

KYRIALE, seu Ordinarium Missae, Missa pro Defunctis, Toni Communes Missae, et Varii Cantus usitati ad Processionem et Benedictionem SS. Sacramenti. According to the Vatican Version. Modern Notation with Rhythmical Signs.

THE SAME, in Gregorian Notation with Rhythmical Signs. J. Fischer & Brother, New York. 1915.

The "Varii Cantus" mentioned in the sub-title above are the Te Deum and the hymns in honor of the Blessed Sacrament to be found in the Appendix of the original Vatican Gradual, with the addition of the Magnificat, in the eighth tone.

The rhythmical signs are those of the Solesmes editions of the official chants. They are intended to aid singers who are not so well versed in the intricacies of Gregorian rhythm as to be able to interpret the melodies without some direction of this kind, and also to lighten the work of a choirmaster, who otherwise would be obliged, even with experienced singers, to indicate the details in places where a difference of opinion as to interpretation might exist.

The little books are well bound, very convenient in size, and should prove very serviceable. In the matter of clearness, however, the Gregorian notation leaves something to be desired. The notes are rather small, in the longer neums so close together as to require good, sharp eyes to distinguish them quickly. The Quilisma, especially, could be very much improved. The modern notation is quite good.

J. A. B.

Literary Chat.

In a neat volume of some sixty pages, entitled *Newman's Gentleman*, Dr. O'Donnell, professor of English at Notre Dame University, makes an analysis of Cardinal Newman's often-quoted definition of a gentleman. It is a study for the class-room, and sets forth that Newman's true mind on the gentleman is not simply that of the man of cultivated intellect, fine taste, candor, and courteous manner, but all these things only when based upon the principle of religious motive. Newman wanted to contrast secular and true education by emphasizing the defect of University training without religion. We fancy that most Catholic writers or teachers when they cite to their Catholic pupils the words of Newman as an example of the ideal gentleman, simply wish to bring out the fact that natural virtue should be the substratum of supernatural virtue, such as Catholics aim to possess. Newman was arguing for the Catholic character of a University, and needed only to reverse the sequence of his proposition in order to apply it to the Catholic student who seeks religion there while possibly neglecting to cultivate the gifts and graces of nature. (Longmans, Green & Co.)

The Secret Bequest by Christian Reid is a beautiful story of conversion to the Faith. It pictures the struggles and sacrifices of a young heiress, whose true title to a large estate is made dependent on her sincere efforts, given in a secret codicil of the will, to alienate from the Catholic religion a near relative who, but for his own conversion, should have been the legal heir. A double romance runs through the story, the scene of which is laid partly in New York, partly in the South. The Benedictine Abbey of Belmont, in North Carolina, furnishes the opportunity and theatre for an exposition of the solemn ceremonial of Corpus Christi. The edifying sight of the Eucharistic procession becomes the occasion of an inquiry that leads a naturally intelligent and noble mind, contrary to her worldly instincts, into the Catholic Church. The characters of the novel are well drawn and true to nature. We owe this admirable piece of work, next to the author's love for her art and zeal for religion, to the *Ave Maria*, which means Father Hudson, who has published it in serial first and now attractively in book form.

Some people think we are getting too many books about Socialism. All the books we already have say pretty much the same things, viz., that Socialism is atheistical, immoral, an enemy to the individual, family, and the State—and so on. All this everybody already knows or knows that most Socialists deny it or that Socialists who admit it don't care what you say for or against them. They are unamenable to argument, and precisely because they are quite sure you don't and can't understand Socialism. You are a capitalist wedded to the capitalist State, and unable to see or appreciate the Socialist plans of reformation.

Perhaps this is the point of view of those who are at home in the literature of the Socialist polemics—who know pretty much what is to be said and what has been said for and against Socialism. Others who are not so well informed will welcome a new book in which the objections against Socialism are restated. Especially will this be so if the arguments are framed in an easy, straightforward style such as Mr. B. V. Hubbard has adopted in a recent volume entitled *Socialism, Feminism, and Suffragism* (pp. 301; Chicago: American Publishing Co.).

Mr. Hubbard brings to bear against Socialism the line of argument indicated above, but, as we have just said, his direct and forceful style should gain for his critique a hearing with those readers especially who are apt to have felt the influence of a not dissimilar mode of address from the Socialist platform. Moreover, two-thirds of his book have to do with *Feminism and Suffragism*, the twin sisters of Socialism. Against both these excesses of

recent womanish propaganda he has many strong things to say. Healthy and sound they are, too, and needed to be said with the unmistakable directness given them here. This is particularly true of his observations on feminism in the school. Did space permit, we would like to quote a specimen or two. We must, however, refer the reader to the book itself, where he will find some pithy paragraphs for reflection.

It is hardly necessary to note that all advocates of votes for women are neither *Feminists* nor *Suffragists* in the opprobrious sense that owing to the excesses of the *Suffragettes* has fallen upon these terms. There are not a few thoughtful and far-seeing churchmen—bishops and priests—who favor woman's political emancipation. The closing chapter in the first volume of *Addresses at Patriotic and Civic Occasions by Catholic Orators*, recently compiled and published by Joseph Wagner (New York), is an instance in point. Bishop Dowling's well-known lecture is properly given a place in this collection of Catholic oratory.

A propos of this matter we might note in passing that, in view of the epithet *in sexu fragili* occurring in the prayer "pro virgine martyre", it is hardly correct to say that "it is not Christian thought which sanctioned the expression 'the weaker sex' " (p. 285). Moreover, no less Christian a writer than St. Bernard justifies the idea by putting it into the mind of the wisest of men, Salomon: "Noverat quippe vir sapiens hujus sexus infirmitatem, fragile corpus, lubricam mentem." (Hom. in *Missus*.) The epithet *fragile* is of course not as complimentary as is *fair*, and no good can come from "rubbing it in". On the other hand, no ultimate gain can come from ignoring or understating the providential order of things. For the rest, we very warmly recommend the collection of addresses which has occasioned the foregoing remark. It contains a considerable variety of subjects suitable for almost every occasion, civic and patriotic. The addresses emanate from eminent Catholic orators, clerical and lay. A priest having occasion to speak before a civic gathering is apt to find in them suggestive thoughts which, letting loose the flood-gates of his own eloquence, will leave him independent. The volumes are strongly bound and neatly boxed.

The nearest approach to the ideal manner of hearing Mass is* to follow prayer by prayer the *Ordo Missae*. From this point of view the *New Missal in English* should and will prove a great help to Catholic worship, if the clergy instruct the faithful how to use that wonderful instrument. Devotion, however, is so largely conditioned by personal traits and acquired habits that no one single method will appeal to every soul. A little book has recently appeared from the pen of Fr. Roche, S.J., entitled *Mysteries of the Mass in Reasoned Prayers*, in which certain leading ideas embedded in the Holy Sacrifice are put into relief and under them are grouped appropriate acts of devotion. These acts are arranged in broken lines, appearing to the eyes as verses, the psychological aim being to arrest the mind, make it travel slowly and brood over the thoughts and affections suggested. The "reasoned prayers" contribute, therefore, more to mental than to oral exercise, and thus keep the soul in touch with the spirit and movement of the sacred drama. And so, "even those who like to limit their prayers to the exact words of the Missal with its daily changes, will find in the memory of the fundamental Mysteries here emphasized a sustaining undercurrent of thought and desire to accompany and swell the meaning of their vocal prayers. For indeed these mysteries and the corresponding cravings of man's heart are the fountain-heads from which the Mass prayers, in the first instance, welled up and took shape and form in words and ritual acts." The little volume will thus contribute greatly to an intelligent employment of the Missal. (New York: Longmans, Green & Co.)

The Dream of the Soldier Saint by Fr. Mullany, S.J., is a vivid portrait of the ideals of St. Ignatius once he had grasped the purpose of life as meaning loyalty to Christ beyond the mere service of an earthly king. Besides being

the story of a portion of the saint's life—that is, up to his founding the Society (1540)—it is an appeal to honesty, courage, and obedience to God's leading. It has a place in the literature of vocation. (Chicago, Loyola University Press.)

In the latter connexion notice may be directed to *Stories from the Field Afar*, reprinted from the organ of the Catholic Foreign Mission Society of America (Ossining, New York). A second collection of these charming tales has just been issued at a very reasonable price. If young people could be drawn to read these stories, they would find therein a substitute for the sometimes worse than trashy novel—a substitute that would give at once entertainment, instruction, and inspiration.

A laudable movement was inaugurated when "the Association for the Study of Negro Life and History" was organized last September. "The aim of the Association is to raise funds to employ several investigators to collect all historical and sociological material bearing on the Negro, before it is lost to the world." As a medium for preserving some of this material a Quarterly has been founded, the first issue of which appeared in January under the title *The Journal of Negro History*. The editor is Mr. Carter Godwin Woodson, Ph.D. (Harvard), the author of a notable work, *The Education of the Negro Prior to 1861*. The initial number is a credit to the editor, the contributors, and the publishers. Those who want to know what the negro has done, what he is doing, and what he aims further to do, should consult this publication. It is so well done that many will be moved to coöperate with its efforts. The cost, moreover, of the coöperation is so small that few will be precluded therefrom. (Lancaster, Pa., and Washington, D. C.)

Another quarterly born with the year is *The Immigrants in America Review* (20 West 34th Street, New York). The title is sufficiently descriptive of the scope of this new arrival in the field of periodicals. There is place and need for such a review and, judging by the superior quality of the first issue, the auguries of success are promising.

A novel type of war literature, deviating from the wearisome strains of embittered denunciation, appears in the interesting and sprightly diary of the Abbé E. Duplessy (*Journal apologétique de la Guerre*. Paris, P. Téqui). The author has set himself the task of exploiting the events of the war in the interest of a moral and religious revival of his people. Fearlessly he reminds the government of its anti-religious attitude before the outbreak of hostilities and charges it to undo the wrongs committed against the Church. The book abounds with many anecdotes that illustrate the spiritual awakening of the old France. Even the black cloud of war seems to have a silver lining.

Bloud & Gay publish, in handy pamphlet form, brief and crisp biographies of the men who have been brought to the fore by recent events and whose names are on all lips. Among them we find character sketches of King Albert, General Joffre, General Pau, and others. It goes without saying that the tone of these sketches is laudatory, and that they endeavor to throw into strongest relief the good qualities of their subjects. However, they furnish valuable data for him who wishes to know something about some of the men who engineer the death-dealing conflict of the European nations. (*Pages actuelles*, Paris.)

It requires no great effort of the imagination to realize that the life of a prisoner of war is neither very comfortable nor very pleasant. But nothing short of actual experience can give us a real idea of its hardships and humiliations. Such intimate and realistic glimpses we get from the account of a released prisoner of the Germans, who has published in a small volume what he saw and what happened to him in the country of the enemy (*Prisonnier des Allemands*. Paris, P. Lethielleux). The character of the author, who is a priest of the Society of Foreign Missions, vouches for the truth of the incidents related. There is a gripping pathos in these pages, and on reading, one is tempted to exclaim, O! the pity of it all!

Books Received

SCRIPTURAL.

SAINT PAUL: ÉPÎTRE AUX ROMAINS. Par le P. M.-J. Lagrange, des Frères Prêcheurs. (*Études Bibliques.*) J. Gabalda, Paris, 1916. Pp. lxii-395. Prix, 12 fr.

THEOLOGICAL AND DEVOTIONAL.

MYSTERIES OF THE MASS IN REASONED PRAYERS. By Father W. Roche, S.J., author of *The House and Table of God, A Child's Prayers to Jesus*. With a frontispiece. Longmans, Green & Co., London, New York, Bombay, Calcutta, and Madras. 1915. Pp. 96. Price, \$0.50 net.

L'AUTRE VIE. Par le R. P. Guillermin. (*Aux Ames Blessées.*) P. Lethielloux, Paris. 1915. Pp. 294. Prix, 3 fr.; 3 fr. 25 franco.

LE "DE PROFUNDIS" MÉDITÉ. Par l'abbé Arnaud d'Agnel, Docteur en Théologie et en Philosophie. Pp. 266. Prix, 2 fr. 25; 2 fr. 50 franco.

MISÈRES HUMAINES. Tracts populaires et religieux sur quelques défauts et vices des familles. Par Ed. Hamon. 13e édition avec une Préface du R. P. Lalande. Pierre Téqui, Paris. (McGranger Frères Libraires: Montreal.) 1913. Pp. x-292. Prix, 2 fr.

PHILOSOPHICAL.

THE RECONCILIATION OF GOVERNMENT WITH LIBERTY. By John W. Burgess, Ph.D., Ju.D., LL.D., Formerly Professor of Political Science and Constitutional Law, and Dean of the Faculties of Political Science, Philosophy and Pure Science, in Columbia University. Charles Scribner's Sons, New York. 1915. Pp. xix-394. Price, \$3.50 net.

NEWMAN'S "GENTLEMAN". By Charles L. O'Donnell, C.S.C., Ph.D., Professor of English, University of Notre Dame. Longmans, Green & Co., New York and Chicago. 1916. Pp. 61. Price, \$0.35.

SOCIALISM, FEMINISM, AND SUFFRAGISM—The Terrible Triplets, Connected by the Same Umbilical Cord, and Fed from the Same Nursing Bottle. By B. V. Hubbard. American Publishing Co., 1820 City Hall Sq. Bldg., Chicago. 1915. Pp. 301. Price, \$1.25.

SOCRATES, MASTER OF LIFE. By William Ellery Leonard. The Open Court Publishing Co., Chicago and London. 1915. Pp. vii-118. Price, \$1.00.

JUSTICE IN WAR TIME. By Bertrand Russell, author of *German Social Democracy, The Principles of Mathematics*, etc. The Open Court Publishing Co., Chicago and London. 1916. Pp. x-243. Price, \$1.00.

GRUNDFRAGEN DER PHILOSOPHIE UND PÄDAGOGIK für gebildete Kreise dargestellt. Von Dr. C. Willems, Professor der Philosophie im Priesterseminar zu Trier. I. Band: Das Sinnesleben, pp. 550; II. Band: Das Geistesleben, pp. 560. Trier, 1915: Druck u. Verlag der Paulinus-Druckerei, G.m.b.H.

INSTITUTIONES PHILOSOPHICAE. Auctore C. Willems, S. Theologiae et Philosophiae Doctore, Philosophiae in Seminario Trevirensi Professore. Volumen I: Continens Logicam, Criticam, Ontologiam. Tertio Editio. Treveris, 1915: ex Officina ad S. Paulinum.

LE PROTESTANTISME ALLEMAND. Luther-Kant-Nietzsche. Par J. Paquier, Premier Vicaire de la Sainte-Trinité. Bloud & Gay, Paris. 1915. Pp. 141. Prix, 1 fr. 50.

JOURNAL APOLOGÉTIQUE DE LA GUERRE. Ire Série: 1914. Par M. l'Abbé E. Duplessy, du Clergé de Paris, Directeur de la *Réponse*. P. Téqui, Paris. (McGranger Frères Libraires: Montreal.) 1915. Pp. vii-399. Prix, 3 fr. 50 franco.

HISTORICAL.

THE DREAM OF THE SOLDIER SAINT. By Leo H. Mullany, S.J. Loyola University Press, Chicago. 1915. Pp. 63. Price, \$0.10 *postpaid*.

LIFE OF THE REV. CHARLES NERINCKX, Pioneer Missionary of Kentucky and Founder of the Sisters of Loretto at the Foot of the Cross. By the Rev. W. J. Howlett. Mission Press S. V. D., Techny, Ill. 1915. Pp. 447.

PRISONNIER DES ALLEMANDS. Par un Prêtre de la Société des Missions Étrangères, infirmier militaire. Deuxième édition. P. Lethielleux, Paris. 1915. Pp. vii-170. Prix, 1 fr. 50; 1 fr. 65 *franco*.

UN CATÉCHISME PANGERMANISTE À L'USAGE DU SOLDAT ALLEMAND. Par Houston Stewart Chamberlain. Traduit par un mobilisé. Avec introduction par M. E. C., Archiviste-Paléographe. P. Lethielleux, Paris. 1915. Prix, 0 fr. 50; 0 fr. 55 *franco*.

WESTDEUTSCHE KRIEGSHEFTE. Herausgegeben vom Verbands kath. Arbeitervereine Westdeutschlands. 1. Wir daheim und Ihr da draussen (64). 2. Deutschland in Weltkreis (74). Die kath. Arbeitervereine Westdeutschlands und der Weltkrieg (36). 4. Schwert und Kreuz (56). 5. Heldentum (50). Verlag der Westdeutschen Arbeiterzeitung G.m.b.H., M. Gladbach. 1915. Preis je 30 Pf.

MÉLANGES D'HISTOIRE RELIGIEUSE. Par le P. M.-J. Lagrange, des Frères Prêcheurs, Correspondant de l'Institut. (*Études palestiniennes et orientales*.) J. Gabalda, Paris. 1915. Pp. 333. Prix, 3 fr. 50.

"PAGES ACTUELLES", 1914-1915.

No. 18. *La Signification de la Guerre*. Par H. Bergson, de l'Académie Française et de l'Académie des Sciences morales et politiques. Pp. 47.

No. 20. *Les Sous-Marins et la Guerre actuelle*. Par G. Blanchon, Lieutenant de Vaisseau. Pp. 39.

No. 24. *Les "Zeppelins"*. Par Georges Besançon, Secrétaire Général de l'Aéro-Club de France. Pp. 45.

No. 28. *Les Surboches*. Par Andre Beaunier. Pp. 47.

No. 38. *À un Neutre Catholique*. Par Mgr. Pierre Batiffol. Pp. 31.

No. 39. *Dans les Tranchées du Front*. Par François Marre, Chroniqueur scientifique du Correspondant. Pp. 63.

No. 40. *L'Esprit philosophique de l'Allemagne et la Pensée Française*. Par Victor Delbos, de l'Académie des Sciences morales et politiques. Pp. 43.

No. 46. *Guerre et Philosophie*. Par Maurice DeWulf, Professeur aux Universités de Louvain et de Poitiers. Pp. 47. Bloud & Gay, Paris. Prix, 0 fr. 60 par vol.

MISCELLANEOUS.

FIELD AFAR TALES (SECOND VOLUME). Prepared and edited by the Catholic Foreign Mission Society of America, Ossining P.O., New York. 1915. Pp. 163.

ADDRESSES AT PATRIOTIC AND CIVIC OCCASIONS. By Catholic Orators. Two volumes. Joseph F. Wagner, New York. Pp. 295 and 312. Price per pair, \$3.00 *net*.

OFFIZIELLER BERICHT ÜBER DIE SECHZIGSTE GENERALVERSAMMLUNG DES DEUTSCHEN RÖMISCH-KATHOLISCHEN CENTRAL-VEREINS abgehalten in St. Paul, Minn., am 8, 9, 10, und 11 August 1915. Volksfreund Printing Co., Buffalo, N. Y. Seiten 206.

FIRST ANNUAL REPORT OF THE COUNTY COMMISSIONERS, Bureau of Weights and Measures, Philadelphia. 2 February, 1915. Pp. vii-59.

CHAFF AND WHEAT. A Few Gentle Flailings. By Francis P. Donnelly, S.J., author of *Mustard Seed*, etc. P. J. Kenedy & Sons, New York. 1915. Pp. 266. Price, \$0.60; postage extra.

MOONDYNE JOE. By John Boyle O'Reilly. P. J. Kenedy & Sons, New York. 1879. Pp. 315. Price, \$0.75.

THE ECCLESIASTICAL REVIEW

SIXTH SERIES.—VOL. IV.—(LIV).—APRIL, 1916.—No. 4.

THE CATHOLIC HOSPITAL ASSOCIATION.

THIS article is not meant to be anything more than a simple story of how the Catholic Hospital Association has been established. My first object is thereby to draw the attention of the Catholic Hierarchy and Clergy to a movement which many think to be of very great importance to the Church in the United States. My further object is to plead with the bishops and priests of the country to lend their hearty encouragement and strong support to the work now happily begun. It is to be hoped that sectional branches of the Association with local conferences for Catholic hospital workers will be established in the East, in the South, the Middle West, and on the Pacific Coast, according to the ecclesiastical provinces or the civil States. For this reason various circulars and programs with their details are here inserted, as they may possibly serve as a welcome guide to ecclesiastical and medical authorities desirous of having their Catholic hospitals join in the above Association.

Truth and justice demand that it should be stated that the credit and success of the undertaking is due principally to the strenuous initiative of the Rev. Charles B. Moulinier, S.J., and Dr. Louis Jermain, respectively regent and dean of the Medical School of the Marquette University at Milwaukee. Some day in December, 1914, these two gentlemen waited upon me to lay their plan of a Catholic Hospital Conference before me and to ask my assistance, rightly thinking that in a public undertaking in which so many Catholic religious communities were to be most directly and principally concerned, they should act in harmony with the ecclesiastical authority.

The plan and its motives appealed to me most strongly. But would it appeal to our hospital sisters? The best and surest way to find out was to call them together, starting first with the Milwaukee Archdiocese. Hence on 11 January, 1915, I sent out the following circular:

Dear Sister Superior,

According to reliable information there is a plan on foot by the American Medical Association, a great national body, to introduce a so-called rating or classification (standardization) of all hospitals of the country, as has been done regarding the medical schools and colleges. You will easily understand how deeply and widely this must affect the standing of our Catholic hospitals before the American public.

Moreover, it has been felt for some time that there is a lack of coöperative organization among the Catholic hospitals of the country, while such organization has already found a most wholesome and successful expression in the annual state and national conferences of Catholic schools and colleges, Catholic teachers and Catholic charities. The thought has, therefore, naturally occurred to Catholic physicians, nurses, and hospital sisters, as well as to others whose attention has been called to this matter, that the time had come when steps ought to be taken toward effecting a similar organization for Catholic hospitals. We believe that the rapid advance and development of what may be termed specifically "Hospital Work", both in medical and surgical branches, demand in our days some agency or scheme by which our Catholic hospitals will be guided and aided in maintaining the high standing for proficiency and competency which they now hold in the eyes of unprejudiced Americans.

For the moment two schemes present themselves: one, an annual state or national (or both) "Conference of Catholic Hospitals" (with reports, papers, and debates); the other, an annual "Catholic Hospital Summer School" with regular courses by competent physicians and nurses, lay and religious, on the management and various works of hospitals. Who can deny the immense advantages for our Catholic hospital sisters to be derived, at such meetings, not only from the interesting and instructive reports and lectures, but also from the familiar and free exchange of the ripe ideas and rich experiences of so many zealous hospital workers assembled here? As long as life lasts we can always learn from the knowledge and experience of others.

In order to make a start in this new Catholic movement, I hereby kindly request the Catholic hospitals of this Archdiocese to send

representatives, as below indicated, to a preliminary meeting at my residence, 2000 Grand Avenue, Milwaukee, on Wednesday, 27 January, at two o'clock P. M. The Rev. Father Moulinier, S.J., regent of the medical department of Marquette University, Dr. Louis Jermain, dean of the same department, and others, will first address the meeting, after which the discussion of the feasibility of the above-mentioned project will be taken up. It is proposed to arrange after this Milwaukee meeting, similar meetings in the other dioceses of this ecclesiastical province.

There is no doubt whatever that once the movement is properly started, it will soon extend to all the States in the Union. I feel that this will be the small beginning of a great Catholic undertaking which will bring new blessings from heaven upon the glorious and most meritorious work of our Catholic hospitals. I trust that for the love of God and the honor of our holy religion our good sisters will try to grasp the significance and importance of this project for the Catholic cause.

Now, as regards the coming meeting I desire to see present from every hospital of the Archdiocese:

First, the Sister Superior of the hospital; second, the Sister Superintendent or actual manager of the hospital, or, if such happen to be the superior of the house herself, then such other sister who is fully conversant with hospital work and its detail; third, the head sister of the nurses and their school; fourth, any other sister whom the superior wishes to bring to the meeting.

These four sisters will give a full representation from each hospital. I shall be greatly obliged to the dear sisters for any efforts of theirs to make this meeting, the first of its kind, a success.

With my episcopal blessing I extend to you, dear sister Superior, and to all your community my cordial wishes for a happy and blessed New Year.

P. S.—I have also sent this invitation to the Superiors General of the religious communities conducting hospitals in this Archdiocese, so that they are fully informed of the matter.

The meeting took place as announced and brought forth a very animated and enthusiastic discussion. If I had been won over to the good cause on its first presentation, it was really now, after listening to the fuller and more detailed explanations, that I felt it a sacred duty to lend the movement all the help I possibly could give it in virtue of my ecclesiastical office. As a result of this meeting the following circular was issued from the Archbishop's residence on 26 March, 1915:

Dear Sister Superior,

The meeting of representatives from a number of Catholic hospitals, held at the archiepiscopal chancery hall, on 27 January, was attended by the surprisingly large number of over sixty Sisters, who showed an intense interest in the proposed Catholic Hospital Conference. The promoters of this very important project feel greatly encouraged and justified in taking now a further preliminary step.

You are therefore cordially invited to attend the second preliminary conference to be held at the Gesù Auditorium, 13th and Sycamore Sts., on Thursday, 8 April, at 2 P. M., to discuss the following questions:

1. Shall the summer conference of hospital representatives be held for one, two, three, or four days?.....
2. What shall the date or dates be?.....
3. What representatives and how many from your hospital are likely to attend?
 Sisters.....Doctors of the staff
 Nurses.....Chaplain
4. What subjects do you suggest for papers and discussions?
 Mark (X) your choice of the following and add others at the end—
 (a) Staff organization?
 (b) Internes—1. How accepted, examination or appointment?
 2. Number in proportion to beds?.....
 3. Accommodations?
 4. Service?
 (c) Laboratories } Pathological.....
 } Bacteriological.....
 } Bio-chemical.....
 (d) X-ray service?
 (e) Training of nurses?.....
 (f) Kitchen service?
 (g)
 (h)
 (i)
 (j)
 (k)
- 5. Will any sisters, nurses or others from your hospital or community take one or other of the courses in clinical laboratory work, to be offered by the Marquette University School of Medicine this summer? See enclosed circular.
 How many?
 What courses?

If you will kindly return this circular as soon as possible with your answers to the respective questions, it will help us to prepare a definite program for the coming meeting.

Wishing you and your institution a very happy and joyous Easter.

At the April meeting, which was again attended by Sisters from different hospitals, a number of addresses were made by professors of the Marquette Medical School explaining the many and various parts and sections of the large field of modern hospital work where concentrated organization would prove a most efficient agent for a fuller and stronger development of Catholic hospitals. It was decided to hold a three days' Conference at Milwaukee toward the end of June. A committee consisting of the Rev. Charles Moulinier, S.J., Dr. L. Jermain, and Dr. J. Van der Erve was appointed to draft the constitution for a Catholic Hospital Association and to prepare the program for the Conference. Notwithstanding the great hopes raised by the earnestness and enthusiasm displayed by the Sisters who attended these preliminary meetings, I looked forward with some anxiety to the days of the coming conference. Invitations were sent out to all the Catholic hospitals of the Milwaukee Province, and to some more prominent hospitals of the neighboring Provinces of Chicago, Dubuque, St. Louis, and St. Paul, thus covering our Northwest. But many preparations had to be made; physicians, nurses, and other persons well experienced in hospital work were to be engaged for the lectures and discussions laid out on the program. Arrangements had to be made not only for the meetings, but also for the lodging and boarding of the visiting Sisters. Thanks to the generous spirit and hearty cooperation of the Capuchin Fathers at St. Francis Church, their spacious school building was placed entirely at our disposal. It admirably served the purposes of the Conference. Following is a copy of the notice sent out with the invitations.

I.

CONFERENCE OF HOSPITAL SISTERS, MEMBERS OF STAFF, NURSES, AND CHAPLAINS.

First Annual Meeting to be held in Milwaukee, on June 24th, 25th and 26th, 1915, in the School Building of St. Francis Church, Fourth and Harmon Streets.

All hospital authorities are cordially invited to send delegates to this Conference.

Notice of the number of delegates from each hospital should be sent not later than the 17th of June, to Sister Rita, St. Joseph's Hospital, Fourth Street and Reservoir Ave., Milwaukee, Wis.

The place of meeting is conveniently reached by the following car lines: . . .

Masses will be said in the Church, just adjoining the school building, every half hour from 5 to 8 o'clock every morning.

Board and lodging will be furnished Sisters and Nurses in the school building at very reasonable rates. Those who wish to avail themselves of this opportunity for convenient and reasonable board and lodging must notify, in writing, Sister Rita, of St. Joseph's Hospital, not later than Thursday, June 17th.

By writing to other hospitals and convents of Milwaukee, some may secure accommodations in convent or hospital, if they so desire.

II.

NOTICE ABOUT SIX WEEKS' COURSES IN LABORATORY TECHNICIAN WORK, JUNE 28TH TO AUGUST 7TH, 1915.

These courses will be given at the Marquette University School of Medicine, just across the street from St. Joseph's Hospital, and one block from the St. Francis School building.

Suitable and convenient accommodations for the six weeks can be had in the St. Francis School building, mentioned above, one block from the Medical School, at very reasonable prices.

It is very important that the names of those who intend to take these laboratory courses be sent to the Medical School of Marquette University, Fourth Street and Reservoir Ave., as soon as possible, in order that equipment and places in the laboratories may be arranged and assigned in due time.

Sisters, nurses or others, capable of taking the courses, will be admitted.

Notification should be sent not later than June 17th.

When everything had been done, the anxious question still arose: Will the good hospital Sisters come in sufficient numbers to save the Conference from the disgrace of a failure?

Thank God, our fear was vain and our hopes were more than fulfilled. The Conference was a success beyond expectation. Most of the Sisters came from our Western States, but we had a few even from Louisiana and West Virginia, from Missouri, Ohio, and Pennsylvania. They represented the re-

ligious communities of the Divine Saviour (mother house at Milwaukee), The Holy Family (Chicago), St. Mary (St. Louis, Mo.), The Sorrowful Mother (Marshfield, Wis.), Notre Dame (Milwaukee), Humility of Mary (Villa Maria, Pa.), St. Joseph (Concordia, Kans., Wheeling, W. Va., St. Louis, St. Paul), St. Agnes (Fond du Lac, Wis.), St. Benedict (Duluth, St. Joseph, Minn.), Charity (Gray Nuns of Montreal, Leavenworth, Kans.), Misericorde (Montreal), Mercy (from various houses), and a very large number of Franciscan Sisters of different provinces.

For three days these good Sisters and nurses faithfully and earnestly attended the lectures and discussions set forth in the following program of the Conference which I believe will prove of no little interest to many readers of the REVIEW.

FIRST DAY—June 24th—

9 A. M.—Mass and Sermon in St. Francis of Assisi Church. Most Rev. Sebastian G. Messmer, Archbishop of Milwaukee.

11 A. M.—Address, "The Trend of Modern Hospital Service." Dr. John A. Hornsby, Editor of *The Modern Hospital*.

11:30 A. M.—Paper, "Modern Hospital Construction." Mr. Meyers J. Sturm, Architect, Chicago, Ill.

Discussion.

12 to 2 P. M.—Recess.

2 P. M.—Business Meeting. Organization, Election of Officers, and Adoption of Constitution.

3 P. M.—Paper, "Significance of Hospital Rating," Mr. F. E. Chapman, Superintendent City Hospital, St. Louis, Mo.

To open discussion, Dr. John R. McDill, Chairman of the Wisconsin Committee for the Rating of Hospitals.

SECOND DAY—June 25th—

9 A. M.—Paper, "Staff Organization," Dr. Robert E. Castelow, Former Superintendent of the Kansas City General Hospital.

To open discussion—Dr. C. A. Evans, Dr. John M. Beffel, Milwaukee, Secretary State Board of Medical Examiners.

10 A. M.—Paper, "Hospital Equipment," Dr. L. M. Warfield, Assistant Superintendent Milwaukee County Hospital.

To open discussion—Dr. W. E. Fairfield, Chief of Staff, St. Mary's Hospital, Green Bay, Wis.

11 A. M.—Exhibit of laboratory equipment and demonstration of some tests, in the Marquette University School of Medicine laboratories.

Prof. C. J. Farmer, Bio-Chemistry.

Dr. W. A. Fansler, Clinical Pathology.

Dr. L. M. Miles, Physiology.

12 to 2 P. M.—Recess.

2 P. M.—Paper, "The Training School," Dr. Joseph L. Baer, Chicago.

To open discussion—Miss Gertrude I. McKee, R.N., Superintendent of Children's Free Hospital, Milwaukee, Wis., and member of Nurses' Examining Board of Wisconsin.

3 P. M.—Symposium—"Care of Patients."

Paper 1—"Dietetics," Miss Ruth Minturn, B.S., Milwaukee County Hospital.

Paper 2—"Operating Room—Before, During, After—Operation-Anaesthesia," Dr. H. O. Collins, Superintendent of City Hospitals, Minneapolis, Minn.

Paper 3—"Nurses' Treatment of Patient in Private Room and Ward," Miss M. E. Good, Superintendent of Nurses, Milwaukee County Hospital.

To open discussion—Dr. T. L. Harrington, Dr. L. A. Fuerstenau, Dr. J. A. Purtell.

THIRD DAY—June 26th—

9 A. M.—Symposium—"Educational Function of the Hospital."

Paper 1—"A Training School for Internes," Dr. L. M. Warfield, Milwaukee County Hospital.

Paper 2—"The General Teaching Duty of the Hospital," Dr. L. F. Jermain, Dean Marquette University School of Medicine.

Paper 3—"The Hospital's Duty to Medical Science for the Furtherance of Human Health—by Research, Production of Papers, Library and Museum," Dr. John L. Yates, Milwaukee County Hospital.

Paper 4—"The Hospital and Social Service," Miss Gertrude M. Knowlton, R.N., in Massachusetts. Social Service Worker of the Children's Free Hospital, Milwaukee, Wis.

Discussion open to volunteers.

11 A. M.—Closing Remarks, Rev. Charles B. Moulinier, S.J.

NOTE.—Papers should not be longer than twenty minutes or a half hour in the reading. Copies of papers should be sent to the Marquette University School of Medicine, Fourth Street and Reservoir Avenue, in time to be handed to those who are to discuss them—some few days before the meeting.

These were days of "splendid inspiration", as Dr. E. Evans, of La Crosse, Wisconsin, remarked at the closing ses-

sion, when he further said: "I have been present at the birth of a good many organizations as well as of individuals, and I don't think that ever before I was willing to stay away from my work three days, and enjoy it, and get so much inspiration and satisfaction as I have during these three days." This was, indeed, the unanimous sentiment of the whole Conference. Everyone felt that God's blessing had accompanied the work and that great good would follow from it. Dr. Evans, a loyal Catholic physician, undoubtedly expressed the common sentiment freely uttered by resident and visiting physicians, Catholic and non-Catholic, when he said: "In the 25 years or more I have been connected with a Sisters' hospital . . . I have felt that there has been, because of the very calling and seclusion of the religious orders, a need of just such a movement as this. . . . I feel that this movement, this gathering together of the heads of Catholic hospitals, is the biggest movement that has occurred in the care and treatment and welfare of the sick in a long time." It is most gratifying to know that quite a number of Protestant physicians from various sections of the country, standing very high in the American medical profession, have already given an unqualified welcome to the Catholic Hospital Association. Thus *The Modern Hospital* of St. Louis, Mo., a leading American magazine, with branch offices in Europe, in a very thoughtful editorial on the "New Hospital Association", remarks: "It goes without saying that this new development in hospital efficiency is one of the most important factors of progress in the care of the sick that has ever occurred anywhere." In the July number the same magazine says that this Catholic Hospital Conference "marks a new era in the progress of the great and splendid group of Sisters' Hospitals". If its future development does not come up to the expectations of these gentlemen, I am bold enough to say that it will not be the fault of our hospital Sisters, but of the Hierarchy and the spiritual superiors and chaplains of those Sisters. Our good sisterhoods naturally shun the public hall and platform; they are shy of a closer contact with a crowd of seculars, especially when many of these are not Catholic; they are afraid of irregularities or interruptions in the routine of their holy rule, and other similar things. But when it is a question, after all,

of promoting God's greater glory by a more effective and fruitful service of Christian charity in the care of the Lord's sick and suffering brethren, why should these angels of charity not come out for a little while from their sacred solitude?

Dr. McDill well said: "This is a great day in the history of hospitals. . . . Those who are responsible for the movement may think they have opened the Sisters' hospitals. They have; but they are not going in; the Sisters are coming out."

What is the object of these public conferences and conventions? It is not to listen for days and hours to learned essays and addresses. These are but means toward an end, which is discussion and exchange of ideas. One may read essays, theoretical or practical, at home. But the wider and fuller understanding we get by discussion, debate, and dispute. Exchange of ideas and experiences is what brings our Catholic teachers together in the convention of the Catholic Educational Association; it is the very life of the annual national Conference of the Catholic Charities Associations at Washington; in fact, it is the main object and purpose of all conventions. The wonder is that the Catholic hospital workers of America should have carried on their meritorious work for over half a century without ever having felt the need of mutual counsel and coöperation by a thorough exchange of ideas and experiences in hospital service. In this connexion another point was well set forth by the Rev. Fr. Moulinier in his opening remarks. He said: "Remember now, the teaching sisters have had eight, or ten, or twelve years of conference experience. I happened to attend a good many of these meetings and I know from the repeated remarks of many of them that they consider the meeting one another, the talking over things, getting acquainted, and realizing the personalities of those engaged in the same work with themselves, of the greatest advantage to them, more than any particular paper or set of papers that were read. Now I think it may be doubly true in the case of hospital sisters that there is a broadening, a deepening and freshening of mind and heart from being personally acquainted with one another, an interchange of views and ways of procedure in the respective hospitals. . . . Therefore, I beg of you to make it one of the points of this gathering to speak to everybody you meet, to

introduce yourself, and to let no opportunity pass to talk about just those fine, delicate points of hospital management which won't come out in the papers, in all likelihood at least."

To improve and widen their knowledge of hospital service, such as our modern times and people demand, the Sisters must come out from their hospitals. But, as already stated, many will be slow in doing so, unless they are encouraged and urged by their ecclesiastical superiors, especially by the ordinaries of their diocese. There is no doubt whatever that without a strong and powerful Catholic Hospital Association our hospitals will not be able to occupy the first place in the standardization and classification to be established by the American Medical Association. But it is equally certain that without the hearty approval and encouragement by the Hierarchy of the United States it will be impossible for the Association to acquire the membership and with it the strength and influence that it requires in order fully to attain its object.

The Catholic Hospital Association at present numbers some 43 active members (that is, hospitals or institutions) and 24 associate members (that is, any individual member of a staff, trained nurse, chaplain, or other person interested in hospital work). What a power for good this Association would be, if but one-half of all the Catholic hospitals in the United States were to join. There is no separate list published anywhere of our Catholic hospitals. I believe the statistics on page 396 compiled from the Catholic Directory of 1915 deserves printing here. I give each diocese with its number of Catholic hospitals in the order of ecclesiastical provinces.

How many of these hospitals will be represented at the next conference of the Catholic Hospital Association? Time and place are given in the following invitation just sent out to all the 500 hospitals.

Dear Sister Superior,

You have probably heard before this of the Catholic Hospital Conference held in June, 1915, at Milwaukee, and the formation of the Catholic Hospital Association effected at that meeting. Our undertaking at that time was in the full sense of the term a mere experiment. For that reason the invitations were sent to the Catholic Hospitals of a small part of our large North West, and not without some serious misgivings. Yet, even from the very limited

NUMBER OF CATHOLIC HOSPITALS IN EACH DIOCESE IN U. S.

I. <i>Baltimore</i> . . .	8	Davenport . . .	11	Helena . . .	6
Charleston . . .	1	Des Moines . . .	3	Seattle . . .	10
Richmond . . .	1	Kearney . . .	1	Spokane . . .	4
St. Augustine . . .	—	Lincoln . . .	1	Alaska . . .	4
Savannah . . .	2	Omaha . . .	4		
Wheeling . . .	4	Sioux City . . .	4	X. <i>Philadelphia</i> . . .	5
Wilmington . . .	—			Altoona . . .	1
North Carolina . . .	3	VI. <i>Milwaukee</i> . . .	11	Erie	3
		Green Bay . . .	9	Harrisburg . . .	2
II. <i>Boston</i>	7	La Crosse . . .	6	Pittsburgh . . .	8
Burlington . . .	2	Marquette . . .	4	Scranton . . .	2
Fall River . . .	1	Superior . . .	5		
Hartford . . .	5			XI. <i>St. Louis</i> . . .	91
Manchester . . .	4	VII. <i>New Orleans</i> . . .	3	Concordia . . .	5
Portland . . .	4	Alexandria . . .	2	Kansas City . . .	7
Providence . . .	2	Corpus Christi . . .	1	Leavenworth . . .	4
Springfield . . .	6	Dallas	6	St. Joseph . . .	4
		Galveston . . .	7	Wichita . . .	7
III. <i>Chicago</i>	18	Little Rock . . .	5		
Alton	11	Mobile	4	XII. <i>St. Paul</i> . . .	3
Belleville	11	Natchez	—	Bismark . . .	3
Peoria	12	Oklahoma . . .	2	Crookston . . .	2
Rockford	6	San Antonio . . .	3	Duluth	2
				Fargo	4
IV. <i>Cincinnati</i> . . .	8	VIII. <i>New York</i> . . .	29	Lead	2
Cleveland . . .	8	Albany	5	St. Cloud . . .	4
Columbus . . .	4	Brooklyn . . .	8	Sioux Falls . . .	5
Covington . . .	2	Buffalo	4	Winona	3
Detroit	5	Newark	12		
Fort Wayne . . .	13	Ogdensburg . . .	6	XIII. <i>San Francisco</i> . . .	5
Grand Rapids . . .	8	Rochester . . .	3	Monterey . . .	8
Indianapolis . . .	5	Syracuse . . .	3	Sacramento . . .	3
Louisville . . .	4	Trenton	2	Salt Lake . . .	2
Nashville	2				
Toledo	2	IX. <i>Oregon</i>	8	XIV. <i>Santa Fe</i> . . .	5
		Baker City . . .	4	El Paso	3
V. <i>Dubuque</i>	8	Boise	3	Denver	14
Cheyenne	—	Great Falls . . .	7	Tucson	4

Total : 524 Hospitals in 97 Dioceses.

territory called upon, over 100 hospital sisters, 25 physicians, some 40 hospital nurses, six hospital chaplains, and a number of ladies and gentlemen interested or occupied in hospital work attended the Conference, which in the opinion of all its participants was an unexpected success. In fact, our Conference has attracted the attention of the whole medical profession of the United States.

Thanks to Divine Providence, the experimental stage is passed and the Catholic Hospital Association has now full assurance of continued existence and growing success. We feel that we can now appeal to the Catholic Hospitals of the whole Union for coöperation and membership and thus be ready to organize a National Catholic Hospital Association.

The work of our Catholic Hospitals is the same all over the United States, so are their needs and wants, so is their efficiency or deficiency. The splendid results achieved by the last year's Conference and the strong enthusiasm displayed by all its attendants furnish sufficient proof that a National Association of the Catholic Hospitals of the country is the one true and successful solution of the question—How will the Catholic Hospitals of the United States keep pace with the rapid strides toward the greater efficiency and progress of modern hospital work in all its many phases? What this means for the interests of the Catholic Church in America, whether from the narrower point of view of Religion or from the wider one of Christian Charity, no one can better know or tell than our Catholic hospital sisters. What it means to our Catholic hospitals from the commercial and financial point of view no one can better tell than our hospital physicians and patients. The full meaning of all this you will more easily realize when you take into consideration that henceforth our Catholic hospitals like all others will be rated according to their condition and efficiency by the American Medical Association, whose findings will be open to the American public.

It is, therefore, with full confidence that I now extend to you, dear Sister Superior, a most hearty and urgent invitation to send representatives of your community and, if possible, of every hospital in your care to our next Catholic Hospital Conference to be held in the city of Milwaukee on the 7th, 8th and 9th of June, 1916. If you cannot spare any of your sisters, send some of your nurses; but better still send us your sisters and nurses. Several prominent physicians of national repute, for instance, Dr. Murphy of Chicago, Ill., and Dr. Chas. Mayo of Rochester, Minn., have promised their personal coöperation. A most interesting and useful program on modern hospital work is again promised for our next meeting.

Through the enlightened generosity of Dr. H. S. Pritchett and

the trustees of the Carnegie Foundation, the Marquette University School of Medicine is enabled to give summer courses in the following subjects:

Laboratory Technician Work,
X-Ray Technique,
Dietetics,
Anesthetics,
Hospital Record Keeping,
Social Service,
Massage,

and one or two other courses on subjects which will be of help to those concerned in hospital work. These courses will begin on 12 June, the week following the meeting of the Catholic Hospital Association, and will continue for a period of six weeks. The object of these courses is to enable the sisters to fit themselves for the routine scientific work of modern hospital administration. I cannot too urgently impress on the Superiors who are responsible for the betterment and advancement of hospital treatment, the necessity there is for sisters to become experts in the various departments of hospital service. The value of the course given last year at the Medical School is so manifest that I am sure many more than those who profited last year will be glad to take advantage of these courses this year.

The sisters who took part in the Conference last year will remember the strenuous and at the same time most genial and kindly efforts made by the Rev. Father Moulinier, S.J., regent of the Medical School, and by its professors to assist the good sisters in the hard work of those pleasant days. Ample provisions will again be made for board and lodging of the visiting sisters and every facility will be offered to satisfy their religious and pious desires. The meeting will be held in the large auditorium of the Gesù parish, a very convenient and central location for the purpose, and only a few blocks from the Trinity Hospital of the Marquette University.

Naturally, it will help us a great deal in making the necessary preparations if we can know as early as possible about how many visitors to the Conference we may expect even without getting just now the exact or definite number of sisters or nurses. I shall be greatly obliged to you, dear Sister, for any information on this point, which I beg you to address to Dr. Maud Williams, Secretary of the Catholic Hospital Association, Marquette University, Milwaukee, Wis.

I also wish to let you know that a letter of the nature and importance of this Catholic Hospital Conference will be addressed at

once to the Archbishops and Bishops of the United States so that your Ordinary will be fully informed and ready to answer any doubts that you might wish to lay before him in this matter.

Wishing to you and your community God's fullest blessing, I am, etc.

May the coming Catholic Hospital Conference in June, by the blessing of God, become another great event in the history of Catholic Charities in the United States.

✠ S. G. MESSMER,
Archbishop of Milwaukee.

SUGGESTIONS FROM THE RITUAL.

THE principles which underlie the liturgy are readily discerned in the most solemn of its forms, the offering of the Holy Sacrifice and the administration of the Sacraments. In these the *lex orandi* and the *lex credendi* are so closely and so clearly related that the action of worship is, unmistakably, an act of faith. The fitness, also, of the material elements, determined as they are by divine institution, is quite obvious; and their significance is brought home to the minds of the faithful both by frequent instruction and by personal experience. Hence, evidently, the solicitude of the Church in regard to the minutest details and her vigilance whenever modification, even of the slightest sort, is suggested.

But the same carefulness is shown in the ordering of rites and functions which are of rarer occurrence or are less regularly brought to the attention of the people. The appropriateness of the things that are used, the meanings which they convey, the "form of sound words" by which they are lifted to a higher plane prove that in the design of the Church each is the bearer of a profound spiritual lesson. It is a lesson, too, that can be learned and appreciated by any one who has been trained to look for the inner reality and to delight in its beauty. But the training itself must accord with the spirit of the liturgy and base its methods on the principles which liturgical forms embody.

One of these principles—a fundamental one—is explicitly stated in the following prayer taken from the blessing of the palms on Palm Sunday:

Deus, qui miro dispositionis ordine, ex rebus etiam insensibilibus,

dispensationem nostrae salutis ostendere voluisti: da quaesumus; ut devota tuorum corda fidelium salubriter intelligant, quid mystice designet in facto, quod hodie coelesti lumine afflata, Redemptori obviam procedens, palmarum atque olivarum ramos vestigiis ejus turba substravit.

The principle is enunciated in the opening sentence: God has been pleased, in the wonderful order of His providence, to make use even of material things as a means of setting forth the economy of our salvation. Far as the spiritual is by nature from the material, He who created both has ordained that the lower should be brought to the service of the higher, should become in fact the vehicle whereby the holiest of truths is borne into the soul. And He who endowed each thing with its natural qualities knew in the very act of endowment what share it would have in the later dispensation and how fully adapted it would be to His eventual purpose.

It is, then, quite intelligible that the Church should petition for the hearts of the faithful a "wholesome understanding" of that which is mystically signified by the action of the throng in strewing the Redeemer's path with branches of palm and olive; in fact, the continuation of the prayer explains the intent of that "blessed multitude", and so supplies forthwith the insight for which the petition is offered.

The blessings contained in the Ritual exhibit a wide variety of purpose. Some are given to objects which are destined for specifically religious uses or for liturgical administration, e. g., baptismal water, crosses, rosaries, scapulars, and medals. To this group, of course, must be assigned the blessing of churches, of the sacred vessels and of various adjuncts which are employed for ornamentation or as helps to devotion. That these things should receive a special benediction is plainly required by their employment in connexion with public or private worship.

There is, however, another class of objects which do not serve any distinctively religious purpose, but which are, so to say, common utilities. They are found in the home, in the fields, on the highways. They are necessities of life or helps to industry or means of communication and transportation. Of these, again, some are the products of nature with slight coöperation or supervision on the part of man, while others are

fashioned out of the elements by human labor and skill. There is a blessing for the church, but likewise one for the stable, for the holy water font but also for ordinary springs and wells—to which may be added the blessings for barns and flour mills, salt and hay, bells, bridges and ships. More “crassly material” things it would be hard to find than those which are listed with objects of the most sacred sort in the index to the Ritual, where alphabetical arrangement makes contrast emphatic.

It is not surprising to find blessings for things that have always been in use, e. g., houses, candles, bread, water, grapes, wine, eggs, and medicine: these are of such general and indispensable service that they practically take on a human character. But with the advance of civilization new needs have arisen and, to meet these, new contrivances which, at first luxuries or conveniences, have become necessities. These also, in due course, have blessings appointed for them, so that the enlargement of the Ritual is owing, partly at least, to the progress of science and its numerous applications. The “*benedictio ad omnia*” is distributed in specific formulas adapted to the products of invention.

Thus we find, as additions to the list, blessings for mechanical and electrical devices which are comparatively recent and some of which were scarcely thought of a generation ago. It would be interesting to know how many Catholics are aware that the train they travel on might have received a blessing formally approved by the Church, that the telegraph has a page in the Ritual and that the dynamo is the object of one of the most beautiful prayers in the whole list of benedictions. It would doubtless attract attention if, in accordance with the rubric, “the clergy should proceed from the nearest church or from some other place prepared for the purpose, to the telegraph office singing or reciting the *Benedictus*”. And some critics who have much to say, adversely, about the attitude of the Church toward scientific discovery, would possibly get food for thought in the words “*ita nos inventis novis edocti, tua gratia opitulante, promptius et facilius ad te venire valeamus*”. The idea of coupling divine grace with new inventions is not familiar to all minds, nor is it usual in reciting Ps. 103 to associate the thought of Him “who walketh upon the

wings of the winds" with that of messages "whose speed surpasseth the lightning flash". Yet this is what the Church expressly teaches, and there seems to be no reason why her teaching as exemplified in her practice, should not be known to all her children; it would certainly be one more help to that "wholesome understanding" which she earnestly implores for the hearts of the faithful.

The structure of the ritual prayers is not absolutely uniform; it is adapted to the nature of the different objects and to the character of the effect which each is to produce. Nevertheless, the blessings, on comparison, are found to possess certain common features which recur now in briefer phrase and again in fuller development. The uniformity, at any rate, is sufficient to manifest the intention of the Church and to furnish us with instruction.

Usually there comes in the first place an invocation of God as the Creator of all things, as the Source whence the elements of the world have their utility and efficacy in the natural order. Thus, for the railway, the prayer begins: "*Omnipotens sempiterne Deus qui omnia elementa ad tuam gloriam, utilitatemque hominum condidisti*". For the limekiln: "*Omnipotens aeterne Deus, a quo omnia creata procedunt, et qui mirabili dispositione bonitatis tue eis tribuis ad usum hominum inservire*". Exactly the same words occur at the opening of the prayer in the blessing of a foundry furnace. A somewhat longer invocation is used for the blessing of herbs on the feast of the Assumption, and a briefer form—simply, "*hanc creaturam*"—for ale, lard, butter, and cheese. But however condensed the expression, the thought is always the same, the acknowledgment of God's power and goodness in providing these creatures for man's benefit. There is also the intimation, which gets its full significance at the close of the prayer, that the Church by blessing these things carries forward the Creator's design in regard to them and returns them, along the plane of spiritual efficacy, to their divine origin.

To obtain this result, mention is usually made of the natural qualities which the object possesses. The reference is not to the material structure or composition, and still less to the merely static or passive aspects of the substance, but to its active properties. It is through these that the natural product

exhibits its fitness for the uses to which it is elevated. It is the cleansing power of the water, not its transparency or specific gravity, that adapts it to the function of purification, as it is the soothing and strengthening effects of oil rather than its chemical composition that qualifies it for sacramental purposes. So in the last prayer for the (second) blessing of wine, we read: "*Deus qui humano generi panem in cibum et vinum in potum procreasti, ut panis corpus confortet, et vinum cor hominis laetificet*", etc.

In the case of living things, it is obviously on what they do that the blessing centres—especially on the service they render to man. This is seen in the blessing of birds, of silk-worms, of horses and other animals. The blessing of bees, for instance, begins with the invocation: "*Domine Deus omnipotens, qui creasti coelum et terram, et omnia animalia super ea et in eis existentia, ut eis uterentur homines: quique iussisti per ministros sacrosanctae ecclesiae cereos ex operibus apum educatos in templo, dum sacrum peragitur ministerium in quo conficitur et sumitur sacrosanctum corpus et sanguis Jesu Christi Filii tui, accendi.*" The upward movement of thought in this prayer is rapid: it passes, in a single sentence, from the beehive and its wax-producing tenants to the altar whereon the sublimest of Christian mysteries is celebrated. And if the liturgical function of men is explicitly indicated, the ministry of the bees is quite as plainly suggested—"ex operibus apum". It would seem as though the Church desired, with the shortest possible linkage of word and meaning, to bind the whole creation about the Eucharistic throne.

Such a transition from the visible to the invisible presupposes congruity and proportion between the activities of the material substance, living or not, and the spiritual effects which are intended. Analogy there must be, and it cannot be too striking. Forced metaphors and faint resemblances would be out of place: at best they would be ambiguous and, too often, meaningless save to the quick-witted few. Our Lord Himself set the example when He taught the people in parables. These He drew, not from things rare or remote, but from the objects and happenings of everyday experience. Following in His footsteps, the Church selects for blessing the common things with which most people are familiar, and thus

makes the analogy, as far as possible, self-evident, or at least easily intelligible once the terms are understood. Since the meaning is to be conveyed to men, the needs and capacities of the human mind require consideration. What St. John Chrysostom says of the sacraments applies to all ritual forms: "Si enim incorporeus esses, nuda et incorporea tibi dedisset ipse dona; sed quoniam anima corpori conserta est, in sensibilibus intelligibilia tibi praebet."

Hence, besides the adaptation of the thing and its properties to spiritual meanings and effects, there is needed the further adaptation whereby the mind, while it perceives with the senses the external form and action, may also discern with the intellect the deeper lying reality.

It is further to be noted that the aim of the blessing is not merely to point out analogies or to express metaphors, however beautiful these might appear. After referring the object to God's power and goodness and recalling its qualities, the Church prays that from the use of what she blesses the faithful may derive some spiritual benefit or some temporal advantage beyond that which is conferred through the ordinary process of nature. In either case, whether the soul is to profit or the body, it is a real effect that is sought by the blessing. How shall this be accomplished?

We know that the production of effects by an agent in nature must be referred to God as the first cause. The active properties mentioned in the blessing are sustained in existence and operation by divine power. What the blessing, therefore, asks is not that the material thing be so transformed as to acquire in and for itself a new nature, but rather that God who quickens it to action will, by a special putting forth of His power, bring to pass somewhat more than He does through His use of its ordinary instrumentality.

This view is in keeping with the expression which the Church employs in the blessing previously mentioned of herbs on the feast of the Assumption: "Te supplici mente et ore deprecamur ut has diversi generis herbas et fructus tua clementia benedicas, et supra naturalem a te inditam virtutem, eis benedictionis tuae novae gratiam infundas; ut ad usum hominibus et jumentis in nomine tuo applicatae, omnium morborum et adversitatum efficiantur praesidium." This prayer brings

out clearly the distinction between the natural properties of what is blessed and the "*gratia*" which is sought. The effect, moreover, which is to result from the superadded efficacy, pertains to the order of natural utilities—protection against every kind of disease and misfortune. And this is characteristic of many of the blessings: they appeal to God for a special manifestation of His power in the supplying of temporal needs or the averting of temporal evils.

More often, however, spiritual benefits are asked, either in parallel with the temporal or as the ultimate fruit of the blessing. Some of the prayers, though brief in form, are pregnant with meaning and remarkable for elegance of expression. There is, for instance, the petition in the blessing of railways: "*Ut dum famuli tui velociter properant in via, in lege tua ambulantes, et viam mandatorum tuorum currentes, ad coelestem patriam feliciter pervenire valeant.*" The thought here rises easily from the rapid movement of the train to God's law and the way of His commandments, while the destination of the earthly journey suggests the heavenly country toward which life travels.

Take, again, the prayer recited over the dynamo: "*Domine Deus omnipotens, qui es conditor omnium luminum, benedic hanc machinam ad lumen excitandum noviter conditam; et praesta, ut ad te, qui es lux indeficiens, post hujus saeculi caliginem pervenire valeamus.*" Here we find, in small compass, the reference to God's omnipotence and the creation of all light, the blessing pronounced on a new invention, the petition for graces that will lead us "*amid the encircling gloom*" to the Light that faileth not.

Even in these mechanical objects and their uses, the Church discovers analogies with providential manifestations which are recorded in Holy Scripture or in the lives of the Saints. These furnish precedents, as it were, for the favor which she implores, while they serve as bonds between the earlier economy and the present. Of such historical reference we have an illustration in the blessing of the railway: "*Et quemadmodum viro Æthiopi super currum suum sedenti, et sacra eloquia legenti, per Levitam tuum Philippum fidem et gratiam contulisti; ita famulis tuis viam salutis ostende, qui tua gratia adjuti, bonisque operibus jugiter intenti, post omnes viae et vitae hujus varietates aeterna gaudia consequi mereantur.*"

That the Old Testament is freely drawn upon may be explained by the fact that its Books contain so many types which were to find their fulfilment in the New Law. The name and deeds of Moses are frequently recalled, as in the blessing of herbs and fruits: "*Deus qui per Moysen famulum tuum mandasti filiis Israel, ut manipulos novorum fructuum benedicendos deferrent ad sacerdotes, tollerentque fructus arboris pulcherrimae, et laetarentur coram te Domino Deo suo.*" Similar allusions are found in the blessings for seeds and crops, church organs and birds. In the last-named we read: "*De quibus Noë ex arca egrediens holocaustum tibi placitum obtulit; et qui populo tuo ex Ægypto educto per Moysen servum tuum, munda ab immundis segregans, ut de iis ederent, praeceptum dedisti: te supplices rogamus, ut has mundarum avium carnes benedicere, et sanctificare digneris; ut quicumque ex iis comederint, benedictionis tuae abundantia repleantur, et ad aeternae vitae pascua pervenire mereantur.*"

Among the Saints of the New Law in whose honor or on whose feast-days special blessings are given, may be mentioned: St. John the Apostle (blessing of wine); St. Peter Martyr (water and palms); St. Hubert, St. Ignatius, St. Willibrord, St. Vincent de Paul (water). Perhaps the best known is the blessing of candles in honor of St. Blasius; it combines all the elements, symbolical and historical, which are wanting in some of the other blessings, and hence it may be regarded as typical.

From these passing glimpses at the Ritual, it may be permissible to draw one or two considerations that look toward practical results. Through all her rites and ceremonies the Church instructs the faithful. Even though there be no formal proclamation of doctrine, there is teaching according to definite methods. As action, when the beholder understands it, is more impressive than verbal statement, so liturgical functions have a force which surpasses that of words alone. The liturgy presents concrete forms, movements, dramatic action. It appeals to the senses, stirs the imagination, arouses emotion, and through these makes its way to the intellect. Could a wiser plan of instruction be devised?

When objection is raised to our worship on the ground that it has so many sensuous elements, the reply is that the liturgy

is for man, not for pure spirits, and that it follows the natural order of the development of knowledge, proceeding from sensory activity onward to the highest functions of thought and volition and bringing all these into harmony with the teachings of faith. Thus, we insist, the whole being of man is engaged in the service of God, and, we might add, those faculties which are too often the avenues of evil become safeguards of the spirit and stimuli to right conduct. But if this is true in regard to adults, does it not hold as well for less mature minds, whose activities are chiefly those of sense and imagination?

Every one knows to what an extent our minds are shaped by the association of ideas, how subtle the force of suggestion, how strong and enduring the connexions that are formed in early life between image, emotion, and action. The Church also, by the blessing she imparts to ordinary things, associates with the perception of them the ideas of God, of holy living, of heavenly graces, and of life everlasting. When the material objects are seen again or their names are mentioned, there is a natural tendency to recall the spiritual meaning with which the blessing invested them. The tendency, no doubt, would be stronger if the ritual prayers were explained, and if children especially were instructed betimes in the spiritual significance of the things that are blessed.

The school no longer depends upon books alone, nor is education confined to the recitation of memorized lessons. The pupil is brought into contact with nature and encouraged to seek out its meanings. The teacher is urged to put forth initiative and to exercise ingenuity in finding new instances of recognized law and new illustrations of accepted principles. But the Church has taught us that in all God's creation there is no mean thing, no thing, however material, that may not be made the recipient of benediction and the agent of benefaction to mankind. What, then, is to hinder us from extending her method to everything that comes to the notice of the child either in the school or outside? Numerous as are the blessings of the Ritual, they cover but a fraction of the material objects which can be used to lift the mind above matter. St. Paul found lessons in the structure and functions of the body, the qualities of food, the soldier's armor, the athlete's training, and the civil law with its manifest bearings on life and social

relations. The same things are at our disposal to-day, along with many others that afford even more striking illustration of religious truth.

Under the teacher's guidance, the child can be trained both to observe the natural properties of things and to detect their higher meanings. The habit can be developed of seeing the invisible things of God through those that are made; and such a habit, besides giving breadth to the intelligence, will be an efficacious prophylactic against various philosophical infections. The power of reasoning from effect to cause is a better safeguard than the ability to recite formulas which have never been understood. St. Paul says: "In the Church, I had rather speak five words with my understanding, that I may instruct others also, than ten thousand words in a tongue."

In the blessing of a newly built school-house, the Church prays: "Reple docentes in ea spiritu scientiae, sapientiae, et timoris tui; reple discentes in ea gratia tua, ut, quae salutariter et utiliter edocentur, intellectu capiant, corde retineant, opere exsequantur, et in omnibus nomen tuum honorificetur." This certainly applies to the teaching of religion as it does to instruction in all the other subjects. *Intellectu capiant*: the truth of salvation must reach the intelligence in a way that will enable the mind to grasp it; and we must remember that it is the mind of a child. *Corde retineant*: not merely the head but the heart as well must be trained, and what is learned must remain in the heart, to temper and purify feeling—which is far more important than the retention of word-forms in the brain for the purpose of graphophonic repetition. *Opere exsequantur*: religious knowledge is acquired for the sake of the truth, and furthermore for the direction of conduct. The final test of method is the answer to the question: What sort of action results?

The whole process of education involves the principles that are applied in the blessings of the Ritual. But for Christian education in particular, it is essential that what is taught in the school should prepare the pupil to appreciate the liturgy. When the child comes into the church, he should be quick to catch the meaning of what he sees and of what he himself does. Then what he hears of the word of God he will grasp with his intellect, retain in his heart, and carry into effect by his actions.

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THE ROMANCE OF THE FAR EAST.

NOW that sub-editorial tables fairly groan beneath the load of foreign telegrams, one might reasonably hope to enjoy a visit to these shores with complete immunity from the reporter. Yet lately I was called up for an interview on the 'phone: "How many converts did you make in India?" "I had 3,000 people to look after." "Thank you. Good night." And I fear the voracious one thought I was answering his question.

The incident confirmed my impression that the tendency in this country is to gauge missionary work by its numerical results—the business test: but dreams are not business and ideals are not business and the Faith is not business. It is very important indeed that America should take the right viewpoint in this matter now that she is on the eve of becoming herself a missionary country. She has her national Seminary for Foreign Missions, and, within two or three years, "Maryknoll" will be sending out men to the Far East—and it would be a tragedy to have the American people measure the performance of their ambassadors to the heathen in any great measure by the yearly harvest of converts they will show.

The situation of the Church in heathen countries is quite generally misunderstood. There is confusion in the public mind between the ideal that draws men into those fields and the actual details of life on the missions. There is a tendency, running through mission literature, to dwell on the abnormal hardships and the surpassing (and often glorified) performance of the exceptional man in exceptional circumstances, as if they were the average experiences of every day. Interest, too, is largely centered on the *fact* of conversion, and the duties of the converter to his converts is disregarded, as if the Church, having once poured the water on a heathen, was free to leave him and pass on to the next. At best the missionary ideal is misconstrued or ignored.

The type of man who enters upon the apostolic life is, no doubt, unconventional. His ideal is not the pleasure of enjoyment but the pleasure of endurance. He looks for a life of stress, and whether it be pain or adventure that beckon him powerfully from home, he feels the blood of battle in his

veins. And moreover, by sedulous cultivation, the same spirit will be matured (and purified, *dégrossi*) during the years of his training. The spirituality of students for the missions will, by natural bent, drift round the Crucifix; their saints and heroes will be the martyrs; their efforts will take the line of sacrifice—till their souls become attuned to the spirit of the following incident.

A missionary in the Bah-Nar country, long separated from his companions, engaged in pioneer work entirely without result, deprived by death of the little boy who was his one disciple and on whom he had lavished his very soul, lost in the midst of a forest, alone and hungry and in pain, sank to the ground beneath the load of his afflictions. Then, in the repose of his prostration, there came upon him, as if the flood-gates of heaven had been opened, a sudden, overwhelming exultation: here was indeed the full attainment of his dreams—he was stripped of all for love of God and souls. And his very frame shook with the inrush of the waters of the Saviour's fountain, and he was fain to jump up and shout for joy. (And the shout brought help, that was, un hoped for, near at hand.)

The incident is a true one, and it seems to me to fit in precisely with what the student for the far field longs for in his heart. For the spirit indeed is willing. Martyrdom is nowadays (erroneously) discounted as unlikely; otherwise it would itself crown the apostolic dream; short of that, the utter depths of destitution supply the stimulus and the hope. The incident just quoted typifies the missionary ideal.

But it does not at all represent the average existence of our men. The public, not sharing the ideal, does not, either, understand that the flesh, even of apostles, is weak, nor that the world is, normally, a very livable place, throughout its habitable surface. *Acute* destitution may be exciting—and acute pain; but the missionary, both because alleviation is almost always possible and because usually there is little more to alleviate than in the case of other poor folk, must learn the supremely difficult art of adapting his transcendent pain-ideal to trials of a lower level.

Certainly life in the Far East is quite uncomfortable; the people are at times excruciating; the work is hard. Solitariness and poverty are added to what most other priests endure.

Moreover, there is always a *possibility* of a sudden call for heroic endurance. But—and this is what I wish to emphasize—the apostolic ideal of utter destitution is not habitually reached in fact. The journey out is delightful; the bishop's residence is (rightly) pleasant; the debuts are comparatively exhilarating; and when a man gets charge of a flock of his own he is at the same time made master of his own life, and it is not easy to see at what precise moment he will say (unless it be by the necessity of accident): "Now I am going to begin to die the death." It is no easier in the East than in the West—perhaps less easy because the bitterness has been already sipped.

Nothing great, however, is ever done for God without enthusiasm; and a share in the ideal is as necessary to the missionary as a vocation. Our first share we all buy in the act of leaving home for life; but all have not equal chances and equal heroism to work out their share to its fullest possibilities; it would be foolish to expect it. An ideal is a sun-crowned hill-top luring us up the steep; but few are those who can make tabernacles and stay there all their life.

Nevertheless it is in that ideal that the value of the apostolic life resides, not in the result of our labors. I know one priest in India who has baptized 30,000 people (the register of whose names I have in my possession); and I know many whose record varies from half a dozen to a hundred in a lifetime. Is the one more of a missionary than the others? Not a whit, unless he has suffered more. They, like him, have left their homes for ever; they are as poor as he; they feel the heat more than he. Their crown of justice, and his no less, will be made up not of converts but of efforts, not of the results of their work but of their approaches to the Cross. Perhaps, God knows, the pain of their unsuccess may be of greater value than the exultation of his conquests.

The wording of our charter is instructive: "Go ye . . . and preach. . . . He that believeth and is baptized shall be saved; but he that believeth not shall be condemned." Our mission is to present the Faith and not to fail of effort to make it acceptable to the nations; but, when all is said and done, those who will not believe draw condemnation on themselves and not on us.

Our motive is one of loyalty to the person of God made man to save. To continue Him is our ambition; to imitate His work and pain is our ideal; but to equal and outstrip His results is a chance we are (or should be) willing to leave absolutely to His Providence, for the Spirit blows where and when it will.

Quite different, as I said, is the feeling of the home public in the matter. Missionary literature is apt to pander to public sentiment, which is not content with an *ideal* that is sensational (in that it embraces all ages, all peoples and all possible heroism), but wants *deeds* and *stories* that are sensational. On the one hand it requires us to be ever at the pioneering stage, and it is almost scandalized when our progress is discovered; and on the other hand it demands results—converts, institutions, success. And the effort to satisfy these contrary demands makes our mission literature what it is. If we show a mission in a flourishing condition we lose the support of those very people whose helping hand made possible the external evidences of success; they helped us when we were “starting in”, but now that we have made good use of their help and have something to show for it, they shrivel up. And if we show those portions of the mission that are still struggling and gasping for the breath of life, there will surely be one at hand to say: “Even the modern missionary movement (and there have been others) is 300 years old. What has it done?”

As ever, the truth lies between the two extremes. There is no mission but has its workers cutting their way through virgin forests of souls; and they are the envied of their brethren. But neither is there any mission that has not its growing institutions; the stupendous charity of Europe (now suspended) has seen to that; fine churches (often the single gift of the rich), seminaries, convents of native nuns (contemplative as well as active), model schools and model farms—all these are to be found in abundance on the missions. And Christians—the mission to which I belong in India has 125,000 Christians, so that most of us, far from being able to hunt the devil in his pagan strongholds, can only with the greatest toil minister to the faithful and instruct them.

Yet is it neither in the winning of these numbers that we glory nor in the efficiency of our training of them in the Faith, but primarily in the travail of their bringing forth and in the anguish of their tending.

And public feeling in this country, now that America is turning her attention at last to souls in pagan lands, should be directed to a like discrimination. People must realize, in the first place, that the apostolic ideal is not success but sacrifice (success is bound to come eventually—and all the quicker if sacrifice be plentiful); and, secondly, that there started, with the first mission in any given territory, a work of development which is precisely as noble in its continuation as in its inception; that our Christians do not die off instantly after baptism; that the men who train new Christians deserve no less credit than the men who win them; that, in those backward countries, the Church is not capable from the first day of providing for her material life; that needs increase with progress; that the duty of offering the Faith abroad is one which all Catholics share alike; and that America should have her lamp in readiness, for behold the Bridegroom cometh, to call her to the feast.

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THE MISSIONARY IDEA IN THE DIVINE PLAN OF SALVATION.

THE genius of Christianity is rich in resourceful ideas that impart vivifying energy to every truly great achievement. Among these ideas there are some that stand out prominently by reason of their universality of application and their singular fruitfulness. Such is the missionary idea.

The missionary idea is to bring Christian truth, with all its beneficent effects, to all men and thus to unite them in the one great supernatural kingdom of God. In this sense it embraces mankind without limitation of time or place, without distinction of caste, condition, or race. Its indestructible vitality insures its continuous power of active revival. And because by its operations it directly reaches the hearts of men, its influence does not depend on reflection or upon those intellectual processes which regulate success in other spheres. It contains and continually supplies its own elementary and moving power. It is capable of seizing those whom it reaches instead of wait-

ing to be seized by them. Its compelling force caused St. Paul to exclaim, "*Vae mihi, si non evangelizavero*".¹

The missionary idea is not only all-embracing, pertaining to all time, and self-regenerating, it also towers above all other human endeavors by its characteristic disinterestedness. Its aim is neither self-conservation nor worldly achievement. It comes forth and proposes to sacrifice all that it can claim as its own, in order to gain all men to the truth of Christ, and to eternal happiness. "*Cum liber essem ex omnibus, omnium me servum feci, ut plures lucrificerem. . . . Omnibus omnia factus sum, ut omnes facerem salvos.*"² It is on this account and by reason of the predominant force of the missionary idea that it has been styled "*The Idealism of Christianity*".

Since then this overpowering idea appeals to man under all conditions of life, irrespective of national distinction, temporal interests, clime or time, we are led to ask: Whence comes this wondrous energizing force? What is the fountain of this all-pervading, all-enduring missionary idea?

The immediate source of the Christian missionary idea is undoubtedly God's decree of universal redemption for mankind, and specifically the missionary command of Christ—"the last Will of Jesus".³ In this Christ transfers to His disciples His own office, His own mission.⁴ His office is based in turn upon His mission from the Father.⁵ The missionary command therefore of Christ Himself points higher; to the Father, and thereby to the mystery of the Blessed Trinity. The omnipotent, triune God is the first cause and fountain-head of all being and life, of all truth and power. He is also the fountain-head and prototype of the Christian missionary idea.

The mystery of the Blessed Trinity reveals to our astonished minds the innermost recesses of the divine life, which consists in a mutual beatific and beatifying bestowal and receiving of

¹ I Cor. 9:16.

² I Cor. 9:19-22.

³ Mat. 20:19.

⁴ Cf. John 17:18; 20:21.

⁵ Mat. 10:40; 15:24. Mark 9:36. Luke 4:18, 43; 9:48; 10:16. John 3:17; 4:34; 5:23, 24, 30, 36, 37, 38; 6:29, 38, 39, 40, 44, 58; 7:16, 18, 28, 29, 33; 8:16, 18, 26, 29, 42; 10:36; 11:42; 12:44, 45, 49; 13:20; 14:24; 15:21; 16:5; 17:3, 8, 18, 21, 23, 25. Rom. 8:3. Gal. 4:4.

the divine nature. The mysterious fundamental characteristic of this inter-personal divine life is its interior *fecundity*, in virtue of which it flows by an eternal act of cognition and wisdom from the Father as its original source to the Son, and through the Son, by a beatific union of will and love to the Holy Ghost.

This eternal, beatific life in the bosom of the Divinity, which fills with its beatitude the silent depths of eternity, was not to remain solitary. It was to reproduce in the external creation a copy of itself. God desired to call into being an entire world of created beings, not for the sake of enriching Himself—for the infinite wealth of the divine life absolutely excludes all necessity and possibility of such an act—but only of imparting to others the fulness of His essence, as a disinterested act of love. This world of variegated forms of beings was to reflect in finite imitations as individual rays the infinite wealth of the essence and perfection concentrated in simplest unity in God's own Being.

Such self-communicating love and goodness would not and could not rest content even at this point. Above the natural order of existence there was to be the supernatural order, as a new, higher and more marvelous creation. The wealth of divine life was to be infused into the created spirit in a manner transcending all capability and possibility of development of any created being, in manner therefore that no created spirit could have surmised or desired, but that God alone could conceive. Not merely created wealth, finite imitations of the divine are here bestowed upon the creature favored by grace, but God Himself, who in His love gives Himself as a spiritual possession and substance of life. It is His own divine nature; it is His own divine life in which the created spirit is allowed to participate in a mysterious yet real manner. In this participation precisely consists supernatural life in its innermost essence. For this reason, the supernatural life within the created spirit finds its highest activity and happiest perfections, as well as its truest security, in the beatific vision and consequent love of God: in that measureless embracing of God which by nature would be possible only to the divine spirit. Thus the supernatural life of the soul favored by grace is in its essence like a reflection of the essence of God's inter-personal life in the

created spirit: like a reproduction and continuation of that eternal act of cognition and love which constitutes the inter-personal life of God.

In the eternal act of cognition and love is unfolded in its essence the inter-personal life within the Divinity, which emanates from the Father as its source to the Son and the Holy Ghost. Therefore because supernatural life is the reflection of the essence of divine life in the created spirit, it should also be in the creature favored by grace the reflection of the essence in that mysteriously rooted fecundity of the same life. Hence it should communicate itself from the Father through the Son in the Holy Ghost to the creature favored by grace. For this reason—we speak now in terms of the revealed word of God—the Son and the Holy Ghost are “sent” into the world by the Father. Upon this visible mission of the Son and the Holy Ghost supernatural life in the world of finite spirits is founded; by the invisible mission of the Word and the Holy Ghost in the “inhabitatio” here on earth, and in the “visio beatifica” in heaven this same supernatural life is developed and brought to the pinnacle of perfection. Thus the missions of the Divine Persons are, as it were, like a finite continuation and imitation of their eternal, inter-personal processions into the soul favored by grace. They transmit to the created spirit the same essence of life which the Persons Themselves sent received through eternal procession from their inter-personal divine origin. These same missions, on the other hand, are to the sender and the sent, the sublimest divine acts of the most disinterested love which, by an act of the most perfect liberty gives itself unto the created creature, not for the sake of enriching itself, but only of diffusing and imparting to others its own infinite wealth of interior blissful life.

The sending of the Divine Persons, the missionary idea, i. e., the idea of sending—is there only an harmonious similarity in the word, or are there deeper connexions to be sought? There are indeed the strongest connexions between the ideas expressed. The supernatural divine life in the creature is the reflection, the imitation of the inter-personal divine life in its essence and therefore also in its fecundity. Hence its tendency to spread out and to communicate itself to others is as much its innermost, original tendency as it is the will and dis-

position of God. It desires to be transmitted to others through a similar disinterested act of love as were those missions of the Divine Persons upon which it itself was founded. These missions therefore are the original source and prototype of the Missionary Idea. The missions of the Divine Persons are like the beginning, the living root, the Missionary Idea like the last outward expression and effect, the last offshoot as it were. But it is one and the same thought, one and the same living, propelling power of the divine life that brought into this world the Eternal Son and the Spirit of God and that even to-day leads missionaries across the ocean, just as it is the same energy of the seed that forms the roots of the tree and through these roots permeates with its lifegiving power even the outermost branch compelling it to yield the blossom and fruit. It is in this deepest and fullest sense that the Redeemer speaks of His messengers to His Eternal Father: "Sicut tu me misisti in mundum, et ego misi eos in mundum,"⁶ and to these same messengers He says: "Sicut misit me Pater, et ego mitto vos."⁷ Not only the end, not only the powers and the means, also the origin, the source, the impelling force of divine life is the same here as there, with the Master as well as with the disciples.

This, then, is the actual origin of the missionary idea; here burst forth the sources of its power. The missionary idea is surely not God's entire plan of salvation, but it is an integral part of it, yes, even its very foundation and central idea; for it is rooted in the mysterious activity of that divine life which is carried into the creature favored by grace through this divine plan of salvation. This divine life is therefore its *end* and *source*; this divine life is its prototype, its inherent, living and vivifying energy. This supernatural divine life when infused into a soul is therefore not only a *gift* of God, but at the same time by its very nature, a *tendency*, a divine power impelling the further expansion and communication of this life. Thus, Christianity is a Missionary Religion, not only in the above-mentioned historical and actual sense, but even more in a dogmatic and fundamental sense, inasmuch as the Missionary Idea emanates from the conception of the Triune God,

⁶ John 17: 18.

⁷ John 20: 21.

as the divinely willed reproduction of the essence of the interpersonal divine life, and thus from the innermost sanctuary of Divinity as unfolded to us by Christian Revelation. By this also is solved the enigma of such singular greatness, vitality and activity. It is indeed the "Idealism of Christianity"; yet not an idealism strange to and all of the world, but an idealism of reality, since it is rooted in the reality of infinite life.

The properties of the living root permeate the entire organism, built up as it is by its formative energy, and determines it down to the smallest and least detail. So also the origin of the Missionary Idea and its connexion with the attributes of eternal life in God leave upon its historical development and upon its position in the divine designs of salvation its characteristic impress. Hence the truth of the premises developed above must be evinced by the light they throw upon these historical activities; *the Missionary Idea must in regard to cause and aim actually stand out as the fundamental and central thought in the divine plan of salvation at all periods of its development and progress.*

The very first acts of God in the formation of His plans of salvation show plainly the universality of salvation. We may direct our eyes to the Creator or the creature—the latter considered in his natural or supernatural existence. The thought of salvation everywhere pervades the history of creation. One and the same God is the Creator of all men, and every man has impressed upon him the image of His God;⁸ for since this likeness of God is found in the soul of man, it is found in all that have human souls and human features. Again, the final goal of all these men can be only this one God. For all that He creates must, in its final purpose, be directed necessarily toward Himself. It would be the negation of self were He to relinquish His place to another.⁹ All this applies principally to the created personality. Devotedness to the one God, loving service to God must of necessity be his aim in life for the individual as well as for the whole body.

⁸ Gen. 1:26 ff.; Wis. 2:23; Gen. 5:1; 9:6; Eccli. 17:1; Jas. 3:9.

⁹ Rom. 11:36.

All men derive their origin from one human pair;¹⁰ for *all* men did this pair receive sanctifying grace just as it sinned for all.¹¹ Thus according to God's original plan of salvation, grace was to have been transmitted together with nature unto all their descendants, just as now in fact sin is so transmitted.

The fall of man caused the ruin of this original design of salvation by divine love. But even then there is no change in the universality of the divine will of salvation. God's first step toward the establishment of a second system of salvation of even greater love and mercy clearly bears again the same character: *the promise of the Redeemer* is unreservedly for *all*.¹² Subsequent times, it is true, show individuals separated from God and His grace. This separation, however, is never fundamental and *a priori*, but always only actual and *a posteriori*; it is always the consequence and result of one's own guilt.

All these instances cannot be called directly missionary ideas. They actuate the universalism, and contain the actual propagation and transmission of the supernatural divine life in the creature as something willed and instituted by God. The manner of this propagation and transmission decreed by God does not yet at this stage appear to be specifically the same as that of the missionary idea. Yet all these instances prepare and form a basis for the missionary idea. They are the seed as it were of the missionary idea; just as the seed in the proper environment must perforce develop into a plant, so also must all these ideas of universal salvation of necessity shape themselves into the missionary idea as soon as the corresponding external conditions arise in the course of the divine designs of salvation.

The one feature in the course of the history of Revelation, particularly of the Old Testament, that, at first sight, must appear strange, is the evident discord between the *universalism of the aim of salvation* and the *particularism of its realization*. To every student of the history of revelation this discord is apparent. If God really desired His revelation to be for *all* men, how then could He in His wisdom select as a means to this end, one small people, seclude it from all others

¹⁰ Acts 17: 26.

¹¹ Rom. 5: 12 ff.; Conc. Trid. Sess. 5, Can. 2.

¹² Gen. 3: 15.

and confide to it for more than ten centuries His revelation? This "pressing" problem seems to many "not yet fully solved"; others are more radical and attempt to conclude therefrom the "impossibility of a revelation, that all men can believe in an established manner", or even the ability by means of this "intrinsic contradiction" to uproot faith in revelation as the Word of God.

The complete and harmonious solution of this seeming anomaly lies in the missionary idea as the expression of the essential activity of divine life in God as well as in the creature favored by grace. This peculiar activity consists in the interior and original tendency to communicate itself by an act of the most disinterested love. In order that this tendency might be set to work and become effectual within the limits of the revelation and that also in this the divine or supernatural life in the creature might reenact the personal divine life, this supernatural life was to emanate from one point. For this reason God chose one people; to it alone He confided the revelation and salvation bound up with it; not however to remain confined within these narrow limits, but that from them it might radiate to all; in one people it was confided to all, because confided to one for all. Thus is universalism the aim and goal, particularism the transitory means. The selection of precisely this mode, through particular to universal, is founded upon the God-willed peculiarity of supernatural life as an imitation and reflection, in scope and fecundity, of the inter-personal divine life.

It was not caprice, arbitrariness or accident that in the Old Testament forced this universalism into the background for so long a time, but only a means of compassion and love on the part of God, the better to prepare a sinful paganism for the fullness of time, and to make the more sure its maturity for the operation of the now energetically unfolding missionary idea. God created man a free being. Man by his own choice abandoned God by sinning; he was to come back to God in a manner compatible with his liberty. And how was this to be done? Sin is the estrangement from God through inordinate affection for the creature. Thus by sin man rent the bonds uniting him to God; he would no longer with child-like trust in God's intelligence walk the God-appointed way

to his happiness, but relying on himself and his own intelligence blaze his own path to happiness. Not by the mechanical means of an external policy of force, incompatible alike with God's wisdom—for it would have been just as easy for Him to have prevented the sin itself—and man's liberty, but by this would God's wise policy of redemption bring mankind back to Himself, that He allowed them to walk their way to its end. "*(Deus) in praeteritis generationibus dimisit omnes gentes ingredi vias suas,*"¹³ says in this sense the Apostle who on account of his position had grasped most intimately and analyzed the religious problem of paganism and its position in God's design of salvation. By this the pagan world as a whole and all thinking men in general should realize by experience—what theoretical knowledge could never have brought so forcibly to their conscience—how futile and insufficient is everything mundane and finite. Mankind as a whole was to be brought to that realization and confession which innumerable individuals after similar experience have expressed together with St. Augustine in these words: "*Fecisti nos Domine ad te, et inquietum est cor nostrum, donec requiescat in te.*"¹⁴ With every step on this way of perversion and estrangement paganism became riper for its conversion to God at that moment when God's infinite goodness toward all men should be brought to them by the missionary idea.

With Israel also the missionary idea was determinative in its selection as well as in the future development of its fortunes; in this instance, it is true, to its own evil fate. Perhaps nowhere is the truth shown with the same clearness that the real and definite value of a gift of God to a free creature is to be set according to the use made of it. Judaism and especially the sect of the Pharisees valued as an end and a permanent and absolutely legal prerogative that which was to be only a means, and a transitory privilege given in the interests of all Israel became unfaithful to the missionary idea which, considering its mission to other nations, was the deepest and most intrinsic, yea and only reason for its election; and to the exclusion or at least the subordination of all others, perfidiously laying claim to that which it had received for

¹³ Acts 14: 15.

¹⁴ Conf. I, I, c. 1.

all and should have brought to all—the redemption by the Messiah. But this was possible only by construing in a national or political sense all the prerogatives granted to it on account of its missionary vocation, as is clearly apparent in the Messianic hopes and expectations as understood even in the narrowest circle of the followers and disciples of Christ. In this misinterpretation was revealed, and at the same time nourished by it, the interior apostacy from the spirit of its vocation. A humble service and a self-effacing sacrifice prompted by love would have been the soul of the missionary vocation. Haughty presumption together with contempt for all others, selfish pride dreaming of only its own terrestrial national greatness were its real sentiments. Under these circumstances all things were changed into separating barriers, even such as should have formed unifying bonds. To this external and internal apostacy from the fundamental principle which alone could justify Israel's special and favored position in God's plan of salvation, the real and living root of its supernatural greatness died. The sad decay and final rejection was the unavoidable end of this apostacy.

Thus all guidance and dispositions of God in pre-Christian man, in both paganism and Judaism, find their resplendent and harmonious unity, their purposeful and firm cohesion in the missionary idea, in as far as this idea in the supernatural divine life within the creature is the continuation, participation and imitation of that infinite fecundity in which the eternal divine life pours itself out interiorly and exteriorly.

In Christ all this guidance and these dispositions of God were to find their realization. He was to reunite mankind to God.¹⁵ Therefore in Him, in His doctrine and His work, the missionary idea as the God-ordained means of reunion had to be preëminently conspicuous. Thus in Christ the missionary idea is not an incoherent and accidental element foreign to His life and doctrine, it is the essential flower and the fruit of the divine plan of salvation. From the position of the missionary idea the life and work of the Redeemer becomes more intelligible. He is its origin and end, therefore its living and life-giving focus. In it is expressed a fundamental

¹⁵ Eph. 2: 11 ff.

law of the divine life in whose service is also the Redeemer's own mission. In a most solemn hour, after His resurrection, He discloses to His disciples the meaning of the mysterious connexions: "Quoniam sic scriptum est, et sic oportebat . . . praedicari in nomine ejus poenitentiam et remissionem peccatorum in omnes gentes."¹⁶ On a former occasion His disciples had heard Him say: "Et illas (alias oves, quae non sunt de hoc ovili) oportet me adducere, et vocem meam audient, et fiet unum ovile et unus pastor."¹⁷

Thus we see the universalism and consequently the missionary idea as the all-controlling central point of Christ's doctrine and redemption. His entire doctrine is filled with the missionary idea; the mission command is therefore "The Last Will of Jesus" to His Church, because the missionary idea was the real and fundamental principle of His own mission, and hence the center and as it were the soul of His teaching. In Christ's work of redemption likewise everything points toward universality and the missionary idea. In the first place, Christ's Redemption is a vicarious satisfaction; in this lies the primary and remote possibility and the first and interior occasion of universality. It is moreover superabundant and infinite; in this lies the exterior and proximate possibility of its universality. It is wrought finally for all men;¹⁸ in this lies the actual and real universality and hence the Missionary Idea to all men.

To this position of the missionary idea in the life and teaching of Christ corresponds its position in His Church. Here also it holds the center; to it the Church owes her development and her growth, just as through it alone can she reach her goal. All things then within her urge the missionary work; the scope of salvation, since all men both stand in need of and are susceptible to it; the means of salvation, since by their nature they are accessible to all without distinction of sex or age, education or culture or nationality. Everything in the Church points toward the missionary idea; the Will and Testament of her Founder, her own existence in the historic past and in the future, the means and treasures of salvation

¹⁶ Luke 24:46 ff.

¹⁷ John 10:16.

¹⁸ I Tim. 2:4-6; Rom. 5:15 ff.; II Cor. 5:14; I John 2:2, etc.

entrusted to her. Missionary activity is not an extraneous duty left to the individual churches; no, it is the central task of the entire Church, which for this reason especially is called Catholic. To be sure, every vigorous living organism provides specific organs for every essential function of life. So in the Church of God have risen and to-day arise men filled with the spirit of God in whose lives the missionary idea is the exclusive scope and endeavor. Yet by this the task of the whole Church is not accomplished. The individual organ in a living organism can discharge its special function in living conjunction only with all the others, and in actual and effectual coöperation with them. Likewise all members and all factors in the Church must coöperate in their own manner if the missionary idea through the special organs of missionary activity is to be carried out in all its life-giving energy.

In the clearest manner, finally, is the missionary idea revealed and verified as the fundamental and central thought of the entire divine plan of salvation in the future consummation. For the return of Christ and with it, the consummation of the whole work of salvation is dependent on its victorious execution. Only when the Gospel shall have been preached to all nations shall the end come.¹⁹ In the works of God nothing is designed by caprice or arbitrariness, but all is wisest providence and purposeful coherence. Hence the final terminus in God's acts of salvation can only be that which was the fundamental idea and starting-point in His plan of salvation. If therefore the realization of the missionary idea coincides with the consummation of God's work of salvation, then by this very fact this realization reveals itself as the total carrying out and ripening of that fundamental idea which dominates God's whole plan of salvation.

Thus in the entire course of the divine operation of salvation, from its faintest beginning unto its victorious consummation, the missionary idea stands out as the really fundamental and central thought of God's plan of salvation. It is to be found at the beginning and at the end of all the avenues of salvation, and all steps on these avenues bear its characteristic impress. In this the energetic vitality, impelling extension

¹⁹ Math. 24: 14; Mark 12: 10; Acts 1: 18.

and communication is revealed as the God-willed, profoundest and most expressive basic quality of the supernatural divine life in the creature. This vitality in turn is like a copy and reflection of the essential peculiarity of the inter-personal eternal and beatific life. Hence the missionary idea is, as it were, the soul of God's eternal design of salvation because rooted in the infinite and eternal life of God Himself.

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PRIESTS AS SOLDIERS.

I.

AMONG the numerous surprises of the present war is the magnificent part played by those priests who are serving their countries as soldiers. The Powers that insisted on ecclesiastics serving under the colors were not actuated by the noblest motives; they thought that many clerical students would be by that means weaned altogether from religious ideals; they hoped that priests would prove so inefficient as to cover themselves and their calling with ridicule. Those base and sectarian politicians, whose slogan was "Les Curés sac au dos!" fondly hoped, no doubt, that they had at last succeeded in forging the weapon that should depress beyond the hope of resurrection, nay, perhaps utterly annihilate, the clergy. But God who uplifts the humble knew otherwise; and from the malice of enemies He drew another proof of the undying buoyancy of our faith. Those poor curés, those religious, thus suddenly plunged into an atmosphere the very antithesis of all their training, hopes, desires, and ideals, have emerged from the ordeal triumphant; far from being vanquished they have adapted themselves to novel conditions, and have found in their new *milieu* means of doing good they never could have accomplished elsewhere. As mere soldiers the priests on the firing-line have proved themselves equal to the best; their gallant intrepidity before danger, their unselfishness before suffering, their resourceful dash and daring have made them models to their lay comrades. Hundreds of them have received military decorations, and have been mentioned over and over

again in despatches; some scores have risen to high grades in the army. As soldiers of Christ only the Recording Angel can chronicle their innumerable acts of virtue. At every lull in the combats they become immediately apostles; they preach to their companions; they hear confessions; they catechize the little children in the villages near the zone of operations. And so, thanks to these soldier-priests who have made themselves all things to all men, the empire of Satan has received a tremendous and most unlooked-for check. Their fellow soldiers, predisposed by ignorance and by inveterate prejudices against the Church, have been converted, utterly changed in heart and conduct at the sight of these noble lives, and a great religious awakening has come since the opening of hostilities. Mgr. Bartolomaisi, Chaplain-in-Chief to the Italian army, in a recent pastoral addressed to the ecclesiastics under his charge, says: "Estote fratres! Never forget that you are priests, that everyone may see this in your conduct and manner. Be affable and gentle, cheerful, calm, and courteous; never spare yourselves to save souls; be ever ready to help your comrades by kind and brotherly services, especially by acting as secretaries to them whenever they wish to send news to their families." Since war was declared and previous to all exhortation the soldier-priests have been admirably realizing that program.

Not only in the actual war, however, but many times before have ecclesiastics played a soldier's part with the highest credit. Whenever circumstances arose which justified their departure from the canonical rules of not bearing arms, the clergy were always ready to pour out their blood in defence of faith and fatherland. And in those distant days when pirates devastated the fairest parts of Europe, or when Moslem invaders threatened to sweep all Christian civilization utterly away, more than one bishop and pastor found himself obliged to lay aside his pastoral staff and don the sword and helmet for the protection and safeguard of his flock. King Richard III once told the pope that a primary duty of the Bishop of Durham was to defend northern England against the incursions of the Scots.¹

¹ Gairdner, *History of English Church in Sixteenth Century*, p. 2.

II.

It is, undoubtedly, in the earlier centuries of Christianity that one finds the most striking examples of those warlike prelates, who joined to the most ardent piety and severe asceticism an administrative and gubernatorial ability no less remarkable. Thus St. Germanus, Bishop of Auxerre, visited England twice to preach the Gospel. Being there in 449 he found a party of Picts and Saxons plundering the coast. Germanus had been a soldier in his youth, and his military knowledge now stood him in good stead. He placed himself at the head of his converts, and concealed them in a defile through which the invaders were to pass. At a signal from their commander the neophytes raised a tremendous shout of Alleluia; the cry was reëchoed with terrifying reverberations from the surrounding hills, and the pirates fled in such haste that many perished in an adjoining stream.²

A similar exploit is related of St. Magloire, Bishop of Dole; but instead of employing a pious stratagem to overcome his enemies, he conquered them in open fight and with the cold steel. He had converted the inhabitants of the Channel Islands, and on the isle of Serck had built a church and a monastery. One day some Vikings landed to burn and pillage and murder. The bishop armed his people, led them to the fray and drove away the invaders.

St. Ebbo, Bishop of Sens, proved his prowess against the Moslems of the eighth century. When the main Moslem body under the command of Abd-Er-Rhaman, after overrunning Spain and Southern France, tore on to Poitiers to be crushed by Charles Martel (732), several large divisions turned aside to undertake the siege of Sens. St. Ebbo rallied his people, and held the infidels at bay for several days. But these latter were numerous; they hewed down a near-by forest, and piling the wood all around the doomed city they set it on fire, intending thus to make one giant hecatomb of Sens and all its inhabitants. The bishop did not lose courage. "Heavy battalions," said he, "do not bring victories. Let us make a sortie against our enemies." He put himself at the head of his little band—a forlorn hope surely in the literal as well as in the

² Lingard, *Hist. of England*, I, pp. 68-69.

technical sense of that phrase. But Ebbo was an organizer of victory; he hewed his way through the besiegers, and drove them into headlong flight; then, joining hands with the Bretons, he completely destroyed the fleeing Saracen hordes at Seignelay.

During the eighth and ninth centuries the Saracens established a hold on Italy, and repeatedly the Sovereign Pontiffs were obliged to take up arms for the defence of themselves and their people. In 847, just after the death of Pope Sergius II, they reached Rome itself, and pillaged the basilicas of St. Peter and of St. Paul. A successor to Sergius was hastily elected in the person of Leo IV, who bent all his energies to guarding against subsequent Moslem invasions. With this object he girdled the Vatican and St. Peter's with strong fortifications that would defy the efforts of besiegers and afford an adequate protection not only to the papal court but also to the people of Rome. These prodigious works occupied almost five years in the building; they were blessed with solemn pomp on 27 June, 852, and the portion of the city formed by them bears to this day the name of the Leonine City.³ But for several decades longer the Saracens retained their great fortress on the Garigliano, which was a constant menace to Rome. John VIII made an unsuccessful effort to dislodge them from it; but it was reserved to another John, tenth of the name, to effect their ejection in 916. The chronicler says that in this campaign the Apostles SS. Peter and Paul were seen encouraging the combatants. A later Pontiff, St. Leo IX, had to contend not only against the Moslems, but also against the Normans, who were devastating the south of Italy and committing excesses worse than those of any unbeliever. The papal army was however defeated by the Normans at Civitella, 16 June, 1053, and the Pope was taken prisoner. But the defeat brought with it the fruits of the most brilliant victory; for the Normans, on perceiving the Vicar of Christ a prisoner in their hands, were touched by one of those gusts of melting compunction, characteristic of the ages of faith; they prostrated themselves at the Pope's feet, and promised that henceforth they should be his most devoted and ardent defenders.⁴

³ Migne, *Dict. des Papes*, Col. 911-913.

⁴ Milman, *Latin Christianity*, III, pp. 406 ff.

III.

The crusades during a period of three hundred years are the story of holy wars preached and often fought as well by ecclesiastics. It seems to have been Sylvester II (999-1003), who first conceived the idea of a league of Western Christendom for the release of the Holy Places from the bondage of the Saracens. The times, however, were not then ripe for the project, and it was well nigh a century later when Urban II proclaimed at Clermont the First Crusade (1095). This pontiff possessed in a high degree the gift of eloquence, and so efficacious was his appeal that hundreds of thousands took up the cross and set out for Palestine. The pope could not participate in the expedition himself, but he promised, like another Moses, to be perpetually engaged in fervent prayer for its success. Urban was represented by his legate Adhemar, Bishop of Puy, who died in the East, having succumbed to the plague at Antioch, 1 August, 1098. The bishops of Saltzburg, Passau, and Strassburg also went on this crusade and left their bones in the Holy Land; while two priests, Folkmar and Gotschalk, were leaders of an entire army.⁵

Some years later (1146) St. Bernard at the command of Pope Eugene III preached a new crusade for the succor of the conquests already made by the Christians in the East. After a sermon of Bernard's at Spires three bishops, Henry of Ratisbon, Otto of Freisingen, and Regenbert of Padua, took the cross. So great was the success of St. Bernard's preaching that it was almost considered a shame for a man-at-arms to be seen in France; and Bernard himself declared that "not one man was to be found to seven women".

These excesses of crusading zeal found a determined opponent in the greatest ecclesiastical statesman of the day, Suger, Abbot of St. Denis and Prime Minister of France under Louis le Gros and Louis le Jeune. But Suger's opposition rose purely from prudential and patriotic motives, though certainly not from any lack of religious earnestness or military spirit. As a young monk he had crushed the marauding hosts of Hugh de Poinset, and saved the town of Theury for the king (1112). As minister he ruled France admirably,

⁵ Milman. *Latin Christianity*, IV, p. 182; pp. 219 ff.

and on Louis's return from the crusade after an absence of more than two years, Suger could say with honest pride that he had kept the realm in perfect peace during the sovereign's absence, furnished his master with ample stores of men, money, and munitions; and maintained the royal palaces, domains and estates in thorough repair. Having thus discharged what he considered his duty to his country, Suger was most anxious to don the cross himself. Although an old man of seventy he was on the point of setting out for the Holy Land when death cut short his pious design, 13 January, 1152.

Jerusalem fell again into the hands of the Moslems in 1187. This misfortune stirred Europe to its depths and awakened a new spirit of penance and self-denial. One cry was heard on the lips of all: "Let us do penance, and save Jerusalem!" Pope Clement III urged on this crusade unceasingly; the cardinals renounced many of their privileges in order to increase their alms toward the expedition; Henry, Cardinal of Albano, and William, Archbishop of Tyre, signalized themselves by their labors in this sacred cause; the Emperor Frederic Barbarossa, the kings of France and England and many lesser magnates journeyed to the Holy Land. But, though the auspices were so promising, the end was disastrous. The emperor was drowned near Seleucia, 10 June, 1190; while the mutual jealousies of Philip Augustus of France and Richard Cœur-de-Lion of England effectively prevented all serious coöperation and achievement. But the clergy had done all that was humanly possible to make the undertaking a success.⁶ It is interesting to remark as touching intimately the present argument, that Philip whose contributions to religious causes were pitiful indeed, was most successful when defending family and dynastic interests. The battle of Bouvines, which he won against overwhelming forces on 23 July, 1214, seated the Capet monarchs securely on the throne of France. And this decisive victory was largely due to a soldier-priest, Guerin, subsequently rewarded with the bishopric of Senlis. Of him Hutton says in his monograph on Philip Augustus: "Even more important was the great hero and churchman, brother Guerin. . . . During all the great campaign against the

⁶ Hergenroether, *Hist. de l'Église*, IV, n. 237. (Traduction de l'Abbé Belet.)

allies, it was his military genius almost beyond question that gave success to the French king. The 'prudence and incomparable vigor of his counsel' which William the Breton commemorates, made him the king's most intimate friend (*regis specialis amicus*)."

IV.

During the thirteenth and fourteenth centuries crusading ardor cooled; the miserable disputes and pitiful jealousies of the princes of Europe and the outrageous excesses of their soldiery deprived the later expeditions to the East of any real religious significance. But in the fifteenth century the ever-growing power of the Turks awoke with the fears the expiring chivalry of Europe. And as in the past so now too the Popes initiated the movement. Callixtus III (1455-1458) had no sooner been elected pope than he bound himself by a solemn vow to "reconquer Constantinople, to deliver the Christians languishing in slavery, to exalt the true Faith, and to extirpate the diabolical sect of the reprobate and faithless Mahomet in the East. For there the light of Faith is almost completely extinguished. If I forget thee, O Jerusalem, let my right-hand be forgotten. Let my tongue cleave to my jaws if I do not remember thee. If I make not Jerusalem the beginning of my joy, God and His Holy Gospel help me. Amen."⁷ On 15 May, 1455, Callixtus published a solemn bull granting large indulgences to all who should participate in the crusade, and he sent cardinals and bishops as legates to all the courts of Europe. In September of the same year the Pope gave personally the cross to Cardinals Alain and Carvajal and to the Archbishop of Tarragona, who was to hasten with a fleet to the relief of the Christians in the Ionian islands.⁸ The following year the Christians under Hunyadi gained the decisive battle of Belgrade which saved Hungary. At this battle St. John Capistran was present, encouraging the soldiers with uplifted crucifix to fight heroically for their faith.⁹ As a lasting memorial of the victory of Belgrade, and in thanksgiving for the divine favor there bestowed on Christian arms, Calixtus decreed that the festival of the Transfiguration of

⁷ Pastor, *Hist. of the Popes*, II, p. 346 (English Trans.).

⁸ *Ibid.*, p. 350.

⁹ *Ibid.*, p. 396.

our Saviour should be henceforward solemnly celebrated throughout Christendom.¹⁰ The successor of Calixtus, Pius II (1458-1464), was no less eager in his endeavors to promote a crusade. The very year after his accession he held a congress at Mantua, published indulgences and gave large contributions toward the projected expedition. But neither then nor later did the rulers of Europe make any kind of a warm-hearted response to his appeal. After several delays and postponements the pontiff took the unprecedented determination of proceeding on the crusade himself. On 18 June, 1464, Pius took the cross in St. Peter's and set out from Rome on the crusade. But he got no further than Ancona, where he died 14 August, 1464. His dying words to Cardinal Ammannati were: "Bid my brethren continue this holy expedition, and help it all you can; woe to you, if you desert God's work."¹¹

It would be untrue to call Julius II (1503-1513) a crusader, but undoubtedly he deserves the name of warrior-pontiff more than any other occupant of St. Peter's throne. Several times he took the field at the head of his troops, and on one occasion he was nearly captured by that mirror of chivalry, the famous Chevalier Bayard. In the welter of sixteenth-century politics Julius felt that the Holy See should possess a strong monarchy of its own on which to rest securely; and he was equally strongly convinced that his native Italian soil should be freed from foreign invaders. For these objects he struggled all through his reign, and he did not hesitate to buckle on sword and breastplate to ensure their accomplishment. Two similarly-minded cardinals gave him on different occasions substantial aid, namely, the Englishman Christopher Bainbridge, Archbishop of York, and the Swiss Matthaeus Schinner. To those who find fault with this attitude of Pope Julius, Pastor replies, that even if theoretically his course was open to question, practically and considering the time and circumstances in which he lived none other was either prudent or possible. In the footnotes to this passage the great historian quotes several writers, both Catholic and non-Catholic, as taking a similar view of Julius's procedure.¹²

¹⁰ *Ibid.*, p. 409.

¹¹ Creighton, *Hist. of the Papacy*, III, pp. 328-329.

¹² Pastor, *Hist. of the Popes*, VI, pp. 450 ff. (Eng. Trans.).

V.

While Pope Julius was bending every nerve to upbuild the papal monarchy, in Spain a prelate, cast in the purest mold of ancient chivalry, undertook a veritable crusade to reduce the Moorish stronghold of Oran in northern Africa. Francis Ximenès, Cardinal Archbishop of Toledo and prime minister of Spain, determined to put an end to the piracy and free-booting exercised against his country by the Moors of Oran. The Cardinal bore the entire expenses of this expedition. The army raised and paid by him numbered 15,000 men, who were transported in a fleet of more than a hundred vessels. On 16 May, 1509, they set out from Carthage and reached the coast of Africa on the following day. When the troops were landed, the Cardinal delivered to them a stirring address, and though well over seventy years of age he wished to lead them himself to the assault. But the generals and officers implored him in the interests of all not to expose his life to danger. He allowed himself to be persuaded, and retiring to the citadel of Mazarquivir he shut himself up in the chapel of St. Michael, and there prayed with extended arms for the success of his soldiers. Toward evening he learned of the Christian victory, and he spent the whole night in thanksgiving to God for His mercy. Next day he made his solemn entry into Oran, preceded by his archiepiscopal cross and saluted by the enthusiastic acclamations of his soldiers; but when they hailed him as "Conqueror of the Barbarians", he replied, "Not to us, O Lord, not to us, but to Thy name be the glory!"¹³

More than a century later Cardinal Richelieu, for eighteen years king of France in all but name, was obliged in the interests of his country to take up arms several times. As a rule he was most fortunate in his military operations. He had been only a few years prime minister when he determined to put an end to the revolts of the Huguenots by reducing their great stronghold, the city of La Rochelle. "An army of 25,000 men," says Perkins, "was soon gathered around the city, and of it the Cardinal, in fact, though not in name, was commander-in-chief. He was by no means the only ecclesiastic in the service; he had bishops as generals and friars as

¹³ Hefele, *Le Cardinal Ximenes*, pp. 315 ff. Trad. Franc. de Sisson & Crampon.

emissaries and lieutenants, and all this religious soldiery reported to the priest who was general-in-chief. The commander, in the red hat of a cardinal, was surrounded by a staff in mitre and frock." ¹⁴ Elsewhere the same author says: "In war as in peace, he [Richelieu] was fond of employing the clergy, and sometimes considered martial skill in his ecclesiastical promotions. In recommending a candidate for the archbishopric of Nancy, he writes, 'he is a gentleman of learning, well fitted to preach in the city, and if need arises, able to protect it'." ¹⁵ Perkins does not record, though well worth noticing, the contemporary epigram in which the wits of Paris hit off the cardinal's penchant for clerical warriors.

Un archevêque est amiral ;
 Un gros évêque est caporal ;
 Un prélat preside aux frontières ;
 Un autre a des troupes guerrières ;
 Un capucin pense aux combats ;
 Un cardinal a des soldats ;
 Un autre est generalissime ;
 France, je crains qu'ici-bas,
 Ton Église, si magnanime,
 Milite et ne triomphe pas.

The last time, to my knowledge, that a cardinal appeared in the field at the head of an army was in 1799. The troops of the French Directory had taken possession of all Italy, and driven King Ferdinand of Naples to take refuge in Sicily. In January, 1799, the king commissioned Cardinal Denis Fabricio Ruffo to head a rising against the invaders. The prelate belonged to one of the greatest feudal families of Calabria, and at his appeal an army of 25,000 peasants flocked to his banner. He called his levies the "Army of the Holy Faith", and he proved himself a consummate leader, intrepid in action, clement in victory. In a few months he had cleared southern Italy of the invaders, and on 17 June, 1799, obtained possession of Naples. To those who laid down their arms he promised life, but the English *camarilla* who ruled Ferdinand refused to ratify the cardinal's promise, and most of these unfortunates were put to death. Speaking of this incident the *Cambridge Modern History*, though by no means over-considerate to churchmen, says: "A stormy interview between Nel-

¹⁴ Perkins, *Richelieu*, p. 96.

¹⁵ *Ibid.*, p. 169.

son and Ruffo took place, in which Ruffo, though supported by protests from the Russian and Turkish commanders, failed to carry his point, or to obtain Nelson's sanction for a policy which was both humane and statesmanlike. . . . His [Nelson's] usual sane judgment was dominated by the influence of the British Minister at the Neapolitan Court, Sir William Hamilton, and his wife, whose conduct was inspired in part by anxiety to bind the Queen of Naples to England, and in part by what appears to have been personal jealousy of Ruffo."¹⁰

VI.

The Church has always desired and always ruled that her soldiers abstain from earthly wars; she feels that the ambassadors of Christ, the heralds of the Prince of Peace, are bound by their very profession to be averse to bloodshed, and to the violent passions that are its inevitable accompaniment. Nevertheless, the Church has always recognized that certain exceptional circumstances justify the clergy's taking part in war. In the present conflict she has bowed to laws whose operation she was powerless to prevent. These laws, skilfully framed to lessen the moral force of the priesthood and the respect due to it, have placed some 63,000 soldier-priests and soldier-apostles right on the firing-line. An anomalous and most unusual opportunity of doing good has thus been thrust by Providence in their way; they have risen to the occasion and shown themselves *preux chevaliers, sans peur et sans reproche*; and better far, they have proved themselves Soldiers of Christ, of whom their brethren, the wide world over, may feel justly proud.

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OLD-FASHIONED SPIRITUALITY AND SOME MODERN REVERSIONS.

WE are having a flood of books from the press during the last few years of what may, for lack of a better group-name, be called "personal literature". They are the books that tell people how to live, physically and mentally; how to

¹⁰ *Cambridge Modern History*, VIII, p. 631.

make a success of life; how to maintain their highest efficiency; how to avoid the various defects of conduct that impair effectiveness, and then how to manage temperament and character, so as to secure the best results. There are books from all sides on the education, the training, and the exercise of the will; and detailed instructions are given as to how to secure the working of that faculty with the least friction but without fail. Apart from our fiction some of the best-selling books of our time are in this list. Of course in order to have that much sought and very remunerative distinction of being a "best seller", the advertisements for books have to read like patent medicines, until those who feel that they have any weakness of will can scarcely help but conclude that if you take a casual half-hour of reading of so-and-so's book, every day, and a small dose of his advice, you can scarcely fail to overcome all the obstacles in your path and make life a success.

Quite apart from this, however, it is extremely interesting to realize just what these appeals to will, and directions for the correction of faults and defects of conduct and character and temperament, represent in the older literature. It is perfectly possible to trace a very intimate relation between these books and some of the old spiritual books that religious communities take for required reading a certain length of time every day, at least for their younger members; and which a number of spiritually minded persons find it valuable to recur to every now and then. The inevitably suggested comparison between these two sets of works, old and new, is a very interesting study in the psychology of our time.

Of course, according to the old saw, comparisons are odious, and this comparison may seem especially so to those who have a particular affection, acquired during years of familiar usage, for the dear old spiritual authors. The modern appeals to will have no higher motive than success in life, and that usually of the most sordid and merely material character. The reward that is held out as a return for bolstering up the will, and for making the effort that will enable one to overcome obstacles, is that thus money will be made or reputation achieved. Of course, too, it must not be forgotten that money, in our time, is supposed quite inevitably to bring happiness with it; so that after all is said it is happiness that is

the aim. The old spiritual authors held up the higher motive of duty for the sake of the Creator, and of success in life that might be failure from the standpoint of the world's way of looking at things, but that surely led to the development of character and to happiness hereafter. Both represented the appeal to the individual to seek that supreme satisfaction of life which comes from doing things, conquering self, and overcoming the obstacles of environment and character.

It is curiously interesting to take up phases of the spiritual life that have been much insisted on by religious writers, and above all by founders of religious orders and see how they are exemplified in some of the modern "personality" books. Such practices as meditation, the frequent examination of conscience, the preparation for next day so as to avoid the faults of the previous day and to accomplish more by having an order before one, the remembrance of the example of others who have gone before and have accomplished so much that we find difficult, the realization that a great many of the difficulties of life are imaginary and disappear when they are properly tackled, all these and other phases of the religious or spiritual life can be rather readily illustrated in some recent popular literature.

There is a little book called *The Education of the Will or The Theory and Practice of Self-Culture*, by Jules Payot, which some six years ago, when it was translated into English, had gone through more than thirty editions in French, and has, I believe, gone through several in English, after having been translated into various other modern languages. It is dedicated to M. Th. Ribot, at that time the Director of the *Revue Philosophique* and Professor of Experimental Psychology at the Collège de France, who has since become prominent in the political world of France as the Minister of Education. Manifestly the book was meant to take its place in the secularization of French education as a work of direction to compensate for religious training. The author confesses that in previous centuries, "the forces wielded by the Catholic Church, that incomparable mistress of character, were sufficient to regulate along its broader lines the life of the believer; but to-day this instruction has been eliminated by the majority of thinking men and it has never been replaced."

Here is a volume of psychology, then, that is meant to replace the older mode of Christian training; hence the interest in seeing just what it assumes from that older mode. In writing the preface to the twenty-seventh edition, thirteen and a half years after its original publication, the author confessed that "the age in which we belong is conducive to mental unrest: even Catholicism itself, which at one time offered a secure sanctuary for the unsettled mind, is full of the most serious internal dissensions". He wrote in the midst of the discussions of Modernism, which by those outside of the Church were supposed to have produced the most serious divisions of opinion among Catholic ecclesiastics, though within the Church there was comparatively so little disturbance. And where is it all now? In this disturbed time the author manifestly felt that Modernistic doctrines might be all right in the realm of the intellect, but that in the domain of the will the old-fashioned teachings were not only good enough for him, but they represented the only assured solutions of the problems of unrest which are so prominent in our time.

MEDITATION.

Payot has insisted very much on the place of meditation as the most important basis of right living and of enabling the will to do its work with least friction. Here are some of his directions as to how best to meditate, which include even the preparation for meditation, the suggestion of the place which is to be pictured in the imagination in order to hold the mind from distraction, and other familiar practices of that kind for occupying the senses and the imagination, strikingly reminiscent of ascetic writers. He says, for instance:

In order to be able to meditate to the best possible advantage we must avoid distraction, and concentrate our thoughts on our idea; then we must consult the books which deal with the subject of our actual meditation, and read over our notes. By an energetic use of the imagination we can represent to ourselves very clearly and succinctly and concretely all the elements of danger which we are likely to run, and all the advantages to be derived from such a course of conduct or from another. It is not enough to touch upon these rapidly. We must, as it were, hear and feel and touch. We must reflect so intensely as to make the thing we are thinking about as

really present as if it actually were so. As really present, did I say? Much more so, I should have said; for just as art can render a scene or a landscape more logical and more united, and therefore more realistic than reality, so our imagination ought to make the object of our meditation more distinct to us, more logical and truer than it is in reality, and therefore more vital and more capable of influencing us.

Such writers as Payot insist quite as much as ever did the authors of works on spiritual perfection on the necessity for quiet and peace of mind, if anything is to be accomplished. Control over self and the power to accomplish all that is best in us cannot be attained by hurry and rushing at things. In the modern time a good many people seem to think that the old monastic rules which required hours of meditation represented old-fashioned methods long since out of date. Indeed they are inclined to look upon time spent in meditation and contemplation as largely wasted and as being rather a sop to laziness, or at least lack of initiative, than anything else. The modern writers on efficiency and the proper use of the will, however, are quite emphatic in their recommendation of thorough consideration in the midst of repose of mind, in order to secure results properly when activity is begun. M. Payot says, for instance, in the preface of his book:

But the slow exploration of our fundamental tendencies and the intelligent development of our will, subjected to the law of cause and effect, make repose necessary. We must resist the dilettante habits acquired by an early encyclopedic training; *we must resist the terrifying mental dissipation of useless reading and the trepidation of contemporary life.* Tranquility is required before a solution will form into crystals of regular beauty. In the same way we need meditation if we would mold our fundamental personality into good, energetic habits.

ASPIRATIONS AND EXAMINATION OF CONSCIENCE.

Payot has emphasized not a little the necessity for intervals of reflection in the midst of activities. For instance: "At night before going to sleep or during the night when we awaken, or while taking a few moments rest, what is easier than to renew our good resolutions and to decide what our occupations and our recreations shall be?" What occupation

could be more useful on waking in the morning, while dressing or on the way to work than for a man to encourage his mind "to blossom with noble aspirations" and to lay out his plan of conduct for the day. Such habits of frequent reflection, he says, are very quickly and readily formed. "The adoption of them is moreover so rich in good results that young people cannot be too strongly advised to make the necessary effort to establish such habits." Here we have of course the old spiritual writers' advice of often lifting up the mind above the occupation of the moment as well as their recommendation to practise frequent examination of conscience with resolutions for the future and recollection of the necessity of pursuing duty, though of course they always put in the wondrously satisfying thought and motive of recalling the presence of God before whom and for whom all these things are done.

Payot's tribute to the old night-examen of conscience, with its resolutions for the next day, is contained in a paragraph that is peculiarly reminiscent of many of the spiritual writers:

The most important thing in attaining this mastery of one's energy, is never to go to sleep without making up one's mind exactly what one is going to do the next day. I do not mean how much should be done, for one could apply to the system of laying out an exact measure of work, what we have just said about working on schedule time. [It disturbs and wastes energy.] I am only speaking of the nature of the work. When one wakes the following morning, the mind will instantly grasp the situation and, without allowing a moment for distraction, will get right to work on the subject in hand, even while dressing, and the student will find his body set down at his work-table and his hand grasping a pen before he has even had a second to nurse his disinclination.

EXEMPLARY READING.

Another very interesting development in connexion with these modern personality books is the advice now very commonly emphasized by educators, that people who want to make the most and the best out of life should read the lives of those who have accomplished much against severe obstacles, and above all who have pushed their way through the difficulties of life that hamper so many people. Professor Stanley Hall

of Clark University recommends the reading of the lives of the saints, and says that particularly for young folks, in whom suggestion works so strongly, nothing could be more valuable. The laying of deep foundations of suggestion for self-repression, for struggle against self, for self-denial, for bearing suffering under trying circumstances, makes the best possible preparation for life; and the American psychologist goes out of his way to commend the Catholic Church for having made so much of the lives of the saints and brought about the regular reading of them. He is not alone in this matter; on the contrary, not only a number of his pupils but many others who are interested in personal psychology and individual development have come to the same notion.

The reading of the lives of the saints has in recent years come to be looked upon even by a good many spiritually minded persons as rather old-fashioned. Even in young folks' retreats the recommendation is rather that certain spiritual books that are up-to-date and much more modern in their way of putting things, should be read. Here, however, are the best known of our supposedly most up-to-date psychological writers reverting to the lives of the saints. Of course this is in line with the present tendency once more to recommend biography for the reading of young folks because of the examples of energy and patient overcoming of difficulties which the biographies of successful men commonly present. Biography has always been more interesting to the young than anything else and the taste for fiction is an acquired one. Children always ask, "Did he really live?" "Is the story true?" and they are likely to grow quite impatient if they hear that it is all only *made up*. It is easy to understand, then, how deeply influential must be the reading of the lives of men who strove nobly in the midst of the highest self-denial. Personally I shall never forget the details of the sufferings of Father Jogues as they appealed to me in *Perils of the Ocean and Wilderness*, the story of the French missionaries in this country as told by Gilmary Shea. I read it as a boy of ten and no romance that I have ever read has ever affected me so deeply or meant so much for me.

The curious thing is that a great many of those who now from outside the Church recommend the reading of the lives

of the saints seem very prone to think that the Church has not made quite enough of this mode of influencing youth. Particularly those who write in English seem not to know what an immense literature there is in other languages in what we call scientifically hagiology. Very few of them know anything of the Bollandists, probably the largest work of reference ever made; it is literally more extensive than any work of encyclopedic character I know. Above all they seem to forget that the English-speaking people have been outside the pale of the Church to a great extent for over three hundred years and that it is only during the past century that we have begun to make an English Catholic literature again. Even as it is, there is an immense library of Lives of Saints in English, though some of it comes from distinctly Protestant sources. St. Francis of Assisi, St. Teresa, St. Catherine of Siena, and not a few others have the tribute of having their Lives written by Protestants. Sometimes, indeed, they take to themselves the flattering unction that they have discovered the beauties of these lives and that they are introducing them to the modern world, even to Catholics, forgetting that for centuries an immense literature has been accumulating round such names.

A scarcely less interesting development is to be noted in the fact that we are now engaged in putting back into the calendar holidays on which we celebrate the deeds of noble men of the past, just as Christianity has always insisted on honoring its saints in similar fashion. We now have Washington's Birthday, Lincoln Day, Columbus Day, and besides we celebrate a patriotic day in the commemoration of our dead on Decoration Day, as well as the birth of the republic and other events. Few Americans realize what a revolution this means in American life. The old Puritans had literally put out of the Christian calendar all holidays. They kept the Sabbath *holy* by listening to a long sermon and then staying within doors with blinds down amid thorough Sabbatic gloom. The story is told that when Irish laborers came originally to America to work in the mills in New England nearly a century ago, the good Puritan forefathers of that time were very much surprised when these Irish wanted to refrain from work on certain other days of the year besides the Sundays. Even

Christmas day they did not celebrate, having substituted for all other extra-Sabbatic festivals a "fast day" which they kept in solemn gloom and hunger. The Irish insisted on keeping Christmas and certain other holidays according to their good old Catholic traditions, though not without friction. The Puritans had perforce to yield, but it is said that many an Irishman was discharged because he ventured to keep St. Patrick's Day.

Now we have about a dozen holidays put back into the year, most of them reminiscent in some way of the noble lives or heroic deeds of those who went before us. The Christian custom of celebrating the lives of the saints by days of rest on which people would be reminded of what their predecessors of noblest character had done, is vindicated. The phases through which social life has passed to bring about such a change to the present developments are very interesting. What they emphasize is that the older generations had thought out very carefully and thoroughly the psychological influences that were likely to benefit mankind, and though they said very little about suggestion and its potency, and used no other long terms which, because they are new, are often supposed to represent new thoughts or new inventions or discoveries in the intellectual life, they knew unmistakably the beneficent influence of good example and insisted on the value of reading often and pondering deeply the lives of the great and good of the earth who went before us and the memory of whose deeds has remained as an enduring possession for mankind.

TEMPERAMENTS.

Even that dear old development of the very oldest-fashioned of the spiritual writers, the division of temperaments, has come in for consideration from the modern psychologist bent on helping men to understand themselves better and use all their will and energy with the highest economy. Many a novice in the spiritual life has been quite sure that, if he only understood his own temperament, bilious or sanguine or phlegmatic or choleric, whatever it might be, he would surely have a short cut to ease of management of himself and therefore to sanctity. On the other hand, it was just as sure that if he could discern characters through knowledge of tempera-

ment, he would know those round him ever so much better and be able to guide them for their own good. It is interesting then to have such a modern psychologist as Professor Münsterberg take up this subject of temperaments and discuss it quite in the fashion of the old writers, though for a great many people it has been supposed that this sort of discussion is altogether out-of-date and represents the hazier notions of the imperfect psychological knowledge of the generations of long ago.

In his *Psychology General and Applied*,¹ Professor Münsterberg says:

The varieties of *temperament* have always been noticed. The old division into the melancholic, phlegmatic, choleric, and sanguine persons drew its names from a long-forgotten medical theory, but it refers to types of emotional life which can still be contrasted to-day. The sanguine and the phlegmatic are inclined to superficial emotions, and their superficiality makes both somewhat optimistic; but while the sanguine person experiences the emotions in quick rhythm, the phlegmatic passes slowly through the changes of feeling. The choleric and the melancholic are subject to strong emotions, on the whole, with a pessimistic tendency, but with the difference that the choleric has the quick, vivid, almost stormy emotions and the melancholic the slow, lasting excitements and depressions. (P. 237.)

Whatever decision enters our soul joins many others, and their relations themselves become the contents of new acts. The resulting total act is therefore far more than the mere sum of the single acts. It is something entirely new: it is a creation. Our whole inner life is creating richer and richer acts unceasingly. In the casual universe, not only in the physical, but also in the psycho-physical system, the law of the conservation of energy is paramount: in the purposive world of our soul the meaning grows like an avalanche. From a few propositions, we may deduce a theory of widest compass; from a feeling tone we may develop a beautiful work of literature; from one vital, practical decision we may reach the decision for a thousand details; from one act of perception we may come to grasp the reality of a most complex situation. In every one of such unlike practical cases the possibility for all the accessory acts must have been potentially in our soul. The feeling tone in itself did not contain the drama in which it unfurls itself. The ideas, the memories, the knowledge, the interests, which are exhibited in the scenes of the

¹ New York, Appleton, 1914.

drama must have been a possession of the soul, but the meaning of that one intense feeling brought them together into a perfectly new reality.²

After a prolonged period in which, among scientists, it was the custom to talk of determinism as the only possible opinion that a scientific psychologist could hold—that is, the doctrine that the will is determined for action by causes and motives that determine it even though the feeling of freedom may remain—it has now become the custom for some at least to emphasize the freedom of the will. Attention has even been called to the fact that the will and the consciousness are forces quite apart from and above the ordinary laws of physical nature. They violate the principle of the conservation of energy. They add something to the force that is already in the world. There is actually a certain creative power in acts of the will. We are free to do or not to do and by doing we can bring a new force into the world. I know nothing that shows science, even our modern psychology, so thoroughly reactionary in tendency toward old-fashioned truths as the considerations founded upon this creative power of the human will. Surely this makes it clear that there is in us something quite apart from the body, entirely independent of physical forces, capable of contradicting even such a universal law of the physical world as the conservation of energy.

THE DIRECTOR.

Just as meditation, the examen of conscience, the dwelling on the freedom of the will, and other phases of old-fashioned and, may I add, ever new and ever enduring, spirituality, are recalled in the modern "personality" books, so too we have the recognition of the place of the director, the advisability of consulting someone of more experience than ourselves in the problems of life, and the necessity for taking his advice. One of our prominent magazines actually has an Efficiency Department, the director of which is consulted by people from all over the country with regard to problems of conduct and their special character and meaning in life. Considering the publicity of the medium, these are strangely reminiscent of the

² *Op. cit.*, p. 326.

privacies of spiritual direction. For instance, a young lady from Georgia writes:

How can I cultivate decision of character? I do things which I afterward keenly regret and try to undo with embarrassing results. I decide on a course of conduct, then the opposite course which I had dismissed appeals to me strongly, and I am convinced I have made a mistake. From this weakness I have often suffered bitterly and shall be grateful for suggestions.

How many a superior in even a small religious community has had to meet something of the trouble—though of course without the actual dissension—that is suggested in the letter that comes to this director of Efficiency from Michigan? Mrs. R. B. C. asks:

How can a radical and conservative dwell in the same house? Almost every day our family is torn to pieces by the friction and dissension between the two strongest personalities in it, one being a zealot for all new ideas and beliefs, the other an adherent of old-fashioned ways. Enough energy has been lost here to build a ship; and my nerves can't endure the strain much longer. Is there any cure for such conflict of personality?

Consultations with regard to vocations are now very common. Parents write to ask with reference to their sons and daughters in the high school who are sixteen or seventeen years of age, as to how they may be able to help them to determine their calling in life. Psychologists are supposed to be able to furnish a great deal of assistance in this matter. There is actually, I believe, a Boston Vocational Bureau. If the new movement will only bring back the dear old-fashioned idea that young folks should consult somebody in whom they have confidence with regard to their callings in life; above all, if that someone is somebody whose judgment and experience have made his or her opinion of value, then surely it will do a great deal of good. It is interesting to realize, however, that this question of having young folks consult directors with regard to the matter of vocation has been literally the teaching of the Church for many centuries. It is true that the underlying principle of most advice with regard to vocation within the Church emphasized as a basic principle, "What

doth it profit a man to gain the whole world and lose his own soul?" But then, strange as it may seem, these exact words are often used by modern psychologists; only, they apply them almost as a rule with the thought that a man can gain the whole world and lose his own soul for time rather than eternity; that is to say, he can so occupy himself with the merely trivial sordid things of everyday existence and so wrap himself up in the material side of life as to lose most of life's realities. He may exist, but he does not live.

Occasionally some of these consultations, like many an appeal to a spiritual director, should be answered by a reference to a physician rather than an attempt to treat merely the mind. When men are full of dreads as to the present and the future, when they are engaged in washing their hands forty times a day because they are fearful lest the dirt on them may bring disease, when they go back half a dozen times to make sure whether their office door, the window, the safe, are locked up, when they cannot be quite sure that they have done anything right without going back over it and over it again, very often they need the care of a physician of the body as well as a director for their minds and souls. Strangely enough, this is sometimes lost sight of by the modern efficiency director when consulted about these cases. Under these circumstances it is interesting to recall how well some of the oldest-fashioned spiritual writers insisted on the necessity for the recognition of the body and its ills as the source of many phenomena supposed to be of spiritual origin. Even strangest of all, St. Teresa did so. She thought that a good deal of nervousness was a form of selfishness, that not a little of it was due to over-absorption in personal selfish trifles that hampered rest and nutrition.

We hear much in our time about progress, and there is an almost universal presumption that most of our interests in our generation are so new that no one ever thought about them before. Here is a whole body of supposedly new literature that has grown up, which has scarcely a new feature in it. Certainly anything that is good in it is old. We are likely to hear a good deal of the great modern advances in psychology and, above all, of the careful observations that have made our modern psychology so wonderfully revelatory of human nature.

Isn't it time that some of those who talk thus should go back and read some of the old spiritual books and see what marvelous knowledge of the human heart, the profoundest psychology, is contained in them? St. Teresa has more psychology in a few pages of some of her spiritual writings than whole books of the modern time. The dear old classic spiritual writers are coming to their own again, but there is a tendency not to give them the credit that belongs to them, and at least we Catholics whose precious heritage they are, should not allow the old authors to be deprived of the honor that is due them.

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HOW THE PHARISEES BECAME "WHITED SEPULCHRES".

Article V : Halachoth of St. Paul.

THE third and last *halacha* quoted by St. Paul is contained in the sentence: "I had not known concupiscence, if the law did not say: *thou shalt not covet*." The note at the foot of the page in our Bibles tells us that St. Paul with these words refers to the Mosaic Law in Exodus 20: 17 and Deuteronomy 5: 21. After taking the trouble to look up these references, we find that the Mosaic Law in Exodus runs thus: "Thou shall not covet thy neighbor's house, neither shalt thou desire his wife . . . nor anything that is his"; and that in Deuteronomy it is as follows: "Thou shalt not covet thy neighbor's wife nor his house . . . nor anything that is his." In these two sentences the interchange of the words "house" and "wife", as well as the number and variety of objects specified, shows that the verb "to covet" here means not "to lust after" but simply "to desire". The general sense of the word is contracted to specific kinds of unlawful desire by the special objects forbidden. According to à Lapide the Hebrew verb bears out this interpretation. The *non concupisces* of the Latin, which can be taken in a general sense, but usually is not, has waylaid and mayhap at times misled the unwary interpreter. It should be translated, "Thou shalt not desire."¹

¹ Rom. 7: 7.

But such a law, "Thou shalt not desire", is general, tyrannical, impossible, whereas the Mosaic Law forbidding only unjust desires is particular, equitable, and comparatively easy to fulfil. Therefore St. Paul with this sentence quoted a *halacha*, by the same old Pharisaic device of "a general from a particular", deduced from the Mosaic Law, not the Mosaic Law itself. To grasp fully the legitimacy of this conclusion and the bearing it has on the exegesis of a famous passage, we must somewhat enlarge our perspective and consider the whole argument of Romans, and the particular argument of chapter seven, in which the aforesaid sentence is found.

I. When the curtain fell upon the apostolic stage, all the great personages of the early Christian drama were in complete accord. Thus they handed down to the Christian Church a tradition well rounded out and complete. But being discursive men, not angels, they had to present during their lifetime the doctrine piecemeal and, in the case of Peter and Paul—coming from different antecedents, the one with deepened and fulfilled Faith from the school of Christ, the other, a convert to the Faith from the school of Gamaliel—it is only natural to infer that they began their presentation of the Gospel in different ways. In fact, Peter in his first discourse addressed all Jews: "Let all the house of Israel hear."² Paul in his first known discourse singled out the Pharisees and plunged into controversy.³ The neophytes naturally went beyond the teachers. The result was the contention at Antioch. What, we may ask, restored harmony, won Peter's approval for all the Pauline letters, and paved the way for the legacy of a body of harmonious doctrine to the Church? The present writer thinks that, under the encouragement of Peter, it was Paul's great Epistle to the Romans. This was not a manifesto of defiance, but an *apologia pro doctrina sua*; not a declaration of further hostilities, but a plea expressive of the deepest yearning for a better understanding of his doctrine. At Antioch, Paul had resisted Peter to the face; with the letter to the Romans he laid a full exposition of his peculiar viewpoint and message at Peter's feet. He does not disguise his

² Acts 2:36.

³ Ibid., 13:38.

yearning for harmony: "I long to see you, that I may be comforted in you by that which is common to us both, your faith and mine."

II. For this conclusion the following reasons are submitted: It is generally assumed, against all likelihood, that Peter, after the encounter at Antioch, not only overlooked Paul's impetuosity—a thing which in his gentleness doubtless he did—but that he apologized for his own supposed imprudence and that, going over from his own presentation of the gospel, which had converted thousands of Jews, to that of Paul, which thus far among the Jews had relatively done little else than stir up bad blood and make Paul ground the lightning of their wrath, he had once for all struck his colors. Such an assumption confuses the impulsive Simon of the Gospels with the chastened and illumined Peter of the Acts. The latter is a Christian shepherd of heroic measure. We think that Peter did nothing of the kind, that he could do nothing of the kind. Paul's argument in Galatians involves only this, that when he, moved by the murmurings of his converts, arraigned Peter for duplicity, inasmuch as to his mind Peter was not walking openly and squarely with his gospel, *even then* Peter did not repudiate the Pauline gospel. That Paul convinced anyone whose opinion was worth anything, of duplicity in Peter's conduct, we doubt. Instead of harmony being restored, if anything, the breach, we judge, was widened. In the first place, after seeing Peter under threat of death face the mighty Sanhedrin, we must exclude fear as a motive of Peter's conduct. Whatever was the motive of his action, Paul's assertion of his principles did not make it invalid. In the second place, we must recall that, when shortly afterward Paul demurred to the suggestion that Mark accompany him and Barnabas on a visit to the churches, a great dissension arose between these two friends. This dissension seems to be a reverberation of the previous rupture between Peter and Paul. It cannot be satisfactorily accounted for if Peter yielded without qualification to Paul's view. In the third place, we learn that when Peter, leaving Antioch, had gone by the northern route through Galatia and Pontus and had come to Bithynia, Paul on his second missionary journey after many months came to the borders of the

same province. But the Spirit would not permit him to pass over into Bithynia.⁴ Why? Well, for one reason, Peter was there. In the fourth place, Paul himself some seven or eight years after the episode at Antioch, writing to the Romans, alleges as one of the reasons why he had not sooner gone to Rome, his unwillingness to build on another's foundation. Now, there was no foundation laid by another, except that laid by Peter, for which he had any regard. He did respect that and acknowledged that it was of God: "He who wrought in Peter to the apostleship of the circumcision." Consequently, Peter was at Rome. He did not go over to Paul's controversial method, but kept to his own method of presenting the gospel. Rather there was a need that Paul should enlarge his. Those inferences from the presence and the working of the Holy Spirit, by which Paul could lay down a complete moral code, were not as satisfying to ordinary people as the positive legislation of the decalogue. What was worse, he had to note a painful return of the old pagan passions. With the words, "Be not deceived",⁵ etc., he had to make a decalogue of his own. And he almost justifies the inference that the omission to teach the old decalogue was misunderstood. In the Epistle to the Romans he sets himself right on this score and on several others.⁶ Then in reading his letters one senses the division of his converts into parties, their bewilderment on account of the differences in teachers, and their readiness to forsake him as a leader. At times he is weary even of life. His gospel had done a world of good in restraining Judaizers, but in appearance at least it broke too abruptly with the past. But Peter's return to the West was a triumphal march. He ruled a church, whose "faith was spoken of in the whole

⁴ Acts 16:7.

⁵ 1 Cor. 6:9.

⁶ Here we find his appointment by the Church, "separated to the gospel of God" (cf. Acts 13:2, 3); his concern for "his kinsmen according to the flesh who are Israelites", despite his contentions with Jews, that is, Pharisees; and a full explanation of his "liberty", that is, his attitude on the partaking of food offered to idols. If Paul had been by Peter brought to book an account of those who, using his Epistles, "had wrest them to their own destruction", he scarcely would have gone over the ground more carefully. This, however, we do not contend, as Peter was illumined by the Spirit from the beginning to give Paul the right hand of fellowship. But to allay all mutterings of discontent a clearing-up of the situation had to be made by someone.

world". There is no discordant note in the letter which he sent back.

III. This letter, drawn up by Silas, who had been Paul's companion on his second missionary journey, and who could easily possess documents containing Paul's teaching, may have given, if it was written at this time, the encouragement which Paul needed. It contained the greatest compliment any man could receive. Peter made use of some of Paul's words. Silas, the bearer of the letter, or someone else, may have carried a verbal message to St. Paul. In any case, Paul's resolution is taken. We read: "Paul purposed in the spirit, when he had passed through Macedonia and Achaia to go to Jerusalem, saying: After I have been there I must see Rome also."⁷ Submissive always to the Spirit of God, he girded himself for the great task of collecting alms for his disaffected brethren and of carrying them himself to their destination. By this work he would show his love for his brethren and his desire for harmony. Deeds are more eloquent than words, but Paul knew the value of words also, and consequently, when ready to set out for Jerusalem, he dispatched the letter to the Roman church, now through Peter made the head of Christendom.

IV. This Epistle is not by any means a summary of his whole doctrine, but it is a thorough statement of the position which he had taken for a score of years especially with regard to Pharisees and pagans—the children of unbelief. The many persons whom he salutes are so many witnesses to vouch for its truth. If, therefore, he heretofore used the word Jew, he now explains exactly who it is he means. It is the most national type of Jew—the Pharisee. We conjecture that he even translates this word, which may not then have been known in the Grecian world.⁸ In this view of the Epistle the philosophers mentioned are the ones whom he encountered at Athens and elsewhere. Rome had no philosophers. Cicero was dead a hundred years; Seneca was engaged in teaching his promising pupil, Nero. The pagan vices, which he denounces, are those enumerated in Wisdom or are those of the

⁷ Acts 19: 21.

⁸ Compare his words, *δοκιμάζεις τὰ διαφέροντα*, with the description of the Pharisee in Josephus: *οἱ περὶ τὰ πάτρια νόμιμα δοκῶνσι τῶν ἄλλων ἀκριβείᾳ διαφέρειν*.

lands which he had visited, notably of Corinth, a synonym for lust. To escape such vices, as he says elsewhere, "one would have to go out of this world". The Romans alone have been long enough under this dreadful charge. In the body of the Epistle he scarcely refers to the Romans at all, unless it be inasmuch as human nature is pretty much the same everywhere. "I speak to you a human thing." Either because his discourse is animated or he is dictating from former discourses, he appears to address them more than perhaps he actually does. The dialogues which he gives are an epitome of those which in fact took place, and tend to show that he is dealing with the past.

V. The underlying thought of the Epistle in what concerns "his gospel" is simplicity itself. Polytheism provokes the wrath of God, and the evidence is the degradation into which idolaters fall. Pharisaism, too, provokes the wrath of God: "the Law worketh wrath"; and the evidence is the legalized sins into which Pharisees fall. The doctrine of the Book of Wisdom is employed to show that idolaters sinned against reason; the example of Abraham is used to show that Pharisees sinned against Faith. But at the bottom of it all is the root-evil, the sin of Adam, transmitted to all his posterity; and the evidence is the universality of death. The remedy corresponds: Christ is the new Adam; faith through Him and in Him makes the believer die to the old self and rise into a new life with Christ and with God, in which he is enabled to be victorious over sin and to attain eternal life. The remedy is the same for Jew and Gentile, because the disease, unbelief, is the same. We are concerned only with the proposition, "Pharisaism worketh wrath, and the evidence is the legalized sins into which Pharisees fall". St. Paul gives the proof of this proposition in the seventh chapter.

VI. In giving the drift, not a commentary, of this chapter, let us bear in mind that St. Paul has used every endeavor to make clear his meaning. He previously explained at length, as we have shown in the last article, that when he spoke of Jews, he spoke of Pharisees. In the beginning of this chapter he reminds his readers that he is speaking to those who know the law, that is, to Pharisees. Finally, having finished treat-

ing of the converted Pharisee, he goes back to his system before conversion, saying: "we, when we were in the flesh". Now Paul when "in the flesh" was a Pharisee, a son of Pharisees, brought up in the school of Gamaliel, a leader of Pharisees. If he changes from the first person plural to the first person singular, and from the past tense to the present, the change makes his reasoning more animated but leaves him still accounting for the way in which Pharisees in general fell into those crimes of robbery, adultery, and sacrilege of which he had accused them. His argument is simply an explanation of the process by which the Pharisees came, in the words of the Saviour, "to tithe mint, anise and cummin, and to leave the weightier things of the law, judgment and mercy and faith".⁹ It is to be adverted also that, when St. Paul in this chapter talks of "the commandment", it is not of a commandment of the decalogue, say, the ninth, that he is speaking, but of the commandment of Moses to keep the whole law. In St. Paul's time the Mosaic injunction had been transformed into the alleged formula of the Great Synagogue, "Put a hedge about the law". The problem was, how could a law that was holy and that was enjoined by a commandment that was holy, produce as a practical result legalized sin? He answers by first quoting that law, "Thou shalt not desire," which had darkened his childhood's years. As he is speaking to those who know the law, we, too, must know the law, if he is to speak intelligibly to us.

VII. Now the law of the Sabbath was as strict for the child as for the adult. All emotions of the child on the Sabbath had to be suppressed. He was not allowed "to climb a tree, to ride a horse, to swim in the water, to clap with his hands, to strike his thigh, to dance for joy".¹⁰ Parents were the ones charged to stifle all such desires. A mischna says: "If a minor *desires* to extinguish the fire on the Sabbath, one must not allow him to do so, because one is obliged to see that he rests."¹¹ There were thirty-nine different kinds of work which could not be done on the Sabbath, and there was scarcely

⁹ Matth. 23: 23.

¹⁰ Schürer, *Life under the Law*, p. 102.

¹¹ Sabbath, p. 260.

a trivial action that a child would like to do but was classed under some kind. The poor child was far from desiring his neighbor's wife or his house. He wanted only what was reasonable. But that terrible law was thundered into his tender ears: "Thou shalt not desire". When so many things were forbidden, not only on the Sabbath but every day, it was the only formula of law that could cover the case *whether of the child or the adult*. The Pharisee could not desire anything except the Law. The result was to stir up "all manner of desire". Now there were certain things forbidden by the decalogue and there was much more forbidden by Pharisaism—that is, the Law—and it was inculcated that a heavier penalty sanctioned the obedience due to this Law of the Scribes than what was due to the commandments of Sinai. This of itself was confusing. Still all might have gone on somehow if it were not for the growing passions of fallen nature, checked by the law of God alone. Sin arose, and all discrimination being lost between small and great, human and divine—or better, more emphasis being put upon the former than upon the latter—sin seduced weak man to be a transgressor of the law of God. How did it seduce him? It is easily seen. There was only one legitimate desire left to the Pharisee, namely, that of fulfilling the Law. The Law with all its safeguards and all its exceptions, therefore, he would fulfil. He carried both to extremes. He piled up laws of his own, and, moved by passion, with exceptions and subtleties he reasoned away the commandments of God until there was nothing left of them. Thus, although always legal, he became a transgressor of the Law of God. He took away what was another's; he put away his wife for another; he violated the temple with his tumults; above all else, he burned with unquenchable hate against the Gentile—all by system of law; and yet he was a robber, an adulterer, a violator of sacred things and law, as the illumined St. Paul sees it now. Speaking as a Pharisee to Pharisees, the Apostle pictures the Law as a personality penetrating everywhere in search of the slightest infraction: "Through the law a scrutiny of sin." He pictures Sin as a personality, which, although the most *lawless* of all things, yet because it exerts the same pervasive power, he calls the *law* of his members. The Law was never called a worse despot

than when Sin was called a law. But man, overtaxed and left to himself, becomes the bond slave to sin. He has the ideal of virtue and with his higher nature is attracted to it, but of what avail this ideal or this attraction under the onset of passion? The Law, indeed, came teaching, with its "Thou shalt not desire", a thousand ordinances; the commandment came, threatening the wrath of God for the infraction of any one of them; in origin at least the law was holy, and the commandment was holy; but man was flesh, and sin, the slave master, rising on the tide of passion, utilized the commandment to make the man under the Law what he was: "For sin, taking occasion by the commandment, seduced me, and by it killed me." Had Moses been able to give the Holy Spirit with the commandment, sin might have been overcome. "If there had been a law that could give life, verily justice would have been by the Law." But how could a law that itself was dead, give life? He argued elsewhere that the law of Moses was dead because all were in unbelief; he argues here that it is dead because it emits the exhalations of a corpse. The "whited sepulchre" of the gospel is again before us.

And truly it was not that the Pharisee was indifferent to the Law. Far from it. It was his joy, his boast, his frenzy. He "prayed long prayers"; he "went about sea and land to make one proselyte"; he "tithed every herb"; if he "swore by the gold of the temple" or "the gift on the altar", he kept his oath. His continuous cry was "Great is Thorah", and he cried until he became frenetic in hearing his own voice. When Pilate wished to introduce the Roman eagles into the temple, some thousands of Pharisees in a frenzy besieged his palace in Cesarea and, weeping, praying, starving, despite refusals, reproaches, threats, besought him day and night for a week to take away the idolatrous emblems. He might cut them down where they knelt, but return they would not until this scandal of the Law was removed. To all this St. Paul bears witness: "For I am delighted with the law of God according to the inward man." But, a prey to greed, duplicity, and hate, with all his zeal, the Pharisee succumbed to sin. Hence he took good care to swear only by the temple or the altar and pronounced his oath "nothing"; he made his proselyte "a child of hell worse than himself"; he was

merciless and unjust to the helpless, and his zeal against idolatry was only a cloak for his hatred for the non-Jew. When the Saviour quoted sacred history showing God's mercy to two Gentiles, Naaman and the widow of Sarepta, the Pharisees became enraged and sought from a high rock to dash Him to pieces. The "other law in his members captivated" the Pharisee "in the law of sin".

St. Paul, therefore, in this chapter is speaking of himself, not as an Israelite under Mosaism, nor as a Christian under grace, but as a Pharisee under the Halacha, which he appositely quotes with the words, "Thou shalt not desire". The general idea in the whole Epistle of setting forth clearly his doctrine on Pharisaism is likewise carried forward in this chapter seven.

VIII. With regard to other interpretations, we may note:

1. There is no sure tradition in the Christian Church settling the exact nature of the warfare described in this chapter. St. Augustine took the liberty of differing from the Greek Fathers and from himself in interpreting it. Modern theologians are inclined to dissent from Augustine and to go back to the earlier view.

2. Calvin eagerly embraced St. Augustine's opinion that St. Paul is here speaking of the Christian warfare. But modern Calvinists maintain that the earlier view of the Greek Fathers equally favors Calvin's theory of universal depravity.

3. In every contest, from that of the prize ring to that of a great military campaign, there is much in common. So it is with the differently conditioned struggles of the soul. St. Paul describes, as only he could vividly describe, the struggle of the overtaxed Pharisee, seeking by his own endeavor to justify himself in the condition of fallen nature. The pen of an Origen or an Augustine is equal to the task of making such a struggle illustrate either the struggle of the recent convert or the Christian warfare in general. But if we are right, their work is only an illustration, not a genuine commentary. It is not within our scope to take up the matter in detail.

4. Calvin and Luther use the *non concupisces* to prove that concupiscence itself is a sin, properly so-called. According to Luther, concupiscence is the sin in which we were born, not

the result of original sin. But if the *non concupiscet* is what we have stated it to be, they are again in the ridiculous position of founding their system not on God's Word but on a Pharisaic perversion of God's Word.

IX. Replying, therefore, to the argument drawn from the quotations of St. Paul, we grant that he attacks the Law which he quotes for attack. But we maintain that this Law is the Halacha, the traditional Law of the Pharisees. Whatever may have been the proper term for Pharisaism, "division", "sect", "tendency", as compared with other parties of existing Judaism, still, when it is compared with the old Mosaic Faith of the saints of the Old Testament, it was formally another religion, a false religion, sunk in unbelief and based on the corollary of unbelief, presumption in one's own works.

We are now ready to go to Antioch and thus, with a closing word, to satisfy all the questions raised in the preliminary article.

JAMES C. BYRNE.

St. Paul, Minnesota.

[TO BE CONCLUDED.]

Studies and Conferences.

ONE BIG COLLECTION INSTEAD OF THE THREE EXTRA-DIOCESAN COLLECTIONS.

To the Editor, THE ECCLESIASTICAL REVIEW.

There are three collections taken up annually in the United States in all Catholic churches, the returns from which are sent (through the bishop of each diocese) to the proper custodian of the fund which they create. These collections are (1) that for the Indian and Negro Missions of this country, (2) that for the Catholic University of Washington, and (3) that known as Peter's Pence.

Now, we are of the opinion that if there were *one* annual collection, over which great interest were aroused, it would bring far greater returns than do these three collections in the aggregate. If there were one Sunday in the year known as *Mission Sunday*, on which there was taken up a collection in all our churches for the needs of the Church here and abroad, the greatest emphasis would be laid on the importance of generous contributions, and the Catholic press, as well as the clergy, would annually present these needs in a vivid way to the people.

As it is, the three collections are announced quite mechanically, and most of the people forget to come to church with a good offering. Our people have never been aroused to a high pitch of enthusiasm for the spread of the faith; they were long beneficiaries, and have not yet become benefactors to any extent. We can well learn enthusiasm from our competitors in this particular. Protestant parishes are taxed for their colleges and seminaries, for home missions and foreign missions, for their orphan asylums, for their superannuated ministers and widows of deceased ministers, etc. Nearly one-half their parish revenue is sent out of the parish. Moreover, through their Laymen's Missionary Movement, the Protestant churches of the United States are now working hard to raise \$32,000,000. Several times a year some minister who has been a missionary in a foreign country will fill a pulpit of a Protestant church and go away with a good collection for the prosecution of his work.

We have a big advantage over non-Catholic Christians in this, that ninety-five per cent of *our* people attend Sunday services, can hear our announcements and be aroused. Another advantage we have is that from youth up our people have been told of the supernatural merit which accompanies almsgiving and sacrifices. Were there only one collection, and that for the purpose specified, our people would readily yield to the suggestion that they lay aside some little sacrifice money every week to be given all at once on Mission Sunday.

At present the three annual collections fall far short of aggregating \$1,000,000. If only *one-half* of the four million Catholic families in the land gave one dollar, the collection would amount to \$2,000,000. Our young people also could be educated to contribute to this one collection.

Supposing the collection on Mission Sunday should amount to \$2,000,000, it might be divided as follows:

To Indian and Negro Mission Boards, \$300,000 or 15 per cent.

To Peter's Pence, \$500,000 or 25 per cent.

To Catholic University, \$200,000 or 10 per cent.

To Catholic Church Extension Society of the United States, \$500,000 or 25 per cent.

To the Propagation of the Faith, \$400,000 or 20 per cent.

To Maryknoll, to the Society of the Divine Word, etc., \$100,000 or 5 per cent.

Should the collection amount to more than \$2,000,000, it could be divided in the same ratio. The Archbishops in the United States, and one member representing each missionary activity, could constitute a board to supervise the fund.

We believe that \$3,000,000 from such a Mission Sunday collection would be a conservative estimate.

And it must be remembered that the several missionary enterprises would receive the same private benefactions they get now. In fact, these would be greatly multiplied if Catholics generally knew that there existed a central bureau to receive and dispense, according to the donors' wishes, funds left by bequest or otherwise.

The first Sunday of Lent (on which the collection for our Indians and Negroes is now taken up) might become Mission Sunday; or the first Sunday in October; in this latter case it would be the last big collection before Christmas.

Organization for missionary endeavor is what Catholics lack. In New York, Boston, Philadelphia, collections for the "Propagation of the Faith" are well systematized, and contributions of five cents a month from these three dioceses alone aggregate \$300,000 annually.

A COMPARISON.

According to the Year Book just issued by the Federal Council of Churches of Christ in America, there are 39,375,271 members of some form of Christian affiliation in this country. The official Catholic Directory credits our Church with over 16,000,000 members; in other words, more than two-fifths of the total. Yet the three-fifths, which constitute the membership of all the Protestant communities combined, contributed to foreign missions nearly \$19,000,000 during 1915. The two-fifths, which compose the Catholic membership, most probably did not contribute more than \$1,000,000. This report corroborates our contention that our people could do much more to propagate the faith.

OUR PEOPLE DO NOT KNOW THE CHURCH'S NEEDS.

Catholics, generally, are as little acquainted with the needs of the Church in the West and South of our own country as they are of the needs of the Church at large. During his recent visit in lower Texas, the writer was amazed at the magnitude of the field which must be cultivated by the Bishops of Corpus Christi, San Antonio, Dallas, and El Paso. The same conditions exist in New Mexico and Utah. The population of some of these dioceses is more than one-half Mexican. For instance, the Bishop of Corpus Christi has twenty-five churches with resident priests, while the Catholic population is nearly 100,000, and four-fifths of them are Mexicans. They are not Mexican refugees either, but Mexicans born in Texas. The Bishop says there are 70,000 of these with Indian blood, and they are American citizens. These people can be saved to the faith only by establishing schools, which must be supported by Catholics living elsewhere in this country. The Mexicans are poor, and have large families, but parents much prefer to send their children to schools where they are taught their religion. The sects, which up North are preaching so loudly

"Stand by the *Public School*," are, in the Southwest, building religious schools and practically buying the attendance of Mexican children. The writer saw many of these. The priests who labor among the Mexicans become attached to them. Several good pastors told the writer that they would rather labor among the Mexicans than among the English-speaking people. The number of priests is wholly inadequate, and they must practically live on horseback. They look after a stretch of 100 miles, say Mass on the ranches where the Mexicans are employed; and, all things considered, are doing efficient work. With the help received from Church Extension and private benefactors, priests in the dioceses of Southern Texas have been enabled to build some schools, but they need many more. They also need support for the maintenance of these schools.

In this connexion, since I am laying stress on organization, I have another suggestion to make. If the 1,500,000 children who are now in the parish schools brought one cent each month to their teacher to create a fund for the support of schools which cannot be maintained by the people for whom they exist, the grand sum of \$150,000 a year would be raised. Just think, ten cents a year per child would produce this result!

It will not do to urge that the Catholics in our strong Catholic centres should take care of these needs. New York, for instance, has its problem, which the Cardinal is trying to solve—that of ministering to 500,000 Italians, who have never been accustomed to support their own church and school. Where there is organized effort, big problems are readily solved. The largest institution conducted by the United States government is its huge postal system, which is supported mostly by the pennies which *all of us* spend for stamps.

I have often wondered why we do not take advantage of our golden chance to get sacrifice nickels during the Lenten season for the prosecution of the great work of saving souls. Little offerings during the penitential season would be given with a most cheerful spirit, and, because of their supernatural value, would carry a blessing to the work which they would support.

Our Sunday Visitor has accepted the sweet burden of supporting a half-dozen schools in Texas.

SOCIETY FOR THE PROPAGATION OF THE FAITH.

Let the Society for the Propagation of the Faith continue to prosecute its work as it does now; let it be introduced into every diocese, for that matter. Its exactions are only five cents a month from members. There are more than 1,000,000,000 unconverted people in the world, among whom missionary work can be quickened. Neither the Mission Collection nor the Society for the Propagation of the Faith will suffer by the existence of both; on the contrary, both will gain by the emphasis laid on missionary needs at home and abroad.

The Presbyterian Church (North) gave \$2,262,000 last year to *Foreign Missions*; the Methodists (North), \$1,580,700; the Baptists (North), \$1,364,200; the Episcopalians, \$1,162,000; the Congregationalists, \$1,101,500.

A few Protestant *Home Mission Societies* sent \$594,200 to Mexico, Cuba, and Central America; in other words, these few societies contributed more to pervert Catholics in these three countries than all the Catholics of the United States contributed to *Foreign Missions* throughout the world.

Catholics are, for the most part, poorer than Protestants, we admit; but we are not proposing anything big. Contributions representing twenty-five cents per capita would mean \$4,000,000 annually. If we had only half this much to devote to mission work at home, the results would be incalculable. Organization, system, is what we are advocating.

The Laymen's Missionary Movement proposes, according to the latest report (January, 1916), to raise \$80,000,000 a year, with a view to raising \$2,000,000,000 during the next twenty-five years to evangelize the world.

J. F. NOLL.

Huntingdon, Indiana.

PROHIBITION AS A CONVERT SEES IT.

To the Editor, THE ECCLESIASTICAL REVIEW.

Several years ago the writer of this paper was led to investigate the claims of the Catholic Church. The result was that, in spite of the influence of a father who is a minister in the Presbyterian church, one more convert entered the Catholic

fold. To such a convert it is at first astonishing that, when he comes into the Church, few of his former interests must be discarded; he merely discovers deeper reasons for interest in movements that make for the uplift of mankind. One of the causes in which, through a knowledge of Catholic teaching, one may become more intensely sympathetic, is the movement popularly called Prohibition. While not claiming to be either a theologian or a statesman, the writer has nevertheless noticed, in a careful study of the Church and of present-day conditions, several facts which have a definite bearing on the subject of Prohibition.

THE FEAR THAT PROHIBITION WILL INTERFERE WITH THE
SECURING OF MASS-WINE IS UNFOUNDED.

The right of enjoying religious liberty is guaranteed to every citizen of each of the forty-eight States of the Union.

In the March ECCLESIASTICAL REVIEW a lawyer, Mr. Drury, gave expression to fears which he seems to consider very grave. The facts which this lawyer for some reason did not see fit to state will alleviate any fears he may have aroused. He conveyed the impression that a certain Father Permoli in 1842 asked the Supreme Court of the United States to uphold his right to conduct funerals according to Catholic rites, and that the United States Supreme Court refused so to do. Although this case in no way bears upon the subject under discussion, the impression that Father Permoli's right of freedom of worship was infringed will be modified by a consideration of the following facts:

1. The ordinance with which Father Permoli refused to comply was passed in the city of New Orleans by a council predominantly Catholic.

2. The said ordinance, as a health measure to reduce the ravages of yellow fever, ruled that corpses of Catholic dead should be exposed—not in the churches of the city, which were in the thickly populated part of town—but in an obituary chapel more remote from the principal streets.

Any person weighing these facts can easily decide whether or not Father Permoli was a victim to religious persecution in being required to conduct his funeral services in a place where the exposition of the body would not endanger public health.

As Mr. Drury states, the Federal Supreme Court refused to pass judgment as to whether Father Permoli's religious liberty had been infringed, for the Court held, "That is left for the States to regulate."¹

That the States do regulate this matter with respect to freedom of conscience, Mr. Drury did not mention. He attempted to arouse fears by stating a part of the truth, namely, that the Federal Constitution does not guarantee religious liberty to the citizens of the respective States. He did not add the other part of the truth, which tends to make us feel more secure with respect to the prospects for worshiping God according to the dictate of conscience—the fact that *the present constitution of every one of the forty-eight States, without a single exception, guarantees, in clear language, religious liberty to all its citizens.*² The first amendment to the United States Constitution is security added to that afforded in the constitutions of the respective States; in fact, we have, through State and through Nation, double security that no legislation will interfere with the free exercise of our religion.

PROHIBITIONISTS HAVE NOT ATTEMPTED TO DO AWAY WITH MASS-WINE—NOT EVEN IN ARIZONA.

The liquor interests have succeeded in making many priests sincerely believe that prohibitive laws, particularly in Arizona, have been so framed as to interfere with the importation of Mass-wine. It is clear that the liquor interests, in order to gain the large Catholic vote, would be anxious to make Catholics believe that Prohibition aims at the Holy Catholic Church instead of the American saloon. That the liquor dealers themselves—not the Prohibitionists—were responsible for the misinterpretation of the Arizona law is shown by the following facts:

I. The Prohibitionists took, as a model for the Arizona law, the federal statute that has been in operation in Indian Territory for twenty-two years. During these twenty-two years, although thousands of arrests have been made and thousands of

¹ See Father Permoli vs. New Orleans, 3 Howard (U. S.), pp. 589 ff.; Law Ed., p. 739.

² See Bills of Rights of the respective State constitutions; also, Dealey's *American State Constitutions*, Chap. 10, "Religious Provisions of the State Constitutions".

violators of the law sentenced to prison, no Catholic priest has been arrested.

2. The first lawyer to suggest that the law might interfere with the introduction of altar-wine into Arizona was a lawyer for the liquor interests; and even he admitted, before a committee of the Arizona legislature, that such was *not the intent* of the law.

3. The principal attorney for the liquor interests was at the same time attorney for the railroads. He it was who, desiring to make the people dissatisfied with the law, advised the railroads not to introduce altar-wine into the State.

4. The decision of the Arizona Supreme Court on 12 February, 1916, shows that this attorney's strict interpretation of the law is unwarranted. In a case against W. J. Sturgeon, the Supreme Court decided that importation of liquor into Arizona for personal use is not in violation of the law. Therefore, according to this recent decision, any one, priest or layman, has a right to introduce wine to satisfy his personal desires—the only restriction being that he may not sell the liquor thus introduced.

PROHIBITIONISTS DO NOT INTEND TO TRY TO LEGISLATE WITH RESPECT TO WINE FOR SACRAMENTAL PURPOSES.

That the great body of Prohibitionists do not intend to aim at altar-wine is stated clearly in the November (1915) "Catholic Temperance Advocate" by Dr. Purley A. Baker, General Superintendent of the Anti-Saloon League of America. We Catholics wish to have Protestants believe what we say with respect to the teachings and aims of our Church and its organizations; in turn, we should be willing to believe a first-hand statement of the aims of the Anti-Saloon League.

Just as a few Catholics often, by their actions, misrepresent the aims of the whole Catholic Church, so a few anti-Catholics misrepresent the great body of sincere, tolerant Protestants. These rabid anti-Catholics, however, do not govern the actions of the majority of Protestant organizations. The fact that Catholics have in many cases suffered persecution tends to make us suspicious; but in this case there is no cause for suspicion. The writer, before entering the Church, knew hundreds of Protestant Prohibition workers, and never heard altar-wine mentioned in this connexion.

It is significant that Catholics who are in close touch with Prohibition workers see no cause for suspicion of their motives. Catholics seeming to recognize in Prohibition an attack on the Church, are generally the ones who do not take the trouble to listen to reliable witnesses on the Prohibition side.

IT IS THE BEST POLICY FOR CATHOLICS TO UPHOLD PROHIBITION.

We have noted that any legislation which would interfere with Catholic freedom of worship would be unconstitutional, and also that no attempt thus to legislate has been made, and that none is likely to be made. But even if the stories circulated by the liquor interests had foundation, the wiser policy is for Catholics to work with Protestants in the war against the saloon. Then when Catholics prove themselves a valuable ally, they will be in a position effectively to demand their rights with respect to wine for sacramental purposes. The majority of Protestants have no realization of the importance of wine in our services. If one friend (can we expect them to listen to a foe?) goes to present our side to them, that friend finds them glad to listen to our side of the question. The most prudent way is not for us to stand off and fight *against* the Prohibitionists; it is for us to fight *with* them, so that we may be in a position to have our rights respected.

THE CATHOLIC CHURCH HAS GREAT POWER TO MAKE PROHIBITION A FAILURE OR A SUCCESS.

One fact, which perhaps appeals more forcefully to one who has not always known the Church, and a fact that bears directly on Prohibition, is that the Catholic Church in the United States has marvelous power to mold sentiment for or against any movement. What this country would be without the great force of Catholicity opposing divorce and modern socialistic tendencies, we cannot imagine. The Church cannot prevent divorce; she cannot keep the spirit of materialism from dominating the lives of multitudes of people; but she does an incalculable good to the country in her heroic fight against existing evils. Just so with respect to Prohibition—the Catholic Church does not have it in her power to mold public sentiment entirely. The liquor interests fearfully witness the

Prohibition sentiment growing among all classes, Protestant and Catholic. All, friends and foes of Prohibition, must admit that eighteen States of the Union already have Prohibition laws, and that from coast to coast there is on this question a terrific fight. Although the Catholic Church might not, even if she so desired, keep public sentiment along this line from growing, her power is nevertheless mighty. If her millions should be indifferent or hostile, they might not succeed in defeating prohibitive bills in the legislature, but they would succeed in hindering the effective operation of the laws. If her millions enter the fight against the saloon, her power, combined with the power of other organizations of high-minded citizens, will be a wonderful aid in creating the spirit necessary for the strict enforcement of prohibitive laws.

As a digression, it is well to note that the fact that prohibitive laws have heretofore not been satisfactorily enforced, is no argument against Prohibition. As long as, in any spot in the United States, liquor for beverage purposes may be legally manufactured and sold, so long will enforcement of the law in "dry" sections of the country be difficult.

But it is not the Catholic way to say "can't". To the Church is given the power—through the admonition of the clergy, through the Catholic press, through various Catholic organizations—to help in making Prohibition a success.

WITH POWER GOES THE RESPONSIBILITY TO CHOOSE CARE-
FULLY AND PRAYERFULLY HOW POWER SHALL BE
DIRECTED.

With every great power goes a correspondingly great responsibility, a responsibility in deciding in what direction power is to be exercised. No Catholic, clergyman or layman, should dismiss the question lightly from his consideration. Every sincere citizen in this country should face squarely and answer frankly the following questions: Have I heretofore looked seriously upon the subject of Prohibition? Have I, perhaps unconsciously, been influenced by personal or national prejudice rather than by convictions based on a consideration of conditions now and here in the United States? If conditions here and now may be improved by Prohibition, am I willing to make personal sacrifice for the general good? And

every believing Catholic citizen should ask himself: Have I, before God's altar, utterly submitted my will to God's will and sought, without prejudice, His guidance in determining my attitude on this important question?

THE CHURCH, THROUGH ITS DISCIPLINE, SEEKS TO MAKE
THE CONDITIONS OF LIFE FAVORABLE TO THE HIGHEST
SPIRITUAL DEVELOPMENT, ALTHOUGH SUCH CON-
TROL OF CONDITIONS INVOLVES SACRIFICE.

With the imposing array of Catholic names that stand for Prohibition — Cardinal Manning, Archbishops Spalding, Keane, and Ireland, Bishops Conaty and Canevin, Father Mathew, and hosts of other great clergymen and laymen—it is unnecessary to prove that Prohibition is consistent with Catholic doctrine and discipline. In my study of the Church, I was impressed by what seems to be an essential principle of Catholic discipline. The Church seeks to control the conditions of life so that these conditions are favorable to the highest moral and spiritual development of man. In controlling these conditions she often goes so far as even to prohibit certain definite acts that are not in themselves wrong. Why does the Church prohibit the use of meat at certain stated times? Is the eating of meat in itself wrong? Meat strengthens the body. Why does the Church in some cases refuse to allow Catholic children to obtain their education in any but Catholic schools? Is it wicked in itself to attend public school? The education obtained with boys and girls of every creed is often very broadening. Why does the Church prohibit the reading of certain dangerous books? Would the reading of these books always do harm? A reader might, in spite of the danger, gain knowledge that would prove helpful to him. Why does the Church prohibit marriage to the clergy? Is marriage in itself wrong? A home, with all its comforts, might, in some cases, be to a priest a pleasure and a help. Each one of these ecclesiastical prohibitions, like the prohibition of the sale of strong drink, does not deal with anything essentially wrong; each, like the prohibition of the sale of strong drink, involves the sacrifice of some pleasure and even of some real good. In her wisdom the Church sacrifices the lesser for the greater good: when she judges that conditions

in a given state or place may be made more favorable to spiritual development she, following our Lord Himself, demands sacrifice, often great sacrifice.

PROHIBITION WOULD PROMOTE SPIRITUAL WELFARE.

All will agree that, provided the special Prohibition now under consideration in the United States would be conducive to greater and more general spiritual welfare than is now possible, the Church, true to this principle of discipline, would consistently demand the sacrifice of the lesser good that may come through the sale of liquor for the sake of the greater good that would come through Prohibition. Would Prohibition, not in sixteenth-century Italy, but in twentieth-century United States, promote a higher spiritual life? First of all, let each one of us "bring the question home" by asking himself: "Would I feel that the ones whom I love are safer spiritually if the saloon were not in existence?" One may answer: "He whom I love is strong; he develops greater strength and gains great merit by resisting temptation." Ah, yes, but suppose the one whom you love is weak. The saloon may be the occasion of a fall from which he will never recover. Or, if he be strong, may he cause a weaker brother to fall? Remember, the Church holds him responsible for his influence upon others. Few priests can point to a single case where a Saturday evening in an American saloon, with all its calls to gratification of animal appetite, has paved the way for a Sunday morning of true worship in attendance at Mass and a worthy reception of the Holy Eucharist. The only Christian feeling that the saloon is likely to foster is the spirit of repentance, repentance at the expense of how many other virtues!

THROUGH ACTIVITY IN THE CAUSE OF PROHIBITION, THE
CATHOLIC HAS AN EXCEPTIONAL OPPORTUNITY TO LEAD
HIS NON-CATHOLIC CO-WORKER TO A KNOWLEDGE
OF THE CHURCH.

Many a person without the fold would come into the Church were it not for the scandal given by the so-called Catholics who keep or frequent saloons. Also, many a person would become friendly to the Church were it not for the scandal

given by the adherents of the Church who, by indifference or opposition to Prohibition, make it seem that the Church not only upholds, but is actually in league with the liquor interests. This is the side of the question that the convert sees, perhaps more plainly than any one else. He feels like reminding the indifferent Catholic of those familiar words of Christ: "It must needs be that scandals come: but nevertheless woe to that man by whom the scandal cometh." Would that the great mass of Catholics could recognize this opportunity to glorify, before the world, their Church and their God. Non-Catholics eager to make the world better cannot understand the lack of interest of many Catholics. Again and again the careful observer notices that one Catholic who gets into the Prohibition fight shoulder to shoulder with those who are sincerely ignorant of what the Church teaches, makes a dozen friends, if not a dozen converts, for the Church. May we not say with Mr. Drury, "It behooves us to do all we can to create a healthy public regard for the Church and her liberties"? Yes, by showing the world that the Catholic Church has true liberty, that she is not a slave to the liquor power, we all have a great opportunity to help "create a healthy public regard for the Church".

All opportunities must be "grasped by the forelock". The question of legal Prohibition is before us now. Twenty-five years from now the question will, in all probability, be settled legally. (Of course activity in the enforcement of law must continue as long as government exists.) Do we want it to go down in history as an everlasting reproach to us that we did not do our share in wiping out this evil? *The Menace* and *The Yellow Jacket* will be forgotten, but our attitude to the Prohibition movement will be written forever on the pages of history. May the spirit of sloth, or of selfishness, or of cowardice, not deter one of us in seizing this opportunity to glorify God and His Church!

PROHIBITION WILL NOT LESSEN CHURCH REVENUE; BUT IT
WILL LESSEN CHARITABLE EXPENDITURES.

Liquor interests would have us believe that Prohibition is not good policy, for, they say, the Church revenue will thereby be diminished. Any one with foresight knows, however, that

we shall "come out ahead" in the end. In place of the thousand-dollar check of the brewer, we can substitute the thousand one-dollar bills of one thousand men who have previously deposited their dollar-bills on the bar instead of on the collection-plate. Surely, too, God in His goodness will lead many an ex-brewer cheerfully to add "the mite" saved from his new and better business. The demands of our charities would be considerably lessened under enforced Prohibition laws. Just as the State must now use the revenue collected from the liquor traffic in maintaining the prisons, the insane-asylums, the almshouses, which the saloon has filled, so the Church must now use the money that the liquor dealers contribute in conducting the orphanages, the charitable institutions, the homes for fallen girls, which the saloon has filled. However, no sincere Catholic considers mere money when the souls of men are at stake. God will bless what may at first seem a slight sacrifice by sending us an abundance of earthly blessings, and a harvest of human souls.

THE CHURCH, THROUGH ITS TOTAL ABSTINENCE SOCIETIES,
HAS PAVED THE WAY FOR PROHIBITION.

Although a digression, it is interesting to note that the idea of Prohibition is by no means a new one to Catholics. The principle, so long advocated by the Church, of voluntary abstinence from liquor on the part of the individual leads finally, in its broadest application, to voluntary abstinence on the part of an entire nation. A democracy must work through individuals; in a democracy every voter is his own and his brothers' keeper; through the ballot a nation takes its pledge for life.

IT IS SURELY IN HARMONY WITH CATHOLIC DOCTRINE AND
PRACTICE TO SEEK GOD'S GUIDANCE IN THIS AS IN
ALL OTHER MATTERS.

That there are now many Catholics in the field fighting for Prohibition does not lessen the need for many more. Let us pray God for wisdom to know His holy will, and for courage and strength to act now in accordance with His will. "Not my will, O Lord, but Thine be done."

F. V. FRISBIE.

Indianapolis, Ind.

PROHIBITION AND TEMPERANCE.

To the Editor, THE ECCLESIASTICAL REVIEW.

Apropos of the article on Prohibition by Father Johnston and the replies to it, the present, it would seem, is an excellent time to take up this subject with special reference to the attitude which a priest should take on it. It is a pity that, despite the fact that we all deplore the evils of drink, we are yet unable to agree as to the solution, and thereby present a woeful lack of unity.

Although those in favor of Prohibition are sometimes heard to remark that most priests are with the movement, the contrary, I think, is the case. Unbiased by Father Johnston's paper, I really think that many priests are out of sympathy with the movement not only because they consider it an extreme but also largely because its promoters are so prone to the use of sentiment and platitudes, and ask for Prohibition without a thought of the consequences. Why waste words and time enlarging on the terrible consequences of drink? Alas, we all know them only too well. Better would it be to study the conditions prevailing at present under license and limitation, with the application of a little logic. Of course we know that the advocates of Prohibition mean well and yet their theory and their statements in support of it do not always seem to be in accord with sound science or sound theology. They certainly are not imbued with the staid conservatism of the Church. Really, the contention that the movement tends toward Manicheism seems to have some foundation in fact; witness, for example, the statement of Father Van Sever in his letter to the February REVIEW. "Alcohol," he says, "is the poisonous excretion of a low form of life . . . now being poison to this low germ, is by the very fact, poison to all higher forms of life. . . . Alcohol is the filthy excretion of a low germ." It seems to me that there are scientific inaccuracies in these words; and I wonder, furthermore, what are the sensations of a priest saying Mass who believes that the wine he uses for the Holy Sacrifice contains a filthy excretion? In a word, if we are strongly in favor of Prohibition, there is the danger of intemperate temperance: if we are strongly *anti*, there is danger of being set down as "wine-bibbers" or as catering to rich parishioners connected with the liquor business.

FRAN.

WHO IS A MEMBER OF THE CATHOLIC CHURCH?

To the Editor, THE ECCLESIASTICAL REVIEW.

In the March (1916) REVIEW (page 360) Dr. Maguire is quoted as follows: "The question as to who are and who are not members of the body of Christ looks simple . . . one searches the handbooks in vain for a clear or satisfactory answer."

In my work of teaching an advanced class in Christian Doctrine for many years I have found nothing better on that point than the following:

Who is a member of the Catholic Church?

Everyone who is baptized, and has neither voluntarily separated himself, nor has been excluded from her.

Who have voluntarily separated themselves from the Church?

1. All those who by their own fault are heretics, i. e., who profess a doctrine that has been condemned by the Church; or who are infidels, that is, who no longer have nor profess any Christian faith at all.

2. Those who by their own fault are schismatics, that is, who have renounced, not the doctrine of the Church, but their obedience to her, or to her Supreme Head, the Pope.

Who are excluded from the Church?

Excommunicates, that is, those who as degenerate members have been expelled from the communion of the Church.

Are not those also who are heretics without their own fault separated from the Catholic Church?

Such as are heretics without their own fault, but sincerely search after the truth, and in the meantime do the will of God to the best of their knowledge, although they are separated from the body, remain, however, united to the soul of the Church, and partake of her graces.

Who is a heretic by his own fault?

A heretic by his own fault is (1) he who knows the Catholic Church, and is convinced of her truth, but does not join her; (2) he who could know her, if he would candidly search, but through indifference and other culpable motives neglects to do so.

Does it become us to judge whether this one or that is outside the Church by his own fault or not?

No; for such judgment belongs to God, who alone is "the searcher of hearts and reins" (Ps. 7:10) and "judges the secrets of men" (Rom. 2:16).

To obtain salvation is it sufficient to be a member of the Catholic Church?

No; for there are also rotten and dead members (Apoc. 2:1) who by their sins bring upon themselves eternal damnation.

From *Deharbe's Complete Catechism* (Sixth American Edition), pp. 149 and 150. Edited by the Rev. James J. Fox, D.D., and the Rev. Thomas McMillan, C.S.P. Published by Schwartz, Kirwin & Fauss, 42 Barclay Street, New York City.

A CATECHIST.

DISPENSATION IN CASE OF RELIGIOUS POSTULANT.

Qu. Kindly oblige some of your readers by solving the following question. A member of a religious community took temporary vows, at the expiration of which she returned to the world, with the approval of her confessor. Afterward she joined another congregation, was given the habit, and is now nearing the end of her novitiate. May she be professed without a dispensation?

Resp. A decree which bears directly on the case presented, was issued by the S. Congregation of Religious in 1910.¹ Among the *Dubia* was the following: "An recipi valeant ii qui professionem Votorum temporaneorum in aliqua Congregatione emisierunt, sed, peracto tempore, eandem sponte non renovarunt?" The answer is, *Affirmative*. However, the superiors of the congregation which the postulant wishes to enter are admonished to obtain reliable and confidential information from the institute *a quo*. And, apparently, they should not delay taking these steps until the end of the novitiate, but should do so as soon as the postulant asks to be admitted. At the same time, the superior of the institute in which the postulant had professed temporary vows is in conscience bound to answer sincerely and truthfully all inquiries in the matter.

¹ REVIEW, Vol. XLIII, pp. 90 ff.

A TEXT-BOOK OF CANON LAW.

Qu. Would you kindly advise me as to what is a good text-book on Canon Law, in view of the most recent changes in ecclesiastical trials, etc.? What progress has the codification of Canon Law made, as ordered by Pius X?

Resp. An authority on Canon Law informs us that the work by Bargilliat "is by all odds the best text-book in existence for our work in the United States". It is in two volumes, is entitled *Praelectiones Juris Canonici*, and the latest edition, the twenty-eighth, is dated Paris, 1913. It does not, however, include the tract on Matrimony. Monsignor Meehan's *Compendium Juris Canonici* (published at Rochester, New York, 1899), is in its second edition. The edition is, we understand, sold out, and a new edition will not be prepared. Santi, *Praelectiones Juris Canonici* (Pustet, 1892), Ferrari, *Summa Institutionum Canoniarum* (Genoa, Ed. VIIa, 1901), Aichner, *Compendium Juris Canonici* (Brixiae, Ed. IX, 1900), are also recommended, and for more advanced work Wernz, *Jus Decretalium* (8 vols., Prati, 1912).

With regard to the new codification of Canon Law, no definite announcement has been made. There seems, however, to be a general expectation that the code will be published within the present year.

 REQUIEM MASS FOR RELIGIOUS.

Qu. At a Requiem Mass for a Sister, how is the deceased to be mentioned in the Oratio of the Mass? By her baptismal name, or by her name in religion? Does the fact that she belonged to a Congregatio and not to an Ordo enter into the matter?

Resp. We believe that the custom is to use the "name in religion" in the case of all religious, male or female, without considering whether the deceased belonged to an Order, a Congregation, or an Institute. There are, so far as we know, no explicit instructions on the matter. The custom seems to be logical and thoroughly in keeping with the spirit of the liturgy.

SANATIO IN RADICE.

Qu. A non-Catholic comes to me for instruction to become a Catholic. He was married to a Catholic before a Protestant minister eleven years ago. His wife had lived up to her religion, receiving the Sacraments and bringing up her children as Catholics. Before he is ready for reception into the Church I discover that he has never been baptized and that his wife has never taken steps to have their marriage made valid. Must I ask renewal of consent, or, if I obtain from the bishop a *sanatio in radice* without making any attempt to get a renewal of consent, would it be valid?

Resp. Since the original marriage took place before the publication of the decree *Ne temere*, the invalidity was due solely to the presence of the diriment impediment *disparitatis cultus*. We suppose that there was then true matrimonial consent and that the consent continues (*perseverat*). The impediment is now to be removed by baptism, and, if after the convert's baptism, consent is renewed *coram parochio*, the marriage is valid from now on without any dispensation. In order, however, to legitimize the offspring a *sanatio in radice* should be obtained from the bishop. If, on the other hand, consent is not renewed, there are now two impediments to be dealt with, namely *disparitatis cultus* and clandestinity. In such a case, we should say that the bishop may not have the power to grant a *sanatio*, and that it may be necessary to have recourse to Rome or to the Apostolic Delegate. The case should, therefore, be explained to the bishop, and it should be made clear to him whether, in the circumstances, a renewal of consent might safely be asked.

A GAMBLER'S UNJUST PROFITS.

Qu. Jane, the wife of John, discovered after her marriage, that her husband's sole means of livelihood is gambling. Moving among such as have money, his superior knowledge of the game stands him in good stead. His methods, however, seem far from honest; for, judging from his repeated boasts to his wife, he resorts to fraud and deceit in order to gain his ends. For example, he says that he sometimes "improves his hand by introducing cards which he carries on his person". It is not clear what percentage, if any, of his winnings is acquired honestly. My question is whether Jane may accept such money from her husband. She must keep up the home, and is entitled to support from her husband.

Resp. So far as John owes his winnings to his "superior knowledge of the game", he is entitled to them. So far, however, as he resorts to "fraud and deceit", he is acting unjustly and has no legitimate title to the profits that accrue to him from gambling. Any winnings that he can fairly ascribe to such practices he is of course bound to restore. As to Jane, she is in the same plight as any wife whose husband's income is, or is suspected to be, acquired, in whole or in part, by unjust means. Considering the circumstances, she is, at worst, *dubiae fidei*, that is to say, she profits, in common with her husband, by his gains, about the justice of which she doubts. If she can persuade herself that, so far as the past is concerned, the money she has spent for the upkeep of the house and her legitimate personal expenses has been honestly won, *non est inquietanda*. For the future, she should of course use all her influence to induce her husband either to give up gambling or at least to desist from his dishonest practices.

CONCELEBRATION.

Qu. Jacobus, propter brachii fracturam, ineptus est dicendi missam. Quotidie tamen Sanctae Missae praesens est et cum intentione consecrandi eadem sacra consecrationis verba cum celebrante pronuntiat, recipitque stipendium. Interrogatus de validitate et liceitate actionis suae, respondit se facere idem quod fecit in missa ordinationis, de cuius validitate et liceitate profecto nemo dubitare potest. Quaeritur num Jacobus recte egerit tum quoad validitatem tum quoad liceitatem.

Resp. Neither validly nor licitly. The case is, of course, purely academic. No priest, with even the most elementary insight into the theory and practice of the Church, would dare to act as James did. In the Latin Church concelebration is recognized only in the Mass of the ordination of a priest and the consecration of a bishop, and no *a pari* reasoning is to be even thought of. If a priest were to act as James is supposed to have acted, he would deserve the most severe ecclesiastical penalties and would, of course, be bound in justice to restore the stipends he had received, or to have a Mass celebrated for each stipend so received.

CASUS MATRIMONIALIS.

Qu. In 1913 Titius and Bertha, Catholics and marriageable, were wedded under the following conditions. Bertha was pregnant as the result of her company-keeping with Titius. They were anxious to cover up their guilt in the place where both were well known, and asked the priest, Father Fabian, to protect them against the exposure which a public marriage ceremony before witnesses at the time would entail. They were willing to leave the impression that the marriage had actually taken place some months before and that things were all right.

Father Fabian, pitying their condition, adopted the following expedient. He secured a dispensation from the banns; then summoned two witnesses who were instructed to be present in the church—in a part where they could not actually see the ceremony, although they knew that it was going on. Both the witnesses were acquainted with Titius; but neither of them was aware that he was actually the groom of the marriage party, nor did they recognize the girl. The bridal couple retired from the church without being recognized by either of the two witnesses, who remained at their devotions.

Did this ceremony make Titius and Bertha man and wife?

Resp. Father Fabian's sympathy does credit to his heart; but his judgment and theological knowledge fail him in an essential part of his pastoral duty. The presence of a "witness" to a marriage, or to any legal act, is not the merely material presence of one's body, but the presence of the person for the purpose of establishing the authenticity of an act or title. A witness who cannot identify the persons to whose presence or action he or she is supposed to testify, is not a witness in the legal or common sense.

APOSTOLATE OF A HAPPY DEATH.

We are requested to bring to the special notice of the Clergy an association established at Tinchebray, France, and approved by the Holy See in 1898 under the title of "Confraternity of Our Lady of a Happy Death". It is designed to be a confraternity of prayer for the purpose of securing the grace of a happy death. The association is under the special direction of a religious congregation known as the "Fathers of St. Mary", having a house in Rome, whose members are

engaged in the apostolate of the missions and in works of education. The purpose, methods and conditions of admission are given as follows:

1. To propagate devotion to Our Lady of Sorrows for the grace of conversion, final perseverance, and a happy death.

2. In order that it may be accessible to persons in all conditions of life, the Association comprises three Degrees:

- a. Simple enrollment.

- b. Enrollment and three Hail Marys morning and evening, with the invocation: "Our Lady of a Happy Death, pray for us" (300 days' indulgence each time; plenary indulgence once a month).

- c. Enrollment, three Hail Marys, examination of conscience every evening, a short retreat and preparation for death each month, the last Sunday being preferable (plenary indulgence).

3. For admission to the Association, it suffices to have one's name and surname registered by a Promoter.

No one can be enrolled without his knowledge. No contribution is exacted from the new associates. It is customary, when possible, at least on entering the Association, to make a voluntary offering in order to facilitate:

- a. The celebration of the Masses prescribed by the Statutes for the living and deceased members: b. the propagation of the Association, throughout the whole world; c. the maintenance of the chapel of Our Lady of a Happy Death, and the Novitiate and College at Rome, where the future Missionaries and Apostles of Our Lady of a Happy Death are prepared for their ministry.

The Association has the endorsement of Pope Pius X and Benedict XV, Cardinal Gibbons, and many eminent prelates.

Further information may be obtained from the Rev. H. Roudet, 10 Piazza Rusticucci, Rome, Italy; or from the Rev. Daniel Duffy, S.S., St. Mary's Seminary, Baltimore, Md.

THE SANCTUARY LAMP.

Qu. One of my parishioners has given the church a sanctuary lamp. It has a very deep bowl of alabaster surmounted by a narrow brass neck in which rests a ruby glass containing the oil and lighted taper. Is it allowed to use a red electric light enclosed within this bowl? The bulb cannot be seen, but serves to diffuse a soft glow through the alabaster. The sanctuary lamp conforms to the rubric in regard to the use of oil. Does the prohibition of electric light in

the sanctuary apply to the present case, in which the electric light is secondary, as it were, and serves merely to color the sanctuary lamp?

Resp. By a decree of the S. Congregation of Rites (n. 3577) the use of colored glass in the sanctuary lamp is allowed. Green and red are mentioned in the *Dubium*; but, apparently, any color may be used. If, in the case before us, the alabaster bowl does not prevent the light of the taper from being visible, the requirements of "the rubric" in that respect are observed. We do not, however, approve the device by which an additional "soft glow" is effected by means of a colored electric bulb. The result in this particular case may be pleasing enough, and not inappropriate. It is easy, nevertheless, to go to the excess of producing effects that might be called theatrical. In order to avoid such results, the use of electric lights is forbidden, and we believe that our correspondent would conform to the spirit as well as to the letter of the law if he excluded the electric bulb from the sanctuary lamp.

THE PROPHECIES ON HOLY SATURDAY.

Qu. May I ask for some reason why the prophecies are read on Holy Saturday? The people seem to grow tired of the long ceremonies on that day, and it is often a question whether priests derive a spiritual benefit, besides the fact of being obedient in reading the lengthy lessons.

Resp. It is to be hoped that there are few priests who fail to feel the liturgical value of the prophecies read at the service on Holy Saturday. There are intrinsic reasons for reviewing on that morning the history of God's dealings with humanity in the old dispensation, of recalling the figures in which Christ and His Church were typified. But, apart from these considerations, there is the venerable antiquity of the entire service, which ought to bring the celebrant in this twentieth century into very real continuity of sentiment with the priests and pontiffs of the historical Church, nay, even with the ancient prophets themselves. If the laity do not appreciate or even understand, perhaps the zeal of the pastor may suggest a remedy that lies in his own hands.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

CHRISTOLOGICAL THEORIES. 14. HARVARD CHRISTOLOGIES. 2.

DR. HOCKING'S MYSTICISM.

Our previous contribution had to do with the eschatology of Dr. Lake of Harvard;¹ and it was our intention to complete that study by a second instalment in this number of the REVIEW. That second contribution we postpone to the May number. Meantime the Christology of another late arrival in Harvard may be of interest.

As Assistant Professor of Philosophy, in Yale University, Dr. William E. Hocking attracted such attention as to make it worth Harvard's while to draw him farther east. And it may be that the impelling motive of the authorities of the great Cambridge university was the delving of the professor of philosophy into realms religious and even Christological. For Christology is of vital moment in these days of fluid Christianity. Let us see what sort of Christology our Catholic young men will get from this new Harvard professor.

I. *Ontologism of Dr. Hocking.* Dr. Hocking is an ontologist; that is to say, he follows, after some fashion, the ideological system in which the first object of our intelligence is God and the Divine ideas; the beginning of our knowledge is the intuition of God. This intuition of God he calls *mysticism*.

1. *Not Catholic Mysticism.* We must be careful, from the outset, to note that the *mysticism* of Dr. Hocking is not that which we set over against *asceticism*. We mean by *asceticism* the Godwardness of the soul effected through the soul's efforts; and by *mysticism*, the Godwardness of the soul effected without these efforts. Not that grace is excluded from the ascetic Godwardness of the soul; for, in the soteriological economy, grace is absolutely necessary. "Without me ye can do nothing."²

In asceticism, man's reason is conceived as *led* by the "kindly light" of grace. The figure has its faults, as every

¹ Cf. "A Harvard Christology," *ECCL. REVIEW*, March, 1916, pp. 348 ff.

² Jo. 15:5.

figure has. For one is *led* by something outside oneself; and grace is in the reason that it *leads*. Still this faulty figure is frequent in Holy Writ:

Ps. 5: 9—"Lead me, O Lord, in thy righteousness."

Ps. 42: 3—"Send forth thy light and thy truth; let them *lead* me."

Ro. 8: 14—"As many as are *led* by the Spirit of God."

By a figure equally faulty, man's will is, in asceticism, conceived as *drawn* by "the tractions of grace"—a phrase that St. Augustine frequently uses—or as *driven* by the impelling power of God. So St. Paul is pictured under the impulse of grace:

II Cor. 5: 14—"The love of Christ impels (συνέχει) us."

Phil. 1: 23—"I am hard pressed (συνέχομαι) between the two"—the salutary desire to be with Christ, and the salutary yearning to aid the Philippians.

Acts 18: 5, in the Greek *textus receptus*—"Paul was hard pressed (συνείχετο) by the Spirit."

Applying these two Scriptural figures, we may thereby readily distinguish between *asceticism* and *mysticism*. In *asceticism*, man's right reason grace-led directs man's free will grace-driven; whereas, in *mysticism*, the acts and states of mind and will are such as surpass the efforts of the soul, even though it be elevated and impelled by the ordinary illuminations and inspirations of Divine grace. Such is Catholic mysticism. Dr. Hocking's is of a very different sort.

2. *A purely natural state of the soul.* Dr. Hocking shows the influence of the false mysticism of Friar Eckhart³ and of other exponents of a purely natural state of divine intuition. His mysticism is a *natural* and an *immediate* union with God.

It is not the speculative mysticism of text-books that we want; it is mysticism as a practice of union with God, together with the theory of that practice.⁴

³ Condemned by John XXII in the Constitution *In agro dominico*, 27 March, 1329.

⁴ *The Meaning of God in Human Experience.* A Philosophic Study of Religion. By William Ernest Hocking, Ph.D., Assistant Professor of Philosophy in Yale University. (Yale University Press: New Haven.) 1912, p. xvii.

This union with God or worship of the mystic is entirely different from thought of God. It is the act of a special faculty, whether that faculty be called the *Nameless* of Tauler, the *Spark of the Soul* (Fünklein) of Eckhart, the *Subconscious*, "our modern Great Fetich of a special faculty", or by any other name.⁵ What are the logical consequences of this frequently condemned ideological system?

II. *Incompatible with Christianity.* The Catholic students who take Dr. Hocking's course may be misled by the belief he has in a personal God and the respectful attitude he shows toward all religions. There is no outburst against the Divinity of Christ in his writings, nothing like Dr. Lake's eschatological degradation of Jesus, no railing at the Catholic Church. And yet the logical consequences of the system are incompatible with Christianity.

If we may, by the natural powers of the soul, come into *immediate union with God*, there is no need of grace, no need of revelation, no need of Christ. The ideal religion is that of Dr. Hocking's mystic, and not that of Jesus Christ. Does Dr. Hocking admit these logical conclusions from his system? He does in a covert way, and now and then in the open.

I. *No Need of Grace.* As to grace, Dr. Hocking is not conscious of any such out-of-the-ordinary aid to the soul. The mystic union with God is purely natural. It is so natural that it is the *parent* of our ideas about religion. Our religious knowledge we accept without a doubt. All such knowledge is called *unparented*. And yet it is not *unparented* at all. Its *parent* is our immediate union with God. Religious ideas come to our minds as naturally as ideas about the arts and sciences. It is not grace nor inspiration nor revelation that causes these Godward ideas to come; it is not a teaching Church. The mystic gets all abstract and religious ideas otherwise.

They simply arise in his mind. The same, I think, may be said of all our *unparented* knowledge which we attribute vaguely to *inspiration*, and of which we speak dogmatically, saying, *It must be so*: all such knowledge has as one *parent* this same *original knowledge of the eternal*.⁶

⁵ Op. cit., p. 371.

⁶ Op. cit., p. 461.

Then the Catholic idea of a moral and meritorious act goes by the board! To be meritorious there is no need that the act be done in grace. Nor does its morality depend upon its being a means to the end for which we were created! No, the whole scheme of morality is other than this. For, in the soul's worship of God, there is no mediation between God and the soul. Hocking's morality consists in getting away from all those things that Catholic moral makes out to be means unto God.. Here is the way the doctor puts the thought:

What is the essential morality of man if not this, that he make himself universal, escaping in thought and act from his self-enclosedness? ⁷

2. *No Need of Revelation.* To make oneself universal, to be absorbed in the Absolute, that is true religion and essential morality! But how about revelation? Has God not spoken to the human race as a corporate organism? No, He has not, if the essential of religion is this natural and immediate union of each individual soul with God. The norm of religion, as of morality, is not at all objective but entirely subjective. We should not say that monotheism has been revealed by God to man, and polytheism has not. Because the immediate union with God may *parent* polytheism as well as monotheism; and polytheism thus *parented* may be better than some forms of monotheism that are not thus *parented*. Yes,

There is no such thing in history as primitive monotheism. . . . Polytheism has its right, its richness, its acknowledgment of the omnipresence of deity. It is truer than many a monotheism.⁸

What then? Is neither monotheism nor polytheism true in itself? May each be true subjectively? May this immediate and purely natural intuition of the deity lead to beliefs which are in themselves contradictory one to the other, and yet subjectively true each in its own individual mind? Yes, that is what Dr. Hocking seems to teach. The objective truth of mystic, i. e., religious, utterances matters not. What matters is the subjective truth of these utterances. What matters is that they be *esoterically* true, even though *exoterically* false.

⁷ Op. cit., p. 331.

⁸ Op. cit., p. 325.

For "most mystic utterances are untrue";⁹ that is to say, *exoterically*, empirically untrue.

Take Emerson as an instance. His "volley of the small cartridges of dogma is a symptom of the mystical habit; they are minor rills of mystical enlightenment". His mystic sayings are "*esoterically* true, *empirically* untrue".

We should not be much concerned with this rating of Emerson, were it not for the general principle involved. If such a state of things be correct in the religion of Emerson, it may be admitted in all forms of Christianity and of religious belief. If the doctrines of Emerson are empirically found to be false, and yet are "*esoterically* true", i. e., are correct for Emerson, because parented by his immediate union of the soul with the deity, then we have no guarantee of the objective validity of the doctrines of the Church nor does this objective validity matter. That is what Dr. Hocking holds, and it is the logical outcome of his system:

The valid doctrines of the church are in the same case; their truth is literal but *esoteric*.¹⁰

Since revelation of God to the human race does not enter into the essence of religion, according to Dr. Hocking's scheme, we understand how it is he underrates the revelations of Jesus Christ. The only revelation of the Saviour he mentions is that of God's justice in regard to all men. This is mentioned twice by the Harvard philosopher; the first time to imply an error on the part of Jesus, the second time to misinterpret the revelation.

The first reference is as follows:

The founder of a popular religion held up to the minds of a spell-bound multitude, *as his own original revelation*, a God "who maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust".

Notice that the Saviour is described as merely a *founder of a popular religion*; nor is he dignified by a capital. Buddha might be so described. Moreover, the principle of justice, which Jesus gave out *as his own original revelation*, Dr. Hocking thinks, was *not his own* at all. For

⁹ Op. cit., p. 459.

¹⁰ Op. cit., p. 459.

Its operation was dimly announced some six hundred years earlier by a solitary Chinese sage, who said: "I meet good with good, that good may be maintained; and meet evil with good, that good may be created."¹¹

To this implication of error on the part of Jesus, we make reply that the revelation Jesus made of the justice of God in regard to both just and unjust was really and truly his own; for He made it, and it was part of the message from His Father. There is no need that it have been a revelation of something new. Revelation is God's word to man. And, as Jesus was God, all that He said to men was *his own original revelation*. Much that He said was known by the light of reason, and imposed by the natural law; or belonged to God's previous revelation to the human race. What of that? All his revelation was just as much *his own original revelation* as were the mysteries He revealed to men.

The second reference to this revelation about God's justice in dealing with all men, is a misinterpretation:

Did not Jesus of Nazareth preach the *new conception* of God's justice which so strongly resembles an *indifferent treatment of the righteous and the unrighteous*?¹²

To this misinterpretation, we make reply that Dr. Hocking has already told us the *conception is not new*, not "his own original revelation". Secondly, there is in this text¹³ no *indifferent treatment of the righteous and the unrighteous*. Our Lord merely says that both the righteous and the unrighteous have equal opportunity of enjoying those natural blessings which exist alike for all. The sunshine and the rain and other phenomena of nature are for all men irrespective of their supernatural goodness, their righteousness or unrighteousness, their sanctifying grace or their sinfulness. But these phenomena of nature are not the only things naturally good. Health, wealth, and success, might of brawn and brain, keenness of intellect, evenness of disposition—these and countless things naturally good are not bestowed indifferently upon all men. And what of the supernatural order?

¹¹ Op. cit., p. 205.

¹² Op. cit., p. 331.

¹³ Mt. 5:45.

In the order of blessings beyond nature, is it most clear that Dr. Hocking is wrong. All the workmen in the Parable of the Vineyard,¹⁴ receive the same wage irrespective of the time they have toiled. It was a living wage, a *denarius* (about sixteen cents) with the purchasing power of a dollar of nowadays; and all had agreed to toil for that wage. So, too, in the Kingdom of God, the Church, will "the first be last and the last first".¹⁵ All receive of faith and grace in the measure of the sweet and free will of the Lord of the Vineyard, Jesus Christ. He does not oblige Himself to treat all according to commutative justice. He is free in His economy of grace.

However, this freedom does not mean that, in the bestowal of supernatural favors, God is indifferent to one's righteousness or unrighteousness. The example of God's kindness to all men was merely to point Christ's lesson of love for all—for friend and foe:

Ye have heard that it was said, "Thou shalt love thy neighbor and hate thy enemies". Yet I say to you, Love your enemies, and pray for those that persecute you; that ye may become children of your Father who is in heaven. For he maketh his sun to rise upon bad and good alike, and sendeth rain upon the just and the unjust. Why, if ye love only those who love you, *what reward will ye have?* Even the tax-gatherers do this! And if ye be courteous only to your brothers, are ye doing anything out of the ordinary? Even the Gentiles do this! Hence, be ye perfect as your heavenly Father is perfect.¹⁶

The love of the neighbor was in the Mosaic law.¹⁷ This law was in time interpreted by the Halakhoth of the Mishna and the Haggadoth of the Talmud in such wise as to exclude one's enemies from among one's neighbors. Maimonides preserves many variations of this *law of hate*. According to the Rabbinic laws, if a Jew see a Gentile fallen into the sea, "let him by no means lift him out thence. . . . He is not thy neighbor." If an Israelite see another transgressing the law,

¹⁴ Mt. 20: 1-16.

¹⁵ Mt. 20: 16.

¹⁶ Mt. 5: 43-48.

¹⁷ Lev. 19: 18.

and admonish him; and the other repent not, he is bound to hate the transgressor.¹⁸

Over against this law of hate, our Lord sets His law of love; and in the very setting, makes it clear that love of one's enemies is rewarded by special favors, which are not granted for love only of one's friends. For, "if ye love only those that love you, what reward will ye have"? These words alone show that the doctor did not take the trouble to read carefully the whole passage which he quoted. They show that, in the sweet Providence of God, Jesus did not preach "an indifferent treatment of the righteous and the unrighteous". But had Dr. Hocking read on a little further, he would have found more convincing evidence against his interpretation.

After the law of love of one's enemies, comes the counsel not to do one's works of justice for outward show. And the motive of the counsel is distinctly given—"else ye shall receive no reward of your Father who is in heaven".¹⁹ Then follows the same teaching by examples. The hypocrites, who give their alms ostentatiously in the synagogues and in the streets so as to be esteemed of men, shall have no reward of God: "Amen, I say to you, they have received their reward,"²⁰ ἀπέχουσιν τὸν μισθὸν αὐτῶν, literally, "they have receipted for their reward". Deissmann²¹ shows that the word ἀπέχω was, throughout the Hellenistic world, the technical word for *signing a receipt*. It meant "I acknowledge the receipt of".

The ostentatious Pharisees, according to our Lord's saying, had not only received their full due in the esteem they got as "men of prayer", but acknowledged the receipt thereof as full payment; nothing more was due from the Heavenly Father. Whereas, when a sincere Christian prays, "let him go into his room, shut the door, and pray to his Father who dwelleth in secret; and his Father, who seeth what is secret, will pay him back".²²

¹⁸ For many such instances, cf. Lightfoot, *Horæ Hebraicæ*. Ed. Gandell (Oxford University Press, 1859), vol. ii, pp. 133 ff.

¹⁹ Mt. 6:1.

²⁰ Mt. 6:2.

²¹ *Light from the Ancient East*, translated by Strachan (London: Hodder and Stoughton, 1910), pp. 110 ff.

²² Mt. 6:6.

Many such instances could be cited. They show how carelessly Dr. Hocking has read his New Testament. He starts with his theory of the natural and immediate union of the soul of the mystic with God as the Alpha and the Omega of the spiritual life. He can admit no Mediator, Jesus Christ, whose merits may be applied to the soul. No good works can be the means of such application. God's attitude toward the just and the sinner is the same. What each has to do is merely to unite his soul immediately with God. Into this groove of thought all has to be squeezed that one reads in the New Testament. That is why the doctor so rarely makes use of this depository of revelation; and is wrong in the little use he makes.

3. *No Need of Christ.* Once we admit that religion and morality are essentially this union with God by immediate intuition, this finding of the Absolute, it follows logically, in the system of Hocking, that there is need neither of grace and revelation nor of Jesus Christ the Author of grace and Christian revelation.

This logical sequence does not imply that there is no mediation between God and the soul. Dr. Hocking especially insists on such mediation. Not that he teaches "one Mediator between God and men, the Man Christ Jesus".²³ For "all things are mediators". How? In that they are not yet the reality which the mystic seeks; they are not God.

A peculiar mediation is that, since it consists not in an effective aiding of the soul to God, but in a merely negative condition of being—the negation of deity. The mystic, in his Godward experiences, realizes that all particulars are other than God, "denies them the name of God", and in this wise "endows them with the title of mediator between himself and God".

The mediatorship then of Christ, according to the theory of Hocking, does not consist in that Christ merited for us grace and glory and satisfied for our sins. We must interpret in some other sense Isaias in his prophetic vision of the vicarious sufferings of the Servant of Yahweh:

²³ I Tim. 2:5.

Surely he hath borne *our* sickness;
 And *our* pains hath he borne them.
 Yet *we* looked on him as smitten,
 Stricken of the Lord and low laid.

Tortured hath he been for *our* transgressions,
 Bruised hath he been for *our* offenses;
 Chastisement is on him for *our* peace,
 With his bruises are *we* healed.

Like sheep all we are strayed away,
 Each one his own way is turned;
 And on him hath Yahweh laid
 Sins of us all.²⁴

The beautiful, Catholic interpretation of these words must be given up by the boy who attends Dr. Hocking's lectures. For the Mediatorship of Christ between the soul and God consists merely in this that he is not God.

To show that we are not unfair in thus summing up the doctor's idea about mediation, we quote him at length:

The mystic finds the absolute in immediate experience. Whatever is mediated is for him not the *real* which he seeks. This means to some that the mystic rejects all mediators; the implication is mistaken. To say that a mediator is not the finality is not to say that a mediator is nothing. The self-knowing mystic, so far from rejecting mediators, makes *all things mediators* in their own measure. To all particulars he *denies the name of God,—to endow them with the title of mediator* between himself and God.²⁵

Since the Mediatorship of Christ consists in the assumption that He is not God, we are not surprised that Dr. Hocking groups Him with such other *greater mystics* and mediators as Muhammed and Buddha. The three may not now possess heavenly bliss; but they surely have that immortality which we sometimes, in an exaggerating mood, attribute to such passing things of time as we especially esteem. We say: *Our immortal country! Ave Roma immortalis!* We mean, at the very most, that our country and Rome will last so long as the world lasts. Such is the immortality that Hock-

²⁴ Is. 53:4-6.

²⁵ "Meaning of God," p. xix.

ing allows to Christ, the esteem that will last indefinitely, for that His deeds are as lasting as are those of Buddha and of Muhammed:

The *greater mystics* have been great founders, great agitators, and have, *if not a heavenly immortality*, yet unquestionably a mundane immortality. There are no deeds more permanent than those of Buddha, of Muhammed, of Jesus.²⁶

III. The Redemption according to Hocking. Such being the Christ of Hocking—merely a great mystic—Christianity is uttered in a breath with Islam and Buddhism. The Atonement is one of many forms of mysticism. Redemption is a world-overcoming process of the mystic. He “denies the name of God” to this, that, or the other particular; and “finds the Absolute in immediate experience”, i. e., in immediate union with God. And lo, his “religion becomes *redemptive*, that is world-overcoming, in one way or another”.²⁷ The way may be that of the Cross of Christ, that of Nirvana of Buddha, that of the Sword of Islam—any other way; let it only be world-overcoming, unitive with Deity, and it is *redemptive*. If the self-renunciation of Calvary lead the soul, *without grace*, to immediate intuition of God, it is *redemptive*. If Nirvana, literally the *blowing out* of sin, the calm state of the mind reached by rising above sinful passion and extinguishing the fire of sin in the soul, if this Buddhistic condition of the mind end in the reality of a purely natural, immediate union with God, it, too, is *redemptive*. If the whirling dervish dizzy himself into an ecstasy, or the howling dervish bellow himself into a complete exhaustion or even a swoon, and either the dizzy ecstasy or the tumbled exhaustion result in the soul’s mystical habit, it is *redemptive*.

1. *All Trappings alike*. All religious awakenings in the soul are approved of by Hocking as *redemptive mediators* leading unto the Absolute. He urges us to pursue these awakenings, if we are conscious of any, the least, hankering for a form of worship. We must have some form to complete our being. All forms are spoken of as equal in worth. “Our Holy Writ, our Christ, our Priests and saints”—they are all

²⁶ Op. cit., p. 512.

²⁷ Op. cit., p. 520.

jumbled together as so many forms that may *mediate* between us and the Absolute. "Bibles, priests and redeemers" ²⁸ are all upon a par with other *mediators* of this Harvard Christologist. But all these trappings are *only mediators* in the redemptive process; they are not the reality of religion.

2. *Only Mediators.* Yes, we must rise above every such religious trapping and performance as is implied in the "Bibles, priests, and redeemers," and dervishes. They are not true mysticism. The reality of mystic, natural union with the Deity is true mysticism, the goal of all these *redemptive* or world-overcoming efforts:

A true understanding of mysticism . . . must either cleanly emancipate us from the whole of special religious trapping and performance, or else reanimate in some vital fashion our historic system of mediation.²⁹

"Our historic system of mediation" is that of Redemption by the God-Man.

IV. *The Incarnation according to Hocking.* If we sift the evidence of Incarnation in the mysticism of Hocking, and fan away the chaff, the winnowed grain of thought is that the union of divine and human nature in one Person is no more than the immanence of God in his works. Nowhere is the Divinity of Jesus expressly denied, nor is it said that Jesus is not God Incarnate. To be so pointed and clear would ill become a great *mystic*! Mistiness has ever been a characteristic and a stock in trade of pseudo-mysticism! However, what we have given thus far of Dr. Hocking's Christology shows that his Incarnation is not that of Ephesus and Chalcedon. "Only the transcendent God can be truly immanent".³⁰ And it is an inevitable tendency of human nature to find that immanence of God in all his works, to *incarnate* him in every person in whom is God's activity. Such is Dr. Hocking's Incarnation, the presence of God in Jesus by an activity such as is seen in all mystics! For the doctor has no other explanation of the fundamental mystery of Christianity outside the

²⁸ Op. cit., p. 357.

²⁹ Op. cit., p. 358.

³⁰ Op. cit., p. 330.

Indispensable truth in the tendency to *incarnate* God in all his works, and to think of him as there where his activity is, and where his objects are.³¹

1. *A Fascination.* Any thing more than this figurative *incarnation* of the Deity, Hocking thinks, is a mere *fascination*. Man finds it difficult to apply "the character of God" to his individual case, "because he is God and not man". Hence the conception of a God-Man, which brings God nearer to man, has been trumped up; but it is a mere *fascination*. Says Hocking, it is on account of this difficulty man experienced in applying "the character of God" to his own case, that

Men have been *fascinated* by the conception of the God-incarnate, visible in the flesh, in all points tempted like as we are.³²

2. *Ineffective of Mystic Union.* Although Dr. Hocking at times gives to Jesus that place of honor which is the meed of all great mystics, he strangely makes the fascination of the Incarnation to be inoperative, ineffective of real results along the line of mystic union of the soul with God. The Incarnate God is set down as a Mediator, who fails to mediate:

Just in so far as the divine Man fights evil with the weapons of God and not with those of men, his case fails to be applicable to mine; and the guidance fails. What is done by man we can call upon men to reach; what is done by the god-man stands just beyond the region of my responsibility.³³

How shall we explain this *seeming* inconsistency? It is only in the seeming. Dr. Hocking admits the mediatorship of the mystic Jesus, not that of the God Man. He gets courage from the example of a mere man, whose efforts are, *pari passu*, along with the doctor's strivings toward the goal of mystic union. But the fancy of an Incarnate God, whose powers are Divine, gives no courage to our pseudo-mystic; "the guidance fails".

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³¹ Op. cit., p. 321.

³² Op. cit., p. 211.

³³ Op. cit., p. 212. The capital in *Man* and absent from *god-man* is due to Dr. Hocking's admission of Man in whom God is immanent; and rejection of a God Incarnate.

Críticisms and Notes.

DE RE MORALI: FACTI SPECIES ET QUAESTIONES. Auctore Sac. Joanne Bapt. Pagani, Sodali a Caritate. Pars Prima: De Actibus; de Conscientia; de Legibus; de Peccatis; de Decalogo; de Justitia; de Contractibus; de Censuris. Pars Altera: De Sacramentis in genere et in specie. Romae: Desclee et Soc. editores. 1916. Pp. 351, 307.

Among the text-books of Moral Theology at present in use by students, Father Pagani's two volumes will occupy a unique place by reason of his somewhat novel treatment of the subjects handled. Without any didactic preliminaries he treats the entire series of moral duties and the questions arising from their exercise in the form of "*Casus Conscientiae*", such as the student is familiar with in the works of Gury, Lehmkuhl, Genicot, Slater, or, in somewhat different fashion, of Gennari, and others. But in the present case the responses or solutions are so shaped as to lead to an analysis which is followed by the didactic and complete exposition of the principles upon which moral action is based. The method seems to us an excellent one, inasmuch as it relieves the study of systematic theology of much of the dryness that necessarily attaches to the continuous study of formal definitions and theories which constitute the science of morals. These, on the whole, engage the memory and understanding, without the aid of the practical imagination, such as serves to render the study directly attractive by the presentation of an immediate and concrete purpose. The "*facti species et quaestiones*" here presented are not only more fully explained than in the ordinary collections of "*Casus Conscientiae*" which serve merely as adjuncts to the text-books of moral theology, but they are made the means of directing the student's attention to the varying phases of the subject as part of a scientific system of morals. In other words, they are not simply answers or solutions of difficult and typical cases, but they are demonstrations of a doctrinal theory and the verification of special sets of principles, and thus they constitute an integral part of the method which imparts the science and art of moral theology.

As for the character of the solutions, Father Pagani holds a good *via media* between rigorism and laxism. His answers to the "*Quaestiones*" are in every case supported by sound principles rather than by citations of authorities. In some cases he shows remarkable breadth of judgment, and does not hesitate to express his dissent from a long tradition when it is circumscribed by local conditions that have ceased to serve as fair reason for acting on it. This is

especially apparent in the sections that treat of contracts, of dispensations from fast and abstinence, of usury, public amusements, etc. Father Pagani is an excellent guide in matters of conscience, as indeed he has shown himself to be in his former tract "*De Regulis ad certam nobis conscientiam praestandam*".

The Latinity of the book is exceptionally good and classic, which adds to the value of the interpretations for the student who reads a Latin text in his daily class work. We see no reason why he should not, as far as possible, utilize the fine models of Latinity which he spent years in cultivating before he entered the higher seminary, where that knowledge is often superseded by the cultivation of the semi-barbarisms that are current in ecclesiastical writers.

SAINT PAUL: EPI TRE AUX ROMAINS. Par le P. M. J. Lagrange, O. P.
Paris: Victor Lecoffre (J. Gabalda), 1916. Pp. lxxii-395.

A new volume by the veteran Dominican scholar Fr. Lagrange is sure to be received with exceptional interest by Bible students. This is more especially the case when he deals with a difficult subject, such as the Epistle of St. Paul to the Romans. Few parts of the New Testament present so many and varied problems for the exegete as this one Epistle, to which in particular St. Peter seems to allude (II Pet. 3:15) as containing "*quaedam difficilia intellectu, quae indocti et instabiles depravant ad suam ipsorum perditionem*". Fr. Lagrange is by no means confident that he has said the last word concerning the questions raised by St. Paul's expression of the divinely inspired wisdom, but he very clearly analyzes the conclusions of the old commentators (and their number is legion) regarding the vexing subjects of justification, grace, and predestination, as embodying the dogmatic teaching of the Apostle of the Gentiles. Origen, St. John Chrysostom, St. Augustine (in a fragmentary way), and St. Cyril of Alexandria, are sufficiently great authorities to appeal to as interpreters of St. Paul, and they were closely followed by the medieval writers. But then came the Reformation interpreters, Luther and his party, who for a time changed the trend of polemics. The efforts of the Protestant theologians to dethrone St. Peter as represented in his successors, the Roman Pontiffs, were sure to lead to an extreme canonization of St. Paul, and this by giving not only a new emphasis but likewise a new interpretation to his doctrine. The chief dogma of the Lutheran creed was that of justification by faith. As a logical consequence the controversy as to the source of authority turned upon the Apostle's teaching on that head. The path of religious polemics for the last three centuries is strewn with new and contradictory interpretations of the faith

necessary for salvation, all appealing to St. Paul's teaching. In more recent times a better equipped criticism has become possible by reason of more accurate philological knowledge. Time too has brought a lessening of partisan feeling, thus permitting proper valuation of an opponent's viewpoint. The critical exegesis of Sanday and Hedlam, or of Zahn, as a philological authority and a conscientious critic, and of commentators like Jülicher (ed. Weiss) on the doctrinal side, have facilitated, from the Protestant view, an unbiased study of the true sense of the Apostle. Catholic scholars, on the other hand, like Cornely, bravely admitting the defective reading of the Vulgate, have paved the way for amicable discussion. Fr. Lagrange pays high tribute to the learning and prudence as an exegete of the Jesuit Father Cornely. The latter had directed attention to the labors of his non-Catholic critics, such as Lipsius and Weiss, for their examination of the grammatical and other linguistic peculiarities of the Hebrew-Roman author of the Epistle to the Romans. What Cornely did for the ecclesiastical student by his Latin texts, Toussain has done for Catholic readers in France, and Father Joseph Rickaby for English readers.

Father Lagrange does not merely sum up the results of the investigations represented by Cornely, Toussain, and other Catholic writers on the one hand, and by Lietzmann, Jülicher, Kühl, and the Protestant eschatologists of to-day on the other. He forms his own estimate of the combined results and thereby brings us considerably nearer than we were before to what is in all likelihood the true and intended sense of St. Paul.

Before entering upon the actual commentary of the Roman Epistle, which has generally been assumed to be a fuller elaboration of the letter addressed to the Galatians shortly before, Fr. Lagrange in an exhaustive Introduction deals with the important questions of date and place of composition, with the moral and mental character or predispositions of those to whom the Apostle addresses himself, and with the Epistle's particular aim, form, style, language, and argumentation. The final section of the Introduction treats of the authenticity, and establishes the integrity of the Letter. The body of the commentary, apart from the detailed interpretation of the text, discusses the moral and doctrinal aspects of the Roman situation at the time, and closely examines the reasons advanced for their various positions, not only by Protestant and rationalist critics, but by Catholic commentators, and by P. Cornely in particular as the latest exegete of note on this subject.

With regard to the question of date our author declares for the year 56 (or at the latest 57), whereas Fr. Joseph Rickaby, following in his reasonings Father Cornely, concludes that, the Epistle to the

Romans "must have been written from Corinth quite in the early months of 59". The relative weight and value of the argument on either side must be left to the reader. Nor would we enter here into the merits of Fr. Lagrange's exposition of the doctrinal prepossessions of the Romans, as leading to a keener appreciation of the dogmatic teaching on justification by the Apostle. Suffice it to say that our erudite Dominican views his subject in the broadest possible light, yet with due consideration of the scholastic differences suggested by the philological and critical apparatus at the command of the modern interpreter. There is a chapter on textual criticism which points out the reasons for preferring certain readings. These seem for the most part well founded. They help us to answer the questions whether the people whom St. Paul addressed were in the main Gentiles or converted Jews, and whether or how far it was the conscious purpose of the Apostle to combat Judæo-Christian influences at Rome. From this discussion it becomes clearer what the Apostle meant when contrasting the two aspects of justification by infusion of grace and by works. Fr. Lagrange brings out this difference more in detail in commenting on the fourth chapter in which occurs the passage, "Abraham ex operibus justificatus est . . . habet gloriam sed non apud Deum . . . credidit et reputatum est illi ad justitiam" (Rom. IV). He takes issue here, as in some other places, with the deductions of earlier Catholic interpreters, favoring the "deputatum" for "reputatum" of the later versions. In like manner he discusses at considerable length the subjects of predestination, and the reasons for an abrogation of the Mosaic Law as applied to the legislation of the Gospel.

The work is sure to receive detailed critical attention in its place. Here we recommend it merely to the consideration of our students of Sacred Scripture.

THE STORY OF THE CATHOLIC CHURCH. By the Rev. George Stebbing, C.S.S.R. Sands & Co., London; B. Herder, St. Louis. Pp. 715.

It is a smart epigram that "all things come to those who wait". Like other saws, maxims and adages having only a moral universality, that is, a general application, it must be met first with an obvious *distinguo* and then with a *subdistinguo*. Anyhow, many things come to those who wait *long* enough. Catholics with bookish proclivities are apt to get impatient if they don't find in Benziger's or Herder's catalogue the thing they are looking for. Not many years ago they thumbed in vain these and other like lists for manuals of genuine philosophy, while they murmured, "There is a fair literature of Catholic philosophy in French and German; why haven't

we something similar in English?" Wait and you'll get it—they were assured. Now they have got it or at least are getting it—and it's all the better for that it has been slow a-coming. The same may be said of books on things social—social reform and otherwise. Just now everybody is waiting for the book on Catholic Sociology. It has been long, long on the way, but it is coming and it will get here if you only wait. If *you* can't wait, the next generation and the next can and will, and they will get what you and they have waited for. Be this thy consolation, if thou art of the waiters. Be thou altruistic and satisfied with thy place in the choir invisible! So it was with manuals of Church History. A past generation were looking and waiting for those instruments of knowledge. *They* waited and *we* have got what they waited for. Alzog and Birkhauser and Brück and Döllinger and Funk and Grisar and Hergenröther and Hefele and Janssen and Pastor, and the other Teutons, together with Allies and Barry and Fouard and Gasquet and Gilmartin and Lingard and Mann and Newman and Ward and Wiseman, and the other allies and neutrals—they all have come bearing their gifts and to-day no one can complain that we are poor in the literature of ecclesiastical history.

Quite recently we had occasion to welcome an excellent manual written for the use of schools by a Brother of Mary in this country, and lo! before us, *The Story of the Church* written for a larger circle by an English Redemptorist. This is one of the books many have been waiting for—the Story of the Church which is at the same time the History thereof. As Fr. Stebbing well observes, "that story is one that has no equal, whether we consider the number of persons, places, and vicissitudes involved, or the real importance of the interests at stake". It is just this immense variety of person and event that makes the task of unification, the bringing of the vast wealth into such compass that the reader may be able to see it whole, so very difficult. And it is just this that the author has had in view, namely, to present an outline wherein the leading events of the Church's progressive life are exhibited with nice balance and proportion, so that, while given their due individual significance, they shall be seen as converging toward and illustrating the Church's unity of life. It is comparatively easy to compile a chronicle of ecclesiastical history. It is much harder to single out the principal events thereof and to explain their origin and their proximate or more remote consequences. It is no less difficult to tell a connected and an interesting story of the events and their successive concatenation and influence throughout the entire course of the Church's life. We are giving high praise, therefore, to the work at hand when we say that the latter end has been attained with remarkable success. Starting with the Holy

Family of Nazareth, the story of the Kingdom, its foundation, its early development, its trials, triumphs, vicissitudes throughout the nineteen centuries—the connected story of it all is clearly told to the understanding and graphically presented to the imaginative sense and the esthetic feeling; so that while the stream of truth and life move majestically onward, its borders and the scenes through which it passes are given their due prominence in the picture. The book is one therefore that may be read as well as studied. It is not a class manual nor a text-book, though it should form part of the supplementary reading of the young student. It is one that will interest any educated Catholic reader, while it may to advantage be placed in the hands of the intelligent Protestant. Fortunately, too, the publishers have taken care to issue the volume in a form that befits the dignity both of the subject and the persons for whom it is intended.

THE ROMANTICISM OF ST. FRANCIS, and Other Studies in the Genius of the Franciscans. By Father Cuthbert, O.S.F.O. Longmans, Green & Co., New York and London. 1915. Pp. 281.

Father Cuthbert, having written one of the most highly reputed Lives of St. Francis of Assisi and being himself a member of the great religious family founded by the *Poverello*, is both by knowledge and by inner experience well equipped to interpret the spirit of St. Francis and of the Franciscans. As to the existence of a distinctively "Franciscan spirit", there is no question. It is seen in the unique life of the Christlike Umbrian saint; it pervades especially the early Franciscan literature, notably the *Fioretti* and the *Golden Sayings of Brother Giles*; it breathes in the Italian art of the Renaissance, and it was transmitted through the early disciples of the saint to their religious posterity. But a "spirit" is at best an intangible thing which one may indeed feel and inwardly experience, though it eludes definition and yields itself but reluctantly to any form of human speech. When, however, a "spirit" finds embodiment in a person or an institution, the sayings and doings of the one and the works, teaching, traditions of the other reflect something of the subtle entity to the sense and the imagination and offer to the writer notes and characteristics whereby he may communicate to the intelligence of the reader some insight into the reality. It is especially to be desired that the genuine spirit of St. Francis should be revealed to our day. There undoubtedly has grown up in recent times an enthusiastic admiration for the *Poverello*, and, as Fr. Cuthbert observes, there is the danger in it all of just mere hero-worship, an admiration for the externals rather than an appreciation of principles, ideals, and motives. There is obviously "in the story of St.

Francis an intelligible fascination for an age in revolt against the tyranny of materialism. But such fascination does not always bear the test and scrutiny of experience. To picture to oneself the idyllic simplicity of 'the Umbrian Galilee' may bring a period of mental relief when one is daily confronted with the philistinism of a utilitarian age. But if the mental relief is to pass into really appreciative thought and to add to the practical wisdom of life, the question must be faced: Was that idyllic simplicity a mere dreamer's dream, or was it a practical response to some felt vital need of the human spirit? Was it, again, a mere transitory phenomenon, or had it an *underlying universal truth* which men at any time might be the better for recognizing?" The reviewer has underlined the above words because it is the answer precisely to them that is given by Fr. Cuthbert, given in varying forms of expression, in manifold and pleasing imagery, with happy and pregnant allusion, which lift the truth into an atmosphere of graceful shape and brilliant color—"the underlying universal truth" that St. Francis loved poverty and sincerity and gentle words and kindly deeds, loved all things, flowers and birds and fishes, loved sun and moon, loved every creature, because he loved Christ, the type and the cause of them all. This idea runs through Fr. Cuthbert's analysis of St. Francis's romantic idealism, though, as has just been suggested, with rich variety of illustration. Besides this study of Franciscan romanticism, the volume contains three other essays, entitled respectively St. Clare of Assisi, the Story of the Friars, and a Modern Friar (Fr. Alphonsus). All these have in part previously appeared in print, but they are here enlarged and adapted to the main purpose of the book, the elucidation of the spirit of St. Francis. The book is at once an illuminating and a charming quartet of essays—one that will instruct the mind and uplift the soul of all who love the poor man of Umbria, even though unhappily they be as yet enriched by that in which he was truly wealthy, the Catholic vision of the spiritual meaning of nature and the kinship of all men, through faith and love, with Christ.

CHRISTIAN FEMINISM. A Charter of Rights and Duties. By Margaret Fletcher. P. S. King & Sons, London; B. Herder, St. Louis. Pp. 88.

The Catholic Social Guild in England is issuing a series of manuals containing "Catholic Studies in Social Reform". The booklets heretofore published have previously from time to time been noticed in the REVIEW as noteworthy contributions to the literature of social life. It will be stating the case moderately if we say that not one of these studies thus far issued is either more timely or important, and

we may add more thoroughly done, than the present manual on *Feminism*. Were it meant to be simply an object-lesson of intellectual constructiveness by a woman on the rights and duties of women, the study would command our attention. But it is much other and more than this. It is a thorough, solid, and luminous contribution to the discussion of a great problem, a contribution that no student of the woman movement can afford to leave unread, because of the wealth of facts and truths which it accumulates. It is not a threnody on woman's sorrows, nor is it a brief for woman's political rights. It is a calm, juridic, and historical dissertation on the normal woman's normal status. The writer begins by laying down a set of ethical and juridical principles, universal truths which, summing up as they do the properties of human personality and its natural social relations, must be fundamental to any solid superstructure of rights and duties.

Although the attitude of the Church toward Feminism is, as the writer observes, not precisely a "principle", yet in view of the great misunderstanding prevailing on this subject it may not be amiss to quote the statement by this Catholic woman. "It has frequently been urged by the Revolutionary type of feminist that the Church's attitude toward women has been repressive and contemptuous. . . . These charges are based upon extracts from the writings of some early Fathers, isolated from their context, inaccurately translated and judged without sufficient knowledge of contemporary history or of the kind of woman against which they were mostly aimed—namely pagan women, the declared enemies of the new virtue of chastity. That the Church's attitude is the contrary of repressive is easily established by authenticated facts—women are canonized as Saints, are accepted as Doctors of Mystical Theology, installed as rulers over large communities, in some cases (such as that of St. Hilda) over men. They have been encouraged to undertake the highest studies and have filled professorial chairs in Papal Universities. It would be an easy matter to cite the names of Catholic women eminent for learning and distinguished in the arts who were illustrious for their virtue and were faithful daughters of the Church. Indeed it might be difficult to find women in modern times outside the Church of the same intellectual and moral stature. At the so-called Reformation women were deprived of all existing means of education, for which until very recent times nothing was substituted. With the dishonor of the ideal of celibacy and the materialized view of marriage consequent upon it, women fell in the scale of freedom and consequently of dignity" (p. 17).

Having laid down the moral principles and the Catholic attitude toward woman, the writer proceeds to a study of woman's status in

the face of the civil law, especially in England. She then goes on to consider the birth of Feminism in the early part of the nineteenth century. At first it was a battle for educational opportunity. About the middle of the century the political claim began to be urged and the consciousness grew and spread that in a democracy which recognizes the right of the people to frame their own laws it is surely a *just* claim and therefore *moral*; unless it can be shown that there is some reason intrinsic or extrinsic why women should not vote. But since the Church has not pronounced on the matter one way or another, this claim is recognized by Catholics as one which belongs to the realm of private opinion. There is nothing in the claim which transcends the limits of moral liberty or is detrimental to woman's physical welfare. Catholics need to be very clear on this point, because an almost incredible confusion of thought has risen round the subject outside the Church. We hear the suffrage spoken of as a "moral lever"; and this movement for enfranchisement is sometimes called a moral, religious one. We hear it alternately urged that woman must have the vote because her influence is always for good, and again that she must have it because she is entitled to it in justice as a citizen who pays rates and taxes without reference to sex, and that how she shall exercise it is no one's business but her own. This last is the only logical basis upon which to demand political rights. The civil authority has the power to take away the right for due cause, but it has no power to determine to what ends it shall be exercised. The influence which controls the use of power is a moral one and belongs to Religion. The power might be granted by a materialistic government, and the prevailing feminine opinion might be in favor of license. To the Catholic the question of political rights must always remain on its own proper plane. In treating the question as a purely academic one, it is evident that a State which accepted Christian principles, but in which the franchise was not a factor in the government, might give a position to women perfectly in accord with justice and moral liberty. Viewed practically, however, the question presents itself thus: in a State in which the suffrage is accepted as the sign of citizenship for the vast majority of its men, the exclusion of women is tantamount to a declaration that she is not fitted for the performance of the same civic and national functions as man performs. Now it is precisely, as the author goes on to show, round this question of identity or difference of social function of the men and women that the controversy rages. "The subject is all the more complicated because it cannot be discussed on a clear slate. The question of rights came on the scene as a philosophic one after the obligations of citizenship in the shape of taxes had already been placed upon the shoulders of women, automatically as it were and without any discussion of principle."

Happily however, as the author still further observes, "the Catholic woman, being in full possession of her moral and spiritual liberty, is unlikely, when engaged in zealous work for this or that political end, to lose her power of discriminating among the values of the question and so to lose her mental balance. In the eyes of Catholics the moral law is so indispensable a foundation and so sacred a possession that any act contrary to it in order to gain a political end, even if that end is in accordance with justice, is indefensible." As regards the phenomena of militancy, evidences of which were so painfully given by women in England prior to the present war, the key which the writer finds "is that in the confusion of thought which prevails, the whole question of woman's moral status has become hopelessly entangled in the non-Catholic mind with that of her claim to suffrage" (p. 30).

The foregoing extracts will suffice, it is hoped, to illustrate the author's judicial and judicious attitude toward a much-troubled controversy. If they serve to draw the reader to the manual itself, they will have attained the chief end for which they are here introduced. It should be further noted that the manual is enriched by a serviceable bibliography.

CLERICAL COLLOQUIES. Essays and Dialogues on Subjects Sacerdotal.

By Arthur Barry O'Neill, O.S.C., author of "Priestly Practice", "Between Whiles", etc. University Press: Notre Dame, Indiana. Pp. 270.

Our readers know the author, whose genial comments on various phases of clerical life, material, intellectual and spiritual, are attractive alike by reason of their directness of address, patent sincerity, and undoubted utility. They have a flavor moreover of the poetic which always argues for valuable intuitions. The present volume is a typical collection of such essays as have occasionally appeared in the REVIEW. They are full of shrewd suggestions how to make the life of a priest more worthy in the living, whether it be in the sanctuary as the dispenser of high graces and the interpreter of Divine truths; or in the intercourse with his fellow priests, or with his flock in their homes; or, finally, in the chamber of his own heart where the things "old and new" that make for true wisdom are to be gathered against the day of reckoning. There are fifteen topics, touching the devotions of the priest, his spiritual outings, his visits to the bodily and the spiritually needy, his meetings at the Clerical Club where he finds friends as well as information seasoned by wit and humor, and finally some reflections in homely form on his highest ideals. It is a helpful little volume that should profit the exalted as well as the humblest of our clerical brethren.

THE LIFE OF ST. BONIFACE by Willibald. Translated into English for the first time, with Introduction and Notes, by George W. Robinson, Secretary of the Harvard Graduate School of Arts and Science. Cambridge: Harvard University Press (London: Humphrey Milford); 1916. Pp. 114.

Mr. Robinson's translation of Willibald's *Liber de Vita S. Bonifacii Martyris, Germanorum Apostoli, Archiepiscopi Moguntini* is the second of the series of the Harvard translations intended to make accessible to English readers the excellent pieces of literary antiquity, especially of the centuries which have an immediate relation to the mediæval and modern worlds. The first issue was a translation of the *Vita Sancti Severini*, known as S. Severin of Noricum, by his disciple Eugippius. It embodied the latest recension of the text by Theodore Mommsen (1898), published in the "Scriptores Rerum Germanarum", and it contained, besides an excellent translation of the Life, the correspondence between Eugippius and Paschasius (pp. 15 and 111), index and bibliography of editions and of translations.

Willibald, the author of the *Vita* of St. Boniface, was an Anglo-Saxon presbyter at Mayence, and has often been confounded with his illustrious namesake and contemporary, the Bishop of Eichstaett, as indeed Henricus Canisius, the first editor of the oldest (Rebdorff) MS., did definitely confound him. The writing of the Life, which was done at the instigation of Bishops Lul of Mayence and Megingoz of Wuertzburg, may be dated between 755 and 768. Corrected editions have been published of late years in Germany by Jaffe and Nuernberger, and in 1905 by Levison, which is the best, and which our author has taken as his chief model for translation. Willibald's text has been further illustrated from contemporary history. The literature on the subject is indeed immense and our American translator has made use of the available critical apparatus with admirable discretion.

Although comparatively brief, the life story of St. Boniface is full of interest. As Mr. Robinson says, "The importance of the work of Boniface in the ecclesiastical, and indeed the general history of Europe cannot be exaggerated". He was one of the foremost scholars of his time, introducer of learning and literature, and to a large extent of the arts of civilized life into the German lands, and the great champion of ecclesiastical uniformity in central Europe. He was "a missionary of God, a soldier and leader in the great Christian warfare against the heathen of the North". His extant works comprise a Grammar, some fragments on metres, poems, letters, and sermons.

Mr. Robinson's method of editing is to be highly commended, and his notes show a wide field of pertinent reading.

THE PAN-ANGLES. A Consideration of the Federation of the Seven English-speaking Nations. By Sinclair Kennedy. With a map. Second impression. Longmans Green & Co., New York and London. 1915. Pp. xi-224. Price, \$1.75 net.

The Pan-Angles is a collective term covering the self-governing white people of Great Britain, Australia, New Zealand, South America, Newfoundland, Canada, and the United States. Altogether, these peoples aggregate upward of one hundred and forty million. Were that mythical traveler from Mars to tour our earth, he would jot down in his note-book, Mr. Kennedy thinks, that all these lands just mentioned are inhabited by the same sort of people. He would certainly hear the same language spoken everywhere. He would see substantially the same type of government, the democratic government of the people, by the people, and for the people. As a cause and at the same time an effect of this universal democracy he would notice the general prevalence of the individualist spirit and temper of mind. As Mr. Kennedy happily observes, though with no suggestion of humor: "A Pan-Angle wanders off [let us say in Colonial days] and finds something he wishes [for instance a continent]. He takes it. [Pays for it? Well, no. Might is right, isn't it?] Sometimes he calls on the home-stayers for aid. Sometimes they give it; often not. . . . The pioneer puts the best he has into the struggle, for, far from being an altruist with one eye on a grateful posterity, he is fighting for his own valued possession, whether it be land, the right to trade, or to collect copra in comfort. If there is room for more than one, and the chance of success promising, other adventurous individuals join him. Together they at last attract the ear of the home government, which, if induced to interfere, does so to protect the interests of his citizens—or subjects, as the case may be—from outside encroachment. The sway of the Pan-Angles has thus been extended—a little. The next little will be added in a similar manner" (p. 49). It's all so brutally frank, this individualism, this falling upon their knees and then upon the aborigines, that the Ma-vortian must be delighted to notice a fellow feeling between his own bellicose individualism and that of the Pan-Anglican terrestrials. Further confirmation of this earthly individualism is furnished us when we read that, "What the Pan-Angle has, he got by taking land and making the best use of it he knew how". That was of course in Colonial times. "New lands are less easy of acquisition in these latter days. . . . Lands are becoming more thickly popu-

lated and better defended. But beyond that, we have developed certain scruples (!) that our forefathers in their takings did not know. Only a need equal to theirs will perhaps impel us to similar exercises of force. That need will not come until our standard of living is threatened." In the meantime, development of present possessions together with increased trade must be the substitute for seizing new territory. But as the Pan-Angles utilize their lands and increase their trade other civilizations will be desiring to raise the standards of living among their increasing populations. "They will need more land. They will covet some of our little-used pieces, Northern Canada or Northern Australia, lands we [Pan-Angles] mean to develop ourselves. No Pan-Angle is minded to part with them. Our rivals, as they grow, will need more trade in order to keep more factories busy to buy more food. They may covet our markets, so that rice and tea and rubber from our present lands may come to them. If at any time we lose land or trade, by so much must part of our members suffer, must be less well-housed and less well-nourished, less well-cared-for if sick." Now it goes without saying, "No Pan-Angle sees his way to closing up his factories or to putting himself in a position where he and his children can build no more. More babies mean a demand for more food, and we hope to give them more advantages of every sort. The only way to retain our lands and our trade is to be strong enough to protect them. There is no cheaper nor more effective strength than in coöperation" (p. 46). And this brings us to the leading idea and the single *raison d'être* of Mr. Kennedy's work.

To show that the various English-speaking peoples have so many essential traits in common, that they possess many joint interests, that their common civilization is being threatened, that the dangers besetting anyone of the group equally menace all the rest—these ideas all converge upon Pan-Angle Federation. "Bound into one federal body politic, the seven Pan-Angle nations would ensure to each of their component groups as final a sense of political security as any people have ever experienced within the knowledge of history." And it is only through federation that this security, as Mr. Kennedy sees it, is possible of attainment. Perhaps Mr. Kennedy fails to realize the impracticability of the United States in view of its heterogeneous population becoming a member of a Pan-Angle polity. Nor does he, it would seem, adequately estimate the anti-Anglican elements of Canada. However this may be, his proposals are set forth with great force and clarity; and whatever one's bias may be in their regard, they are eminently worth considering. His work deserves careful attention by all who are interested in international problems. Lest anyone should suspect an *arrière pensée* in the author's plan, it

may be well to conclude with the following paragraph. "If anyone searches here for unfriendly criticism or disparagement, or for an ulterior motive in advocating such a federation, he will be disappointed or self-deceived. If he be an American who thinks he sees here a suggestion that the United States should assert the hidden might of her eighty-odd millions of resourceful people to compel by diplomacy or tariffs such joint action; if he be a Britisher who thinks he sees here another pushing American plan of wider world control; if he be from one of the five new Britannic nations and guards jealously his own worthy pride of nationhood from the numerical domination of both the British Isles and America and fears that his own nation's autonomy is covertly attacked—in any such case the reader, whoever he be, is wrong." The volume is provided with a map which gives at a glance the geographical aspects of the proposed federation.

Literary Chat.

Fascicle XII of the *Dictionnaire Apologétique de la Foi Catholique*, in its revised fourth edition, by Professor A. D'Alès of the Catholic Institute of Paris, has some excellent articles covering the historic relations of Jews and Christians. Touching the question of Jewish apologetics the author discusses the history of the Talmud and shows that in its original forms the book is thoroughly anti-Christian. Only with the prohibition of Pius IV, containing the reservation that the portions of the Talmud separately printed and not offensive to Christians might be tolerated for their moral value, the expurgated editions now current were produced. Other important articles in the present number of the *Dictionnaire* are "Langues" (dans la primitive Église) by P. Corluy, S.J., "Libéralisme" and "Liberté" (libre arbitre), "Lieux saints" (in Palestine) by the Abbé C. Burdo. (Gabriel Beauchesne: Paris.)

From Unbelief to Belief is a series of apologetic lectures by Fr. Joseph Koenenbergh of the Vincentian Order. It covers the chief articles of the Catholic faith, and in matter and form offers no room for special comment. What we like particularly is the preface by Mr. James A. Flaherty, for the fine profession of faith which it makes on behalf of the Knights of Columbus, to whom the brochure is dedicated.

Mr. R. F. O'Connor, the Irish author and journalist, has just issued through the Catholic Truth Society of Ireland, a succinct *Biography of Bishop Charles Joseph Eugene de Mazenod*, founder of the Oblates of Mary. Bishop Mazenod was not only a great and saintly priest, but in truest sense a progressive and practical ruler of his diocese. He was neglectful of nothing that tended to further the interests of God's kingdom on earth and he had no respect for priests or bishops who played the rôle of the politician. When Napoleon chose to make Mgr. Jauffert archbishop of Aix without consulting the Pope, Bishop Mazenod refused to recognize the act as official, just as he refused to accept ordination, when called, at the hands of Cardinal Maury whom Pius VIII had declared irregular. Bishop Mazenod is supposed to be the Myriel whom Victor Hugo portrays in his *Misérables*. The biography is thoroughly interesting, and well written.

The Pustets have published a neat pamphlet *The Holy Sacrifice of the Altar*, which contains a number of methods of assisting at Mass, prepared for the daily use of school children. There are five methods in all, with the addition of a Mass for the Faithful Departed, and a preparation for Holy Communion. The form of prayer is that of a leader and of response by the class. The devotional expressions are sufficiently varied to adapt the different methods to the varying conditions of school children. The typography is clear and large, and the booklet altogether is one that can be recommended for usefulness and good taste.

The *Catholic Choirmaster*, published quarterly by the Society of St. Gregory, is improving with every number. The yearly subscription of fifty cents shows it to be an entirely altruistic enterprise, that aims only at good to be done for the edification of the Church of Christ. If organists don't subscribe for it, pastors would do well to subscribe for them. (Address the Rev. James Boylan, St. Charles Seminary, Overbrook, Pa.)

A new edition of the *Manual of Episcopal Ceremonies* by the Rev. Aurelius Stehle, O.S.B., has just appeared, containing a number of additions which serve the double purpose of a more explicit interpretation of the rubrics and convenience in the use of the volume for solemn ceremonial. Additional information is given on several practical points occasioned by recent decrees. The additions are also separately printed and may be used as a supplement to the first edition. (St. Vincent's Archabbey, Beatty, Pa.)

Charles L. Weather publishes a Catholic Calendar which shows at a glance the Holydays, Sundays, and Days of Abstinence throughout the year. It is printed on a small card easily carried in the prayer-book, and is styled *Perfect Catholic Calendar*. (Covington, Ky.)

We hope to publish in the near future a paper on the Chaplain in the Canadian Expeditionary Force. This will in part take the place of an article written by one of the Major Chaplains of the British Forces which was twice mailed to this office but failed to arrive.

Priest and Protestant is a pamphlet of forty-eight pages in which Father J. B. O'Connor, O.P., answers with excellent temper and dialectic skill certain charges and misrepresentations by a writer in a Georgia newspaper. Incidentally the author exposes some of the unscrupulous methods adopted by those who attack Catholic doctrine under the guise of religious zeal. The booklet is in its second edition and likely to create a call for more from the same source.

The Report of activities of Newman Hall, representing the Catholic student section of the University of California, under the care of the Paulist Fathers, shows that the religious interests of the students are kept well in hand. The number of Catholics attending the University courses is upward of seven hundred. They have their regular religious services—two Masses with sermons, and Benediction in the afternoon, on Sundays, and a daily Mass during the week. There is an Annual Retreat lasting practically a full week accommodated to the circumstances of the students. Occasional special sermons are preached by invited ecclesiastics, and lectures are given on Christian doctrine and ethical problems. The students have a Catholic library, prize essays on religious subjects, and social gatherings, all of which tends to a healthy leavening of the general tone and spirit of the University.

The printed Report of the *First Annual Conference of the Catholic Hospital Association* (Modern Hospital Publishing Co., St. Louis, Mo.) is issued under the auspices of Archbishop S. G. Messmer, of Milwaukee. It covers 175 pages and contains, besides the Constitution and By-Laws of the organi-

zation, a complete report of the minutes of the convention, and the names of the officers and members for the current year. The fourteen papers read at the Conference cover the subjects of Hospital Service, Hospital Construction, Hospital Equipment, the Training School, Medical Education, and Social Work in Hospitals. They are of exceptional merit one and all, if judged by the information offered and the representative men and women who gave their endorsement. An article in the present issue of the REVIEW makes clear the object and benefits of the new organization.

Indefatigably the Central Verein works along the well-known lines of social reform and economic improvement. Of the extent of its activity the published report of the sixtieth convention gives some, though by no means an adequate, idea. (*Offizielle Bericht über die Sechzigste Generalversammlung abgehalten in St. Paul, Minn., 1915*). What impresses the reader particularly and most favorably is the earnestness which pervades all the proceedings. It is apparent that the men who attended the convention meant business and were inspired by a laudable ambition to accomplish something tangible and worth the while.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

CHRISTIANITY AND INFALLIBILITY—BOTH OR NEITHER. By the Rev. Daniel Lyons. Second edition, third impression, with a Note by the Rev. T. J. Fitzgerald. Longmans, Green & Co., New York and London. 1916. Pp. xi-291. Price, \$1.00 net.

LIFE OF ST. COLUMBAN (ST. COLUMBAN OF BOBBIO). A Study of Irish Monastic Life. By Mrs. Thomas Concannon, M.A., author of *The Sorrows of Lycadoon*, etc. B. Herder, St. Louis. 1915. Pp. 338. Price, \$2.00.

THE MOTHER OF MY LORD, or Explanation of the "Hail Mary". By the Rev. Ferreol Girardey, C.S.S.R. B. Herder, St. Louis and London. 1916. Pp. 196. Price, \$0.75.

FACTI SPECIES ET QUAESTIONES DE RE MORALI. Auctore Sacerdote Ioanne Baptista Pagani, Sodali a Caritate. Pars Prima: De Actibus, De Conscientia, De Legibus, De Peccatis, De Decalogo, De Justitia, De Contractibus, De Censuris. Pp. xi-358. Volumen venit 4 L. 50. Pars altera: De Sacramentis in genere et in specie. Pp. 311. Volumen venit 4 L. 50. Desclée & Soc., Romae. 1916.

DICTIONNAIRE APOLOGÉTIQUE DE LA FOI CATHOLIQUE contenant les Preuves de la Vérité de la Religion et les Réponses aux Objections tirées des Sciences humaines. Quatrième édition entièrement refondue sous la direction de A. D'Alès, professeur à l'Institut Catholique de Paris. Avec la collaboration d'un grand nombre de Savants Catholiques. Fascicule XII: Juifs—Loi divine. Gabriel Beauchesne, Paris. 1915. Pp. 164.

FRAGEN DER PREDIGT-AUSARBEITUNG. Mit einer Uebersetzung der Ratio concionandi des hl. Franz Borgias. Von Franz Ser. Krus, S.J., o. ö. Prof. der Theol. an der Universität Innsbruck. Felizian Rauch, Innsbruck. 1916. Seiten 135. Preis, 1 K. 70 (1 M. 45).

LA PRIÈRE POUR LA PATRIE. Par le Chanoine Jean Vaudon. Tome I: La Prière pour la Patrie. Pp. 128. Tome II: La Prière Adoratrice. Pp. 172. Tome III: La Prière Réparatrice. Pp. 166. (*Collection "Eglise et Patrie"*). P. Lethielleux, Paris. 1915. Prix, 1 fr. 50 par volume.

JEANNE LA LIBÉRATRICE, 1429-1915. Panégyrique prononcé à Notre-Dame de Paris le 16 Mai, 1915, par Mgr. Baudrillart. Gabriel Beauchesne, Paris. 1915. Pp. 32.

LE CANON ROMAIN DE LA MESSE ET LA CRITIQUE MODERNE. Le Canon Apostolique. La Messe et le Prêtre. L'Art Catholique. Par A. Vigourel, S.S., P. Lethielleux, Paris. 1915. Pp. 305. Prix, 3 fr. 50.

PHILOSOPHICAL.

CLERICAL COLLOQUIES. Essays and Dialogues on Sacerdotal Subjects. By Arthur Barry O'Neill, C.S.C., author of *Priestly Practice, Between Whiles*, etc. University Press, Notre Dame, Indiana. Pp. 270. Price, \$1.00.

THE PAN-ANGLES. A Consideration of the Federation of the Seven English-speaking Nations. By Sinclair Kennedy. With a map. Second impression. Longmans, Green & Co., New York and London. 1915. Pp. xi-244. Price, \$1.75 net.

RAILWAY MONOPOLY AND RATE REGULATION. By Robert James McFall, Ph.D., sometime Fellow in Economics in Columbia University, Instructor in Economics in the University of Minnesota. (Vol. 69, No. 1 of *Studies in History, Economics and Public Law*. Edited by the Faculty of Political Science of Columbia University.) Longmans, Green & Co., New York; P. S. King & Son, London. 1916. Pp. 223. Price, \$2.00.

THE ESSENTIAL PLACE OF RELIGION IN EDUCATION. Monograph published by National Education Association, Ann Arbor, Michigan. January, 1916. Pp. 134. Price, \$0.30.

LES MERVEILLES DU MONDE ANIMAL. *L'Idée de Dieu dans les Sciences contemporaines*. Exposé Nouveau des Mœurs et des Particularités Anatomiques et Physiologiques des Animaux.—Découvertes Recentes en Entomologie, Ornithologie, Ichtyologie, etc.—Monde des Insectes: Kallima et Ammophile.—Faunes Abyssales.—Nids, Migrations, Sociabilité.—Organes Remarquables et Instincts Providentiels.—Les Grands Témoignages de l'Existence Divine. Par le Dr. L. Murat, auteur de publications scientifiques récompensées par l'Académie Nationale de Médecine et par l'Institut. En collaboration avec le Dr. P. Murat, Lauréat de l'Académie des Sciences, Belles Lettres et Arts de Bordeaux, de la Société d'Océanographie, etc. Pierre Téqui, Paris; McGranger Frères Libraires, Montréal. 1914. Pp. 390. Prix, 3 fr. 50.

PATRIOTISME, IMPÉRIALISME, MILITARISME. Par Lucien Roure, Rédacteur aux *Études*. Deuxième édition. Gabriel Beauchesne. 1915. Pp. 48. Prix, 0 fr. 50.

HISTORICAL.

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THE ECCLESIASTICAL REVIEW

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THE INTERNATIONAL INFLUENCE OF THE CHURCH IN THE MIDDLE AGES.

ONLY a few years ago, Cardinal Rampolla, writing in reply to a formal communication from Russia, gave expression to a truth which the world to-day might well make the subject of serious reflection. His words, if we may give them an English garb, were these: "Men thought to regulate international affairs by a new law, founded on utility, on the predominance of might, on the success of established facts, on other theories which are the negation of the eternal and immutable principles of justice: behold the great error which has brought Europe to its present disastrous state." With God and His justice thus excluded from the councils of the nations, a bulwark "formed out of passions of mankind" could not long hold back the ever-impending deluge, as only they did not understand who, having eyes, saw not, and, having ears, would not hear. In the present frightful war, so long and so exhaustively prepared for, poor Europe at last pays the heavy penalty of this modern international folly. Athwart the hideous gloom falls the one ray of consolation, that in affliction and tribulation the nations may perchance learn to repent and to turn again to Heaven's wiser and holier way.

Time was, if haply the world would now recall it, when the nations knew nothing of this disastrous folly; time was, if men's minds would only revert to it, when international affairs were not thus divorced from God and His justice. It has long been the custom to condemn and to despise the Middle Ages, but now, in this hour of desolation, perhaps a juster and

more patient spirit may be found to prevail. Great, we may say, would the profit be, for, to nations long crushed under the burden of armament and finally caught in the maelstrom of general war, the Middle Ages have at least one precious saving lesson to teach. Yes, it is even so; to a world of bleeding and despairing hearts, the long period which went just before this modern period has a story to tell of a power which wrought mightily among the nations for justice and mercy and peace, of a power which, had it been left at its task, would surely have saved Europe from this present agony, of a power which even now, with hope lying dead in the trenches, holds out promise for the days to come. In this story, the story of the international influence of the Church in the Middle Ages, the wisdom of the past pleads against the folly of the present, and proclaims to the nations, ere yet their day is spent, the things that are for their peace.

For the right understanding and appreciation of this influence, one must be ever mindful of the pitiable state of Europe in the sixth century, the initial century of this long period of a thousand years. Briefly, then, let us recall that, thanks to the northern invaders, Europe in that century was little more than a miserable world of rival war-camps: where lately had prevailed strong unity and sweet concord, now prevailed wild disunion and fatal antagonism; and where lately had flourished high Roman civilization, now wanted crude violent barbarism. Even so dreadfully did the invaders inflict themselves on the fair western provinces of the Empire, and in such manner did they set the new, medieval period on its way. These new peoples, masters henceforward of the destinies of Europe, knew of no unity beyond the unity of the tribe or clan; their coming into the imperial lands was not a migration of one great world or family to a new home, but only the simultaneous onrush of separate, independent, mutually hostile bands of despoilers. Vaguely they grasped for a moment the conception of imperial unity through Rome, but promptly they lost it or cast it aside. And, equally distressing, they were barbarians; not wholly without good qualities, they were, for all that, but wild and ignorant sons of the forest, the despisers of labor and the lovers of furious, merciless war. Altogether, they were hardly more civilized than were the

American Indians at the coming of the white man. Under such conditions of disunion and of barbarism, did Europe take up its long medieval journey, and under such conditions did the Church apply herself to her humanly hopeless international task. A frank recognition of this truth is the one only starting-point to an intelligent consideration of the international services of the medieval Church.

Over against this summary statement of initial conditions, at once let us place a summary statement of these international services themselves, as medieval history has recorded them. Father Grisar, S.J., has a paragraph that will serve us rather well. He writes: "In the brilliant account given us by Pliny of the greatness of the Roman Empire, the dominant idea is that under its supremacy all the nations of the world are welded into one majestic whole. According to the view held by the Romans of his time, Rome was to provide mankind with a new lease of life, and even the majority of the vanquished nations agreed in the hope that this state of things would last forever. This hope was indeed fulfilled, though in a sense far more perfect than the pagan world could have foreseen. When Rome's secular rule collapsed in the West, the Christian Church, with its supreme see in decaying ancient Rome, was already established as a powerful organization designed to embrace all the inhabitants of the world in one spiritual family. The Church was thus a means of realizing the old Roman conception, though in a nobler and purer form. What she offered mankind was no outward bond founded on violent conquest, and involving the subjection of all to the same set of rigid laws. Of such a stamp was the oneness of the Old Roman Empire; that of the Church, on the other hand, strove after an harmonious association, a mutual alliance, of countries on the basis of the same religious faith, and of that charity which is Heaven's own gift." More than mighty Rome had even hoped to do for the nations of the world, that, on the basis of the Gospel, the Church succeeded in doing for the discordant and barbarous new nations of Europe: so, may we say, is told, summarily and at once, the remarkable story of the international services of the Church in the long period of our interest.

To the accomplishment of such results, fundamentally the first work to be done was that of educating the new peoples to the idea and to the strong conviction of unity. In this, let us insist, the Church faced a task formidable enough, but, from the international point of view, imperatively urgent. If international life was ever to be anything more than a life of perpetual warfare, then somehow or other these new peoples must be raised from their condition of division and isolation, and brought to regard one another as correlated parts of some one whole. "The perfection of international law," it has been said, "depends on two conditions: the degree in which the notion of a common humanity is developed among the nations; and the closeness of the connexion by which they feel themselves united." So long as nations feel that they are no more than separate, detached bodies set over against one another in jealous rivalry and in a kind of necessary enmity, high principles and precepts of international conduct will receive scant recognition or respect. Let those nations, however, be brought to view themselves as parts of one great world, as members of one large family of nations, with common ideas, sympathies, interests, and obligations, and in common relationship to some central power or cause, and, of necessity, the way of progress is thrown open for the sway of every higher and more perfect rule of international conduct. As with the state or principalities of any one nation, so also is it, in large measure, with the nations themselves: only through strong conviction and feeling of unity can come happy and helpful relations. Internationally, then, here was the first part of the large task which the new, medieval world of Europe committed to the Church—to beget in the new peoples and to impress on their minds and to work into the very fibre of their souls, the conception and the conviction of unity.

After which manner and unto what success the Church labored at this task, the modern world has largely forgotten. At unnumbered points, we may say, she forced for this conception an entrance into the dull minds with which she had to deal, and by unnumbered strong strokes established the feeling of solidarity. Says Hergenröther: "The doctrine of the common origin of all men, of their common destiny, of their one Redeemer, led to the perception of the physical and spir-

itual unity of mankind; and in the Church was created an organism by which unity could be realized and made known. This unity found expression in the Church's language, Latin, which was likewise the language of diplomacy, in the strivings after knowledge and art, and also in the principles of faith, of morality, and of society. All Christian nations formed one family—Christendom united in one faith." In no long time, this strong, patient and wise Worker succeeded in impressing deeply on the erstwhile disordered world the idea of a free but very real confederacy of nations.

In the Papacy itself, the Church possessed an instrument of great service in this work of mental training. Each nation, as it was converted, accepted absolutely and unreservedly and as a matter of course, the doctrine of the Primacy of the Bishop of Rome, and at once understood, by that very fact, that it had taken its place in this confederacy of nations. From the very start and increasingly as time went on, each nation saw in the common spiritual head of all the bond by which all were made one. Incapable of the abstract idea of unity, these crude peoples had need of a "concrete symbol", and this they found in the Papacy, "directing", as has been said, "the conscience of Europe, legislating for the newly-converted peoples, drawing to itself the representatives of each national episcopate, constituting a sacred shrine for royal pilgrimages". The eyes of all were ever turned toward Rome as toward a common centre, and there they were filled with the vision of one "honored by all as their common father, the Vicar of God, the successor of St. Peter, to whom Christ had delivered His sheep and His lambs to be fed. He was to the whole of Christendom the Vicar of the Heavenly King, Jesus Christ, the interpreter of the divine law, the chief pastor of souls, their councillor and leader, the prince of peace, the inexorable avenger of evil and injustice, the 'hammer' of the guilty, the consoler of the innocent, the universal physician. He was the faithful and wise servant whom the Lord had set over His family." Even the most ignorant could not fail to see that, where all met in the common acknowledgment of such headship, there all were made one.

To this so powerful symbol, the Church added another, likewise powerful in itself and of singular supplementary

value. Of the Holy Roman Empire the great historian, Janssen says: "The imperial sovereignty, which had its first origin in a grant from the Pope, was in each separate case bestowed anew by the Pope on the occasion of the anointing and consecration, his protectorate of the Church making it 'an especially holy state'. The protectorate, however, was not the end so much desired by the Church as the cosmopolitan idea of the union of nations." And again: "The Emperor, albeit he was the highest temporal authority, must not aim at establishing a universal monarchy, destroying nationalities or subjecting all other nations; it was for the Church, in whom all men meet as brothers, to accomplish an ideal union of this sort. All that was required of the Emperor was to establish among the nations of Christendom a system of organization which might be of universal application." Now, without in the least forgetting how far the purpose fell short of full realization, careful historians record that, through this papal creation, the Church singularly strengthened and deepened the conviction and the feeling of unity. To such a result, the very title given to these new emperors greatly contributed; by its magic appeal to the memory and to the imagination, it brought forward and vividly impressed on the medieval mind the old conception of the united Roman world. To the symbol of the Papacy was thus added a second effective symbol.

Nor did the Church stop even here; in two other ways she wrought strongly to this same educational end. Of papal participation in these, we need not delay to speak; enough that it was the Church who worked. Let us, however, call attention to the fact that here we speak of things which, if they served above measure to advance the conviction of unity, served also to reveal to what high point the advance already had been carried. First of all, then, we mention the Crusades, and we need only recall the large and well-known truth that, in these extraordinary enterprises, Christendom as a whole stood united in a common purpose, against a common enemy, under common burdens and sacrifices, in common joy at triumphs and in common grief at failures. Inevitably in the souls of all the consciousness of international solidarity was given new and vigorous development. And, under this same aspect, not different from the Crusades were the Ecumenical

Councils, of which nine were held between the years 1123 and 1445. Of these great gatherings, the non-Catholic writer Ward has well said: "They were composed of delegates from every nation of Christendom, and, under this appearance, Europe may fairly be said to deserve the appellation which has sometimes been bestowed upon it of a Republic of States." Let us suppose that, by extraordinary divine favor, Pope St. Gregory I, sad shepherd in the days of chaos, had been given to foresee in vision the great Council of 1215, or the First or the Second Lyons, would it not "have seemed to him a dream, or, if he prophesied about it, to his hearers nothing but a mockery?" Hardly less wonderful should it appear to us that God's Church had brought so far forward the work of establishing in despoiled Europe the idea of international unity.

So, then, did the Church succeed in what was fundamentally her first international task. Yet, because of the barbarism which, with disunion, the new peoples had brought into Europe, she had faced in the initial sixth century not a single but a double international task. Looking back to that century, we see, as the Church saw, that to succeed even wonderfully in the work of reëstablishing the idea of unity, and at the same time to fail to supplant barbarism by civilization, would be to advance no great way toward the goal of peaceful and happy international intercourse. If left in their barbarism, these new peoples, ignorant, passionate, war-loving, merciless, and almost conscienceless, would permit the conviction of unity to exercise but very limited influence on their international conduct. If, then, progress in this conviction was to bring corresponding international blessings, along with it must go progress in civilization. In a word, the Church, even from the international point of view, was burdened with a second heavy task: the while she was training these peoples to unity, she must also labor to subdue their wild passions, and to soften their hard hearts, and to open up their cramped minds, and to reform their crude habits, and to redirect their groveling interests and energies, and to awaken, enlighten, and make strong their miserable, misguided consciences. She must teach them to know and cordially to desire the blessings of peace and concord, to know and sacredly to respect the

obligations of justice and charity, to know and to abide by the principles of honor and true nobility. If international life was greatly to profit, then side by side with the work for the development of the conception of unity must go forward the work of making over these barbarous peoples into civilized, Christian nations.

And it was done. Promptly God's Church set herself to the task, and through long centuries patiently and heroically toiled and struggled until at last, despite the dreadful reverses of the ninth and tenth centuries, she had won success almost beyond belief. By the thirteenth century, she had brought the despoiled world and much beside to a height of Christian civilization that still continues to stir the admiration of even unsympathetic historians. But it is needless to insist on that which is admitted by all. With emphasis, however, let it be pointed out that, as she went forward with the work, she ever more and more eliminated just those vices from which international life had most to suffer, and ever more and more enthroned just those virtues from which international life had most to gain. Thus, she increasingly subdued and removed the spirit of war; she rebuked it, and checked it, and compassed it round with restraints, and tempered it with mercy, and forced it to yield larger and larger space for higher interests and for the spirit of peace. So, on the other hand, she increasingly developed a strong and abiding sense of justice, and a high and compelling sentiment of honor, and a deep and persuasive spirit of charity, and, above all, a keen consciousness of accountability to an eternal, all-avenging Judge. By such progress, let us say it again, she was ever more happily disposing the very forces upon which depend the color and complexion, the success or the failure, of international relations. Side by side, then, with progress in the work of establishing the idea of unity, went progress in the companion work of infusing into international life, through the channel of reformed minds, consciences, and character, the principles, precepts, and ideals of the Gospel of Christ.

Under this head should be recalled in a special manner the ingenious and effective expedients by which the Church finally succeeded in curbing the restless, cruel war spirit. Even in the first part of the period, with the initial confusion dread-

fully renewed in the ninth and tenth centuries by new invasions, her ceaseless insistence on the obligations of charity and mercy, and her equally ceaseless insistence on the beauty and blessedness of peace as against the ugliness and misery of war, brought some abatement of the ferocity of these turbulent hearts. Toward the end of the tenth century, however, the Divine Worker ingeniously put forth her restraining hand and, through the "Peace of God", wrested to herself some sheltered space on which promptly, through the "Truce of God" and chivalry, she proceeded to erect a real empire of restraint. Says Father Robinson, O.F.M.: "The decline, therefore, and the ultimate disappearance of private wars, though brought about eventually as a result of the slow but progressive bettering of general conditions, may yet be traced back to the remedial influence of the 'Peace of God' and the 'Truce of God'. . . . Often as both the 'Peace of God' and the 'Truce of God' were broken, they nevertheless did a great deal during the eleventh and twelfth centuries to protect the poor and defenceless and to lessen the violence, oppression, and outrage which marked the progress of private war." And of the institution of chivalry, F. W. Cornish, as quoted in the *Encyclopedia Britannica*, has this to say: "Chivalry taught the world the duty of noble service willingly rendered. It upheld courage and enterprise in obedience to rule, it consecrated military prowess to the service of the Church, glorified the virtues of liberality, good faith, unselfishness and courtesy, and, above all, courtesy to women. . . . Chivalry was an imperfect discipline, but it was a discipline, and one fit for the time. It may have existed in the world too long: it did not come too early; and with all its shortcomings it exercised a great and wholesome influence in raising the medieval world from barbarism to civilization." Primarily and directly, the purpose of the Church in these works was not international, but, for all that, the international gain was incalculable in that the very worst international foe was more and more reduced to Christian restraint.

In like manner should we especially recall the invaluable training which, as part of the general training, the Church gave to these peoples. By giving more and more a Christian character to the separate codes of law, she progressively in-

creased the general understanding of the principles of Christian justice; and in her great schools of the twelfth and thirteenth centuries, she wonderfully perfected for universal benefit the legal science itself. But, best of all, through her own code of Canon Law, she enrolled the nations in a kind of perpetual law school of incomparable excellence. Of the character of this code, we need only say that to the best elements of the Old Roman Law it joined the revealed wisdom of the Gospel. Of its universal diffusion we may give some indication by recalling, in the words of Hergenröther, that, "As early as the time of Dionysius Exiguus, papal decretals were included in the codes of law; they were everywhere produced as authorities, and treated with the highest respect. In later times, the collections of decretals by Gregory IX, Boniface VIII, and Clement V, obtained universal acceptance, and had everywhere the force of law." Striking evidence of the all-pervading influence of this code in the Middle Ages is had in the fact that, as Bishop Shahan has noted, it "has left its maternal impress not only on the laws and institutions of political Europe, but on the very manners and speech of the people, even as the Roman law is written large all over the Latin language". In this educational work, then, if there be need to point the moral, the Church more and more removed the affairs of state, national and international, from the jungles of blind passion to the council halls of wisdom and justice. Under one special aspect, we may add, the work was singularly happy in its international results, as may be readily gathered from the words of a recent writer, F. F. Urquhart: "The old international law had, however, the great merit of providing a system which linked together principles of national conduct with rules universally accepted in private life."

Even so gloriously, then, did the Church acquit herself of the two great international tasks set for her at the beginning of the Middle Ages, the task of enthroning the idea of unity, and the complementary task of educating all in mind and heart and character. Had she done no more, to speak well within the truth, she might with justice lay claim to the eternal gratitude of the nations of Christendom. But, as a matter of fact, she did very much more, for, the while she made international life to feel this indirect molding influence of her

hand, she also made it to feel the very direct molding influence of that same hand. On every page of medieval history it is written that she practically presided over the intercourse of nations, and through counsels, commands, judgments, threats, and chastisements, brought pointedly and directly to bear on every actual situation the principles of justice and charity which, despite all her training, stood ever in need of a special champion. To kings and to emperors she spoke in no uncertain tones; as occasion demanded, she interpreted and applied for them the law of nations, and, universal spiritual mistress as she was, added to her words the impelling force of strong sanctions. Through all the Middle Ages, in the days of peace and in the days of war, she was forever busy at her endless task of explaining and directing, of adjudging and adjusting, of persuading and compelling. Indeed, through all that long period there were no international affairs which were not made to hear, through her, the voice of Christ. Drop from medieval international annals the story of this direct international activity of the Church, and you have very little left that is worth the telling.

The Papacy itself, as is rather well known, was the chief instrument through which the Church exercised this direct influence, but it was far from being the only instrument. The General Councils, we have already said, were made up of representatives, secular and religious, from all the nations; let us now add that they treated of matters of universal application. Again we may quote the non-Catholic scholar Ward: "Points concerning the whole public weal of Europe," he says, "were discussed in them, such as the interests and precedence of nations, the conduct of princes, all articles of faith, the interests of religion, and the defence of the faithful against the infidels." They constituted, as Voltaire aptly said, the great Senate of the Republic of Nations, and their power was all but irresistible, as, to cite a more familiar example, the mighty Frederic II to his sorrow was brought fully to realize. Furthermore, one must not forget that the bishops of the different countries exerted no small influence on international affairs, the more effective on the whole for the reason that it was practically continuous and uninterrupted. Everywhere and in all matters, respect for the sacred character of the priesthood was

of itself a title to power, and to this title the clergy added other titles. It is not surprising, then, to find it recorded by Hergenröther that the clergy "took an active part in all the weighty affairs of their country, and exercised a powerful influence, to which their learning and intelligence, their wide possessions in land and their firmness of character greatly contributed." Much less is it surprising to read that the bishops "filled the posts of chancellor and ambassador at the various courts; they were the most valued councillors of the sovereign, and above all they were the leaders of opinion in the assembly of the nation". Through such instruments, then, as well as through the Papacy itself, the Church acquired and maintained a strong hold on the reins of international intercourse.

Still, great as was the direct influence through these two instruments, incalculably greater was it through the instrumentality of the Papacy itself. And here one scarcely knows where to make a beginning of the story, or, having made a beginning, where to find an ending. The Sovereign Pontiff, as the acknowledged head of Christendom, was at once the universal councillor, the supreme judge, and the inexorable avenger of all wrong. Sometimes, on appeal from the nations themselves, more often on his own initiative, this Vicar of Heaven's King proclaimed the right, pleaded, commanded, rebuked, condemned, threatened, and in grave necessity applied with firm but fatherly hand the sharp lash with which strong faith armed him. No king or emperor was so exalted as not to desire above all else papal approbation, and to dread above all else papal censure. Always, it is true, the violent passions of both rulers and peoples, never too far advanced from barbarism, made prudence imperative in the exercise of even such power, and often enough largely defeated the very best efforts of the power. Nevertheless, deep religious respect and wholesome fear gave to God's Vicar, whether a Gregory, a Leo, or an Innocent, an international influence almost beyond the comprehension of the modern secularized mind. In the restrained language of the non-Catholic writer from whom we have already quoted, we may say that "whoever was the possessor of the Papal Chair was in some measure the director of the affairs of Europe. He was the supposed

mediator between Heaven and the world; he decided upon right and wrong; he was the great casuist of all difficulties; and, among sovereign princes who obeyed no other tribunal, he might truly be called the *Custos Morum*."

Not a little of this power was due to the strong weapons which the Church fashioned, and which, as refractory rulers understood, the popes held in reserve for extreme cases of stubbornness in regal wrongdoers. Against these weapons—excommunication, interdict, and deposition—men of a later day, it is true, have pronounced bitter anathemas, but only because they have taken into account neither the character of the Church nor the character of the times. Of excommunication and the interdict, we may say that through them the Church merely exercised, as a corrective means of last resort, the excluding right which by universal consent is accorded to every organized society. And of the deposing power, briefly let us say it involved no claim to temporal over-lordship. Every sovereign ruler was thought to hold his office directly from God, but only as a trust, subject to forfeiture for misuse. It was for the pope, as God's vicar, to judge of such misuse, and to proclaim for God the forfeiture. But whether or not men will open their minds to these truths, they cannot deny that in the days of violence and confusion these weapons served as effective instruments to salutary international control. Students of modern international affairs have long bewailed the absence of effective sanctions for international principles and conventions; now that their eyes are tortured by the recent happenings in Europe, their minds may perhaps incline to a juster appreciation of the powerful sanctions which were provided by the medieval Papacy.

To what beneficent international service this so great power was dedicated, history abundantly testifies. The popes, as Christ's vicars among men, sought only the furtherance of Christ's cause, and to that end strove to establish and to enforce in the affairs of nations the principles and the ideals of the Gospel. If, as has been said, the Church as a whole constituted a kind of mighty peace society, its chief pastors successively proved themselves to be real vicars of the Prince of Peace. Hergenröther has well said: "It is the right and the duty of the head of the family to ward off and to pacify strife

among its members; and in the same way, when disputes threatened, the chief pastors of the Church intervened as mediators, or were called in as arbitrators by the disputants themselves. The Church sought to put an end to war, with its horrors and crimes, or, failing this, to limit and lessen its sufferings as much as possible, especially by forbidding weapons of too murderous a kind. The Church authorities were to decide on the justice of a war, and many held that without this, war was never to be made. Many wars were, in fact, hindered by papal authority, or at least brought to a speedy close." And the English historian Lingard has nicely recorded: "The benefits bestowed upon the human race through the influence and peaceful disposition of the popes are not always appreciated by writers. In an age when warlike gains alone were prized, Europe would have sunk into endless wars, had not the popes striven unceasingly for the maintenance and restoration of peace. They rebuked the passions of princes, and checked their unreasonable pretensions; their position of common father of Christendom gave an authority to their words which could be claimed by no other mediator; and their legates spared neither journeys nor labor in reconciling the conflicting interests of courts, and in interposing between the swords of contending factions the olive branch of peace." To the Middle Ages in a very special manner, let us finally say, may be applied the memorable words of Pope Leo XIII: "History itself bears witness to all that has been done, by the influence of our predecessors, to soften the inexorable laws of war, to arrest bloody conflicts when controversies have arisen between princes, to terminate peacefully even the most acute differences between nations, to vindicate courageously the rights of the weak against the pretensions of the strong."

So does history, even thus summarily reviewed, interpret and bear out the claim that more than Imperial Rome had even hoped to do for the world, the medieval Church, on the basis of the Gospel, did for the discordant and barbarous new world of medieval Europe. Not all at once, nor yet without sad reverses in the ninth and tenth centuries, did she achieve her wonderful success, and never, even in the days of greatest triumph, did she attain to an international Utopia. The strong passions of men, and especially the haughty spirit and the

selfish ambitions of rulers, ever held her from the perfect accomplishment of her heavenly purpose. The only wonder is that she was able, against the dreadful odds, to win her way so near to the ideal goal. In the culminant thirteenth century, Europe stood firmly welded into one vast republic of nations, possessed of a real senate and of an incomparable code of laws, richly endowed with every mental and moral virtue that international life could desire, guided and restrained by the consecrated ambassadors of the King of Justice and of Charity, and blessed above measure in the universal acknowledgment of the supreme spiritual dominion of the vicar of the Prince of Peace. If, then, men find it too painful to think what, but for the Church, would have been the cruel sequel to the fall of the ancient Roman Empire, or if they even find too tedious the long story of the heroic labors by which Europe was won back from the sixth-century chaos, let them at least set over against the awful spectacle of sixth-century Europe the splendid spectacle of thirteenth-century Europe, and in the contrast learn to appreciate in some small way the true character of the international services rendered by God's Church to the medieval world of nations.

How great the pity, finally let us say, that this efficient worker was not permitted to continue at her beneficent task among the nations. And how miserable now, in this hour of anguish, to recall the day when the nations that had been served so well, decreed to divorce this worker from her international office. That unhappy day at length arrived, and then began this poor modern world. Unity was again rudely shattered, and, greater misfortune still, religion was more and more made to stand aside from the counsels of the rival and self-centred nations. With what result, Europe, after four centuries, records in her tears. Poor wisdom it was, sharply to break off historical continuity; worse wisdom it was to reject just that through which, in the past, had come all blessings. Men are ever impatient of speculation on what might have been, but now hardly will they be able to shut out such speculation. Would that they might also be brought to hearken to the voice of medieval history through which God urges them to return to the way from which they have so sadly departed. The world is God's, and in God and His justice

must the nations of the world seek their salvation; this truth the modern nations, by their steady descent to the present disastrous state of international affairs, have verified on the one side, even as the medieval nations verified it on the other side by their steady advance from chaos to an ever happier and more blessed state of international affairs. So does the recollection of the former medieval wisdom serve to set in fuller and more condemning light the modern international error. But whether or not the nations will attend to the lesson, this much of consolation still remains to us, that when present dreadful forebodings shall have attained to fullest realization, not unequal to a second work of international redemption will she be found who proved equal to the hopeless international task of the medieval world.

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CLERGY RETREATS.

“**T**HANK GOD,” said a venerable bishop a short time ago, “things have improved very much. My priests now make good retreats.” What this prelate said about his clergy, almost all bishops of the United States can say about their priests. They are in earnest. As men of God, they leave their work, travel a great distance, willingly make great sacrifices in order to make a good retreat. Thus the heart of many a retreat-master is profoundly touched at the sight of such good-will, and such manifestations of faith and piety. The attendance of the laity during a mission—filling the church early in the morning and late in the evening—is inspiring; the piety and exact observance of the Sisters at their retreats is most edifying; but there is nothing to be compared with the unflagging attention given by priests to the Word of God as delivered by the retreat-master during these days of special consecration. Particularly appealing is that child-like confession which is made kneeling at the feet of a fellow-priest.

A private retreat, made in some solitary spot, may be the ideal, since it resembles more closely the one made by the Divine Master when, led by the Holy Spirit, He entered the

desert to spend forty days in prayer and fasting. The very thought of such days of undisturbed peace, spent in the closest union with God, is tempting. Many highly-privileged souls, like a Saint Francis and a Saint Ignatius, following the inspiration of the Holy Spirit, made such a retreat, found their God in solitude, and, living in His light and in intimate communion with Him, beheld clearly the imperfections of their souls and laid the solid foundations of sanctity.

But the blessings of such a private retreat are beyond the reach of the vast majority of our priests. They cannot go far away. They cannot remain long absent from their posts of duty. They cannot find God in solitude. The shorter retreat of the Apostles, who assembled in the Upper Room, closed the door to the noisy world and persisted in prayer until the Holy Ghost descended upon them, is a more practical model.

Priests want to make good retreats. They feel the need of them. The more they try to cultivate the inner life, the harder they work for the salvation of others, the more anxious are they to get away, for a few days at least, from all the petty details of parochial life, to refresh their souls in the sunshine of God's grace, to review their life's work in the white light of the Holy Spirit, to correct mistakes and heal the wounds of the soul. All this, and much more, does it mean to make a retreat.

And yet there are priests who do not realize the full significance of a retreat! They say to themselves: "By saving the souls of others, I shall save my own soul." But this is not in harmony with the holy fear expressed by the great Apostle. St. Paul: "But I chastise my body, and bring it into subjection: lest perhaps, when I have preached to others, I myself should become a castaway." The holy Apostle understood that without the love of God he would become "as sounding brass or tinkling cymbal". The grace of the priesthood must be stirred up in the soul from time to time. The God-given ideal of the priestly life and the priestly mission must be renewed, or, if lost, restored. A priest makes a retreat that he may work undisturbed for the salvation of his own soul, knowing well that if he saves his own soul, he will inevitably save the souls of others.

A collective retreat has its many great advantages; for, as our Lord has said: "Where two or three are gathered together in My Name, I am in the midst of them." The High Priest is there, even as He was at the Last Supper, to wash them clean, to manifest to them the love of His Divine Heart, to fill their souls with ineffable grace. The example of the more serious-minded priests has a wholesome effect upon those more inclined to levity. The chanting of the Divine Office and the singing of the Benediction hymns is always an inspiration. The retreat-master for the time being forgets his individuality and, personifying Christ, speaks with the directness of the Master standing on the Mount, addressing His newly-chosen disciples. He tells them what mistakes to avoid and what virtues to practise; He exhorts them to be in truth the "light of the world" and the "salt of the earth", that they may be the "beati" now, and so possess the Kingdom of Heaven hereafter. Such words, spoken from the heart and blessed by God, go to the heart and bear fruit. They encourage the discouraged; they give light to the blind; they touch the hardened; they inflame the cold; they renew, in short, the exalted ideal of the Eternal Priesthood. After such a retreat, priests return to their homes to take up the burden of their work with fresh energy. Such a retreat is the work of God Almighty, and it is necessary for the perseverance of a priest. It is the sacred duty of a bishop to arrange such days of grace for all the clergy under his jurisdiction.

In my retreat work I have heard experienced bishops express their views on this important subject. The consensus of opinion seems to be that all priests should make a retreat once a year. As there is a Sunday in every week, and a Holy Week in every year, so there must be a retreat—a priest's Sunday, a priest's Holy Week, every year of his life. Even as the pastor sends to his bishop yearly an exact account of the temporal and spiritual condition of his parish, so should he also render a conscientious account of his stewardship to the Supreme, All-Seeing Lord.

But such conditions do not prevail. In some dioceses there are retreats only every other year; in others, there is a yearly retreat, but for half the clergy only; again, there are dioceses in which there is a yearly retreat for all the members of the

clergy, but, unhappily, many of them absent themselves for the most trivial reasons. Bishops and archbishops who arrange annual retreats for all their priests find the results most gratifying and recommend them unqualifiedly to their companions in the hierarchy.

Every priest should make a retreat every year. But if it be impossible to assemble all the clergy of the diocese at one time, the bishop may divide them into two or three sections and have as many retreats. Care should be taken that the house is not overcrowded. Every priest should have a private room during the retreat, as, having been accustomed to being alone, he would naturally be disturbed by any intrusion upon his privacy. Having made every provision for their comfort, the bishop has a right to expect that priests attend faithfully. There is a great difference in regard to the attendance in different dioceses. In some, practically all manage to be present, while in others many pray to be excused, because of special parish celebrations, First Friday devotions, the building of a school, the death of some sick person which may occur during that week. Such trivial excuses as these are given by good priests, and in good faith. They mean well, but I am satisfied they are mistaken. The work will go on and the parish will continue to exist a few days without their presence. Parishioners, as a rule, are quite willing to make the sacrifice of doing without Mass and Holy Communion in order to enable their priests to participate in the spiritual exercises of the retreat. With all the modern methods of communication, it is possible for a priest who has been designated to remain on duty to attend to a wide territory.

The better to insure a full and regular attendance, it is advisable to have a fixed time for the annual retreat. In two of our archdioceses it is held every year during the week following the Feast of the Assumption. In another archdiocese the last week of August is known as the retreat week. Thus, if the retreat comes as regularly as the feasts of the ecclesiastical year, priests can prepare for it and be ready when the time comes.

It is a privilege for the clergy to have the bishop in attendance at every retreat, even though there be two or three held during the course of the year. One of our model archbishops,

who was consecrated forty years ago, has missed but one diocesan retreat during that time, and that because of unavoidable absence in Europe. Another venerable archbishop, now feeble with age, said: "Death is coming. It may be in a few weeks or in a few months, but it will come during the year. I am thankful to God that I am able to make my retreat with my good priests." He was present at every exercise and said the morning and evening prayers with his priestly family. Such an example has a great effect. It makes the priests feel that they have, in truth, a spiritual father.

When assembled at the place of the retreat, all unnecessary distraction must be avoided, all possible effort made to leave behind all worldly cares. *Age quod agis.* Like St. Paul, forgetting the things that are behind, the priest must stretch forth to attain the end, the purification and sanctification of his soul. God calls him to be alone with Him, that He may speak to his heart. The object of the retreat is not to listen to a course of lectures on pastoral theology, not to discuss in a friendly way diocesan topics, but to bring each soul into direct and undisturbed contact with God. Our Lord on one occasion took His disciples to a mountain to make a retreat. After a night spent in prayer, He chose a few to be His Apostles. He spoke to them about the inner life, about the spiritual life, but said little, practically nothing, about the public life which they were destined to lead. First, a priest must learn to lead the priest's life. The work will follow the life; and as the priest's life is, so his work will be.

Silence must be kept strictly. It must be a holy silence. The good intention makes this act of mortification holy. No priest should keep silence out of fear. A priest keeps silence to let God speak to him, and to listen to God. He keeps silence to do penance for the many sins of the tongue, to give good example to his companions. He keeps silence also out of consideration for others. With few exceptions, priests come with the intention of making a good retreat, a retreat as they made it in their seminary days; but the bad example of a few can spoil in a measure the retreat for many.

Not all believe in silence, however. Many think and say: "We meet so seldom; we speak so little at home; it does us good at the time of the retreat to renew old friendships and

to tell each other our experiences." All this is plausible. A retreat is good; a social meeting is good. But these two good things cannot be enjoyed at the same time. Priests go to meet their God, not to meet their friends; and their conversation with their friends very often takes them far away from their God. And at the best there is only a shadow of truth in these excuses. Priests, even those living in remote parishes, meet quite frequently. The telephone and the automobile have practically annihilated distance. A young priest once made to me a very humble confession: "It is true," he said, "I have been talking a great deal, and with the very priests whom I meet, if not every week, at least every month. The priests I do not meet during the year, I do not care to meet at the time of the retreat."

Silence is called the "mother of prayer and the mother of study". All serious, deep mental work requires silence. "When thou shalt pray, enter into thy chamber; and having shut the door, pray to thy Father in secret, and thy Father who seeth in secret will repay thee." In his room the retreatant should have, besides the Holy Bible, several devotional books. He should have also a small note-book. He should spend much time reflecting on the public conferences. It is well for him to note down the thoughts that may strike him as especially practical and helpful. He must examine his conscience carefully and as far as possible live with the saint whose life he is reading. The time of the retreat is short, and too precious to be lost in idle conversation.

The rule of silence is often dispensed with for an hour after dinner and supper. Many bishops grant such dispensations. Those who avail themselves of the privilege, however, should do it prudently and religiously. They might make use of that time to meet old friends whom they are not able to see during the year; they might consult with some experienced pastor about some of the difficulties of their parochial work, or settle some misunderstanding which may have arisen with their brother priests. Everything that is noisy or boisterous should be strictly prohibited and avoided. Those who think that perfect silence, though ideal, is never kept, are mistaken. Many of our priests keep strict silence and make edifying retreats; but in others there is still room for much improvement.

An occasional cause of distraction, strange to say—and may I be pardoned for saying it—are the subjects chosen by the bishops for their discourses. They are not always *de fide* or classed among the great fundamental truths: a debt must be paid; an institution must be built; parishes must be organized; money must be collected, etc., etc. Such subjects only serve to distract the retreatant and to provoke feelings which are indeed deep, but not devotional.

An archbishop who has had great experience in retreat work, and who has succeeded in bringing the retreat of his own clergy to a high degree of perfection, realizes that these talks on “practical diocesan subjects” are a mistake. He waits until the retreat is closed, until the *Te Deum* is sung. Then he calls his priests together for a few conferences, which are always very practical and effective. His plan seems to be good and merits consideration. It has, moreover, the advantage of keeping all together until the very end. All special collections and appeals for charity should be discouraged at the time of a retreat.

Good reading is a spiritual exercise too much neglected at our retreats. It should fill up the free time between public devotions. It rests the mind after reflection and examination of conscience. It also stimulates the mind and leads it on to new regions of light. Why is it neglected? Priests do not find the books they like to read or wish to read. This, at least, is one of the reasons given. Every priest before leaving home should select two or three books suitable for spiritual reading. These books properly used become dear companions to him, help him to spend profitably many an hour, diminish the temptation to break silence, provide topics for intelligent priestly conversation at the appropriate time, and inspire him to make a firm resolution to keep on reading good books after the close of the retreat. It might be well for the bishop’s secretary, when notifying the clergy about the retreat, to suggest that spiritual books be brought.

Daily Communion during a retreat is a rather new subject much discussed. Our late Holy Father, Pope Pius X, encouraged frequent, even daily, Communion. Our pastors and priests were most responsive. They preached and explained this doctrine to the people “in season and out of season” with

great results. When priests go to a retreat they should practise what they preach and teach at home. The Holy Eucharist is the "*mysterium fidei*"—the life-giving heart of the Church, the centre of all devotions, the very life and life-work of a priest. If the Blessed Sacrament were not in the tabernacle, not one of us would have entered the sanctuary, and not one of us could remain there. If the Blessed Sacrament were not in the tabernacle, the altar and the priesthood would lose their meaning. All this being true beyond conception, the Eucharistic High Priest must in every retreat occupy the central place, and we, His priests, must gather round Him, to be taught and blessed by Him. It is remarkable how any meditation or conference on this vital subject holds the attention and touches the hearts of the priests.

It would be ideal, indeed, if every priest could say Mass every morning. He could then carefully read in the evening the rubrics to see whether he observes them all exactly. Little abuses do creep in so easily during the year. They must be noticed and corrected at this time. Early in the morning he could ascend the altar, with a devout priest as an assistant, and offer up the Divine Sacrifice with a mind free from all ordinary distractions. A Mass thus celebrated would help undoubtedly to make the day more perfect. But this cannot be. A community retreat, while it has many advantages, demands a few sacrifices. The privation of the privilege of celebrating Mass is not as great as it might seem to be. All can, and do, assist at Mass with attention and devotion, and, making themselves one with the bishop or priest at the altar, sacrifice with him. It is a beautiful picture in the eyes of God and man to see the altar thus surrounded by devoted priests. To what extent God communicates to each one the fruit of the sacrifice, we do not know. No doubt all receive a great portion of the graces dispensed. All priests thus united with the celebrant of the Mass desire to communicate with him and participate in the consuming of the Divine Victim. This is spiritual Communion, which the Angelic Doctor praises so highly. But why should not all receive Communion sacramentally? Although the custom is against it, I believe all bishops give their priests explicit permission, full liberty, in this regard. And with this all, even the most enthusiastic advocates of daily Communion,

should be satisfied, and not demand that a rule be made that all should receive daily. As a matter of fact, many priests do not like to receive Holy Communion during the first two or three days of the retreat. On one occasion, both the retreat-master and the bishop exhorted the sixty-five retreatants to receive daily. But the next morning only ten responded. On another occasion, only three out of one hundred and forty received Holy Communion on the first two days. The reason for this, I believe, is that priests come with the intention of preparing themselves carefully for a good confession. They spend much time in examining their consciences, and the more saintly they are, the more clearly do they see their sins and the more perfectly do they understand the wickedness and the malice of sin. Being in such a state of mind, they feel themselves indisposed and unprepared to approach the Holy Table. They prefer to wait. We do not say that this is wrong—Jansenistic. Such priests may even quote St. Thomas, who says: "The second thing to be considered is on the part of the recipient who is required to approach the sacrament with great reverence and devotion. Consequently, if any one finds that he has these dispositions every day, he will do well to receive it daily. Hence, Augustine after saying, 'Receive daily, that it may profit thee daily', adds, 'So live as to deserve to receive it daily'. But because many persons are lacking in this devotion on account of the many drawbacks, both spiritual and corporal, from which they suffer, it is not expedient for all to approach this sacrament every day: but they should do so as often as they find themselves properly disposed."

The Holy Hour is a fitting celebration toward the close of the retreat. Following upon the spiritual exercises of the week, it makes a deep and lasting impression. The Lord from His throne seems to address to His priests His parting words, to give them His blessing as He did when leaving His disciples. "Going, therefore, teach all nations. . . . Behold, I am with you all days. . . . And lifting up His hands, He blessed them."

Silent adoration for an hour priests and people do not seem to appreciate. When one kneels all alone before our Lord in the Blessed Sacrament, a silent converse with the Hidden God is looked for and longed for. But when many are assembled,

the need of a voice to manifest the feelings that fill the hearts of all is felt. Well-chosen prayers, or, better still, a carefully prepared, prayerful meditation, is appropriate. At the end of a good retreat there is in the heart of a priest the sentiment of joy. God has manifested Himself to him by giving good gifts. "Fecit mihi magna qui potens est. Magnificat anima mea Dominum." There comes a deep feeling of gratitude. "He has forgiven me my sins; He has healed my soul; He has heard my prayers; He has entered my soul with the fullness of grace. 'Pange lingua gloriosi corporis mysterium'." He almost fears to leave the Master to return to the dangerous battlefield. "Te ergo quaesumus tuis famulis subveni, quos pretioso sanguine redemisti." The religious sentiments expressed in the prayer of the celebrant, and echoed in the liturgical Latin hymns sung by all, bring the great work of the clergy retreat to a happy end. The Holy Hour crowns the work. Every priest takes the substance of it home. It lingers in his memory and in his heart. It feeds the soul during the year, and in due time it creates a desire to return to the holy place to make another retreat.

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EARLY CHRISTIANITY AND SLAVERY.

MODERN society is in no way more sharply differentiated from the civilization of pagan antiquity than in the fact that it is not based on slavery. Social needs are not now considered to be such as to demand the forcible and degrading subjection of large numbers of human beings to their fellows. The thralldom which was once regarded as necessary for the work and well-being of the body politic has given place to equality, social and political. The process by which this transformation was effected was slow and laborious, and passed through several well-defined stages. The preliminary step consisted in a change of the mental attitude of rulers which led to salutary restrictions on the power of the masters. This was followed by a gradual metamorphosis of the institution of slavery into that of serfdom and a corresponding rehabilitation of the servile class as human beings. The last stage was

reached when serfdom was abolished. Each step in this upward progress was marked by a growing acknowledgment of the human character of the slave and a willingness to grant him a larger measure of personal and political rights.

Though these various grades of emancipation were not brought about by sudden social upheavals, it is possible to assign to them approximate dates as they were successively reached in Christian Europe. Thus, chattel slavery had so far lost the characteristics which distinguished it in the early Roman Empire by the fifth century, that it merged everywhere into serfdom and by the tenth century it had ceased to exist. From the tenth to the sixteenth century serfdom underwent a transformation which led to its complete extinction in the eighteenth century. The growing amelioration of the servile classes thus shown was slow but constant. Far from enviable as it was, the condition of the *coloni* and the serfs marked an enormous advance over that of the slave, while the free peasant who succeeded the serf enjoyed advantages not known to either.

Although this movement was of such far-reaching import, and though it affected such a large portion of the human race, investigators are not agreed as to the forces which brought it about. Half a century ago it was the fashion among writers of rationalistic tendencies to find the cause in philosophic teaching and in the period under discussion in the tenets of the Stoics. Nowadays the decline of slavery, like so many other of the outstanding facts in history, is said by many writers to have its cause in social development and economic change. While neither intellectual advancement nor social and economic progress can be considered negligible factors, specific conclusions from their influence are hardly tenable, as both are frequently the results of other forces not so easily discernible. Slavery was so obviously cruel and inhuman that philosophers could not fail to be struck by the incongruities on which it rested, and in the light of free institutions its manifest shortcomings and the loss it entailed are open and apparent. There are two points of significance, however, on which all historians of slavery are agreed. Namely, the first decided improvement in the condition of the slave classes took place during the first centuries of the Christian era, and occurred

precisely in the countries where the Christian religion had found a foothold and was making its influence felt. As the Christian religion spread, the condition of the slaves became better; new laws were enacted in their favor; new restrictions were placed on the power of their masters, and a more humane spirit took the place of the former studied cruelty and callousness. In other words, a weak and degraded class commenced to enjoy some of the immunities which form the burden of every modern charter of liberty, immunities which in most cases are not only in harmony with the precepts of Christ but derived therefrom. It does not seem possible that this was mere coincidence, that a new code could have become operative in an environment, in which it was being preached for the first time, independently of those by whom it was promulgated. Hence, though it may be admitted that the Christian religion was primarily neither a social nor a political movement, the action of the followers of Christ was so clear and definite, they took such an unmistakable attitude on the subject of slavery, that the first stage in the movement of emancipation must unquestionably be said to have derived its force and inspiration from the Gospel.

Without attempting to trace the origin and development of the institution of slavery, history shows that increasing political power, greater learning, and advancing civilization merely augmented the number of slaves and deepened the degradation to which they were reduced. From being a fortuitous result of war and conquest, slavery in the Roman state had, in the time of Augustus, so far supplanted free labor that it had become necessary for the performance of the ordinary affairs of life. It was defended by philosophers, condoned by moralists, and sanctioned by statesmen and legislators. Plato was so far impressed by the fact of slavery that he concluded it was a natural institution designed by nature herself, some being born to rule, others to serve. Aristotle could find no reason to oppose it. He looked on servitude as the proper state of barbarians, and regarded the well-ordered household as that which contains two kinds of instruments: inanimate and animate. Of the latter, slaves are instruments with souls, souls, however, devoid of will. Varro in his work on Agriculture designates three classes of agricultural instruments;

those that are dumb, as wagons; those that utter inarticulate sounds, as oxen; and those that speak, as slaves. Despite his warm admiration for the Roman state, Mommsen finds nothing but words of condemnation for its treatment of the slave. "The whole system," he says, "was pervaded by the utter unscrupulousness characteristic of the power of capital. Slaves and cattle were placed on the same level; a good watchdog, it is said by a Roman writer on Agriculture, must not be on too friendly terms with his fellow-slaves. The slave and the ox were fed properly so long as they could work, because it would not have been good economy to let them starve! And they were sold like a worn-out plough-share when they became unable to work, because, in like manner, it would not have been good economy to retain them longer. Though there were good and lenient masters, and though even Cicero could apologize for being grieved by the death of a favorite slave, the few examples of kind treatment and gentleness which are met with must be considered exceptional, because in very few instances was there any personal relation between master and slave."

The actual condition of the slave found its most faithful reflection in Roman Law. Legally slaves did not exist as persons. "In the eye of theoretical law they were mere chattels, objects not subjects of property or other rights, with no more appeal to the courts of justice and no more legally recognized kinship among themselves than any other animal. Their master, as owner, had over them the power of life and death, had the property of anything which they acquired, was entitled to sue for injuries to them and was liable for injuries done by them to others." Thus in law, as well as in theory, the slave was not looked on as human. The actual treatment meted out to them was in accordance with their legal status. They were bought and sold like cattle. Slave-dealing became a regular occupation. Great markets were established in many places, the most notable, perhaps, being that in Delos, "where the slave-dealers of Asia Minor disposed of their wares to Italian speculators, and where on one day as many as 10,000 slaves are said to have been disembarked in the morning and to have been all sold before evening—a proof at once how enormous was the number of slaves delivered, and how, notwithstanding, the demand still exceeded the supply." In Rome itself there

were several slave-markets. There could be seen men and women from all quarters of the known world, from Asia Minor, Syria, Armenia, from Egypt and India, from Numidia and Æthiopia, from Greece, Germany and Gaul, from the Islands of the Mediterranean, and from remote Africa. Prices varied according to sex and nationality. The rough boor from the Danube, who was fit only to herd sheep, was not so valuable as the clever Greek or Phrygian. All alike, except the most valuable, i. e. beautiful boys and maidens, were exposed for sale in the market carrying a placard describing their qualities. Buyers were permitted to handle them and to test their soundness by making them run, leap, show their teeth, etc. When the number of war-captives was insufficient to fill the market, the supply was kept up by raids on land and sea or through the judicial process by which freemen passed under the yoke.

The traffic corresponded to the institution on which it rested in character and extent. Some authors have estimated the number of slaves in the Roman Empire at one-half the entire population; others assert they were fully two-thirds. Whatever the exact numbers may have been, the Romans would not permit them to wear a distinctive dress lest they should come to know their own power, or, as Seneca expressed it, "lest they should begin to take account of our number". Slaves were not the property of the very rich alone. To have only three slaves was a mark of poverty. On numerous estates they were counted by thousands, some had as many as ten or twenty thousand or even more. Wealthy masters did not pretend to know the number of slaves they owned, and it was said a man was not rich unless he kept an army of them.

As a result of the growth in the number of slaves, free labor was at a disadvantage and practically all the work of the Empire was done by servile hands. On the farms, in the mines and the factories a freeman was seldom employed even as an overseer. The usual division of slaves into the *familia urbana* and *familia rustica* marked also a wide difference in condition. The field slaves reached the lowest depths of degradation. They worked in gangs, frequently in chains, or wearing "leg-irons" and at night were driven like cattle to the *argastula* or pens, filthy, dark and noisome dens, fre-

quently underground. Recreation or relaxation was never permitted to them, for, as Cato said, a good slave must either work or sleep. The city slave enjoyed many advantages over his unfortunate brother in the field, but, inasmuch as many of them were men and women of education and refinement, their sufferings were not less intense. Nothing comparable to the city establishment of a wealthy Roman during the last days of the Republic and the beginning of the Empire has ever been seen. It was a factory and a home. It formed a self-supporting independent community, in which practically everything needed by the "familia" was produced by domestic labor. Of the hundreds of persons who made up one of those great city households, only the "paterfamilias" and those related to him were free. The rest were slaves. Among these were found representatives not only of trades, but of the fine arts and the professions. There were weavers, carpenters, masons, workers in stucco and mosaic and bronze, painters, plumbers, and barbers, and of the higher callings, musicians, scribes, readers, secretaries, librarians, architects, and doctors. All the needs of life, as well as of luxury and sensuality were ministered to by unfortunate captives. They were to be met with everywhere, as clerks in shops, and in banks, as buyers and sellers in the slave-market itself. They commanded ships and made up the crews. They were trained in schools to enhance their value, and they were hired to others for the benefit and profit of their owners.

Such a condition of absolute subjection was made possible by the law of fear. The slave lived in constant dread. The master had absolute control over his slaves and until the time of the Antonines he could with impunity practise the utmost cruelties against them. Should a slave in retaliation slay his master, the law ordered that all the slaves in the household at that time should be put to death. This law never became a dead letter. For the slightest offence a slave might be degraded to the field-gangs or flogged. With no fear of the law a master was allowed, at least in the days of the Republic, to mutilate his slaves, to cast them to wild beasts, or brand them with hot irons. In capital cases the punishment of the slave was the cross. Caprice, not justice, dictated the penalties and the cruelties inflicted by masters and mistresses, as can be

seen from many a page of the Roman satirists and historians. "So long as there was any hope of profit from them they were spared, and when dead they were cast into a pit with dead animals, unless, according to Cato's advice, they had been previously exchanged for old oxen and cows. Generally the old and diseased were turned off without concern or they were killed outright as one kills a brute beast."

So bad had the condition of slaves become under the early Empire that it was deemed necessary to enact special laws in their behalf and to curtail the powers of their owners. A law of perhaps the year 19 A. D., supplemented by some decrees of the Senate, took from masters the right to compel slaves to fight with wild beasts without due process of law and without the permission of the court. Claudius, in order to put a stop to the growing practice of turning sick slaves into the street to die, ordered that such as survived should be free. Hadrian took from masters the power of life and death over their slaves and the practice of selling slaves as gladiators. By a law of Antoninus Pius it was decreed that any one who killed his own slave should be punished as if he had killed another's slave, and that if a master treated his slaves with intolerable cruelty, or starved them, he should be compelled to sell them to another more humane. These laws, which form the sum-total of the legislative reforms under the pagan Empire, deal, as it is evident, with the abuses of slavery rather than with the institution itself. Cruelty and sensuality had so far debased the slave holders that in the general interest society had to take some measures to preserve at least outward order and decency. No longer could masters be trusted to exercise the enormous power lodged in their hands. Public sentiment might officially decry the enormities practised against the defenceless slave, but it gives no inkling of any conception that slavery was wrong. Gaston Boissier, who views Roman slavery in a light not entirely unfavorable, says: "No ancient writer expresses, either as a distinct hope, or as a fugitive desire, or even as an improbable hypothesis, the thought that slavery might one day be abolished. . . . This was one of those radical reforms which could scarcely be expected in the regular course of things. . . . A change so profound that no one desired it, or foresaw it, could not be accomplished without one of those revolutions which renovate the world."

This revolution was effected by the Gospel. That it could not, without destroying the very foundations of society, be effected by a sudden revolution is manifest from the extent and character of the institution of slavery. To have proclaimed a principle or purpose of universal emancipation would have doomed the Christian religion at its birth. It could, at best, have produced a servile war with all its horrors and its certainty of defeat. But though the Church never directly attacked slavery as an institution, it never desisted from the promulgation of principles which were, in time, certain to bring about its dissolution. The Apostles were fully alive to the difficulties which slavery offered to the spread of Christianity and to the danger of provoking a revolution not less dangerous to the servile classes than to the Church. Hence in laying down the general charter of liberties in the new kingdom they were careful to inculcate submission and obedience on the part of the slave. "Servants, be subject to your masters in all fear," says St. Peter,¹ "not only to the good and gentle but also to the froward." St. Paul frequently adverts to the same theme: "Servants, be obedient to them that are your lords according to the flesh." "Servants obey in all things your masters according to the flesh."² On the other hand the Apostles were equally explicit in affirming that if the slaves had duties to their masters, the masters also had duties toward those subject to them. "Do to your servants that which is just and equal, knowing that you also have a Master in heaven."³

By counseling submission to those who were in bonds the Epistles did not set the seal of their approval on the institution of slavery. Christianity knew no distinction of slave and free: "There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female. For you are all one in Christ Jesus."⁴ St. Paul thus enunciates the true spirit of the Gospel, which, when men were ready to receive it, would inevitably sweep away the institution of slavery. "The word emancipation seems to be trembling on his lips and yet he does not once utter it." The only familiar letter from his hand which has survived, that to Philemon, was written in

¹ I Epistle 2:18.

² Col. 4:1.

² Eph. 6:5-8; Coloss. 3:22-24.

⁴ Gal. 3:28; Col. 3:11.

behalf of a runaway slave, whom he sent back praying the master to receive him as a dear brother.

How completely the spirit and purpose of the Gospel was caught by the early Church is clear from the early patristic writings and the meagre remains of ecclesiastical legislation which survive. "Thou shalt not enjoin aught in thy bitterness upon thy bondman or maidservant," says the *Didaché*.⁵ The Apostolic Constitutions forbade bishops to receive the offerings of those who abused their servants. Clement of Alexandria frequently reproaches the wealthy patricians for keeping such large troops of slaves; he reminds them of the duty of providing for their moral education, and guarding them from sin and temptation, "for they are human beings as we are; for God is the same to bond and free." In proportion as the Church gained in power these admonitions became more frequent and more forcible. "Among us," says Lactantius, "there is no difference between rich and poor, between servants and masters, nor is there any other cause why we mutually bestow upon each other the name of brethren, except that we believe ourselves to be equal."⁶

The teaching of the Church did not consist of empty phrases. It was not possible to restore slaves to a position of equality in pagan society; but in the spiritual society of the faithful there was no distinction of class or condition. Equally with their masters, the slaves were permitted to receive the sacraments, and to approach the same table in the *Agapé* as the free. Inside the church or conventicle the badge of slavery disappeared; all were on a footing of perfect equality. So thoroughly did the Church accept the belief that the slave was Christ's freeman that even the sacred ministry was thrown open to the worthy among them. They were to be found not only among the lower clergy, but in the priesthood and in the episcopate and even on the throne of the Fisherman. Callistus, a slave condemned to the mines, was, after his liberation, invited by Pope Zephyrinus to be archdeacon of the Church in Rome. After the death of Zephyrinus, the clergy and the people made him Pope. So fully was the spirit of Christian equality understood that the representatives of the oldest and

⁵ Chap. III.

⁶ *Div. Instit.*, V. 16.

proudest patrician families in Rome treated the former slave as they did the Popes of their own class.

Among the pagan Romans the distinction of the slave and master was carried as far as the grave. Honorable sepulture was not denied to the slave; but his urn or his tomb, when such was granted to him, bore an inscription designating his condition. Among the thousands of Christian epitaphs viewed by De Rossi, he never found one in which certain reference was made to the fact that the person was a slave, and very rarely was there a reference to a freedman, while, as he remarked, you could not read ten pagan epitaphs without finding designations of slaves and freedmen.

Among the heroes and heroines held up to the veneration of the faithful was a long and unbroken line of slaves who had suffered martyrdom. For them the profession of Christianity entailed, in addition to the penalties imposed by the law, the wrath and vengeance of their masters and mistresses. This double tyranny they endured with fidelity and courage and for this they were enrolled among the saints. The honor paid those who won the crown of martyrdom in the festivals and the liturgy of the Church was fatal to social prejudice and servile institutions. In denying that the slave was a subject of legal right, the Roman state also denied to him a conscience. The Church trained him for virtue and insisted that the marriage of the slave was equally valid and equally binding as that of his master. Though the Church might not inveigh against slavery itself, she was careful that the yoke should not become a spiritual one, and in defiance of law and custom and prejudice she sanctioned and defended the sacredness of the marriage of slaves.

"The New Testament," it has been said, "is not concerned with any political or social institutions; for political and social institutions belong to particular nations and particular phases of society." It would be incorrect, however, to think that the early Church was indifferent to the question of emancipation. It did not order the faithful to enfranchise their slaves; but it taught that Christian charity knew nothing more meritorious. The atmosphere of faith in which the Christian lived was fatal to slavery, and it was no uncommon occurrence for Christians to set all their slaves at liberty. The numbers of

such instances, found especially in the Acts of the Martyrs, is very large. Many of these *Acta* may not have much authority, but they testify to the existence of the spirit of enfranchisement. Of one case there can be no doubt. St. Melania Junior freed all the slaves on her enormous estates in Europe, Asia, and Africa. So great were these estates that it took her eleven or twelve years to dispose of them. In the year 406 she liberated eight thousand slaves. "How many thousands were emancipated at her hands God alone knows," says her biographer.

The best and most convincing proof of the influence of the Church is seen in the changes which were introduced into the civil code through its influence. Constantine had hardly proclaimed freedom for the Church itself before a new series of enactments appeared in favor of the slaves. No general law of emancipation was passed, but the entire institution was placed on a new footing. Additional measures of protection were provided against the cruelty of masters. To brand a slave on the face, to poison him, to expose him to the wild beasts, or to abandon infants in the streets were declared to be equivalent to murder. Enfranchisement was encouraged and easier methods of manumission were introduced. Slaves might be freed by a letter from the master, by a declaration in the presence of witnesses or in the assembled congregation. Many of the old restrictions against manumission were also removed. The movement thus initiated gained impetus throughout the succeeding centuries. It was forbidden to separate the families of slaves, to keep persons in durance for immoral purposes, or to give legal sanction to the act of parents who sold their children into slavery. The reign of the Emperor Justinian marked the culmination of these efforts to improve the condition of the slaves. Slavery itself was not abolished, but new methods and reasons for enfranchisement became legal, and the slave had at least a place under the law, a legal existence which gave him the right to demand a hearing against his master.

Thus by the fifth century the old slave institutions as they were known in the time of Augustus had undergone a profound modification. Society was no longer colored by its spirit. Free labor had been reinstated and rehabilitated. It

was no longer disgraceful to work. It was a duty imposed by God. "The greatest sages of antiquity, Plato and Aristotle, declare labor degrading to a freeman; the Apostle exhorts that every one labor with quietness and eat his own bread, and lays down categorically the principle: He who does not work, shall not eat. From this simple proposition has grown a new world that has wrought greater things than any Plato or Aristotle ever saw."

Bondage of the old inhuman type could not survive where the spirit of the Gospel flourished. Liberty is its sequel, if not political and social, certainly liberty, intellectual, moral and religious. The very essence of the Christian creed is that all men are equal in the sight of God, that bond and free are one in Christ, that the slave is Christ's freeman, and the master Christ's slave. Consistently with this principle, the Church in dispensing her dearest treasures, in sifting out those who were fit to partake in the sacred mysteries and to become their ministers, saw no distinction of rich and poor, bond and free. The spiritual equality conferred by the Church and denied to the slave under every former dispensation, religious and political, foretold the doom of chattel slavery. Equally the Church contended for and obtained, for all who accepted the true faith, the gift of moral and intellectual freedom. The rights of conscience of the slave were as important in her eyes as those of the patrician or the emperor. The complaint of Seneca, *in servum omnia liceant*, was no longer true in the fifth century. His domestic rights were guaranteed, he was able to contract a valid marriage, he could not be slain or tortured by his master or overseer and he had become an object of solicitude to legislators. A curb was placed on the brutal lust of the wealthy and the powerful; and the slave, if not politically and socially the equal of his master, had equal rights as a citizen of the kingdom of Christ on earth. It is futile to contend that in this progress, from the condition of a "thing", a "mere vocal implement of toil", to that of a human being with recognized spiritual and moral rights, slavery as an institution had not received its deathblow.

Some questions remain to be considered. If, it may be asked and rightly asked, the Church saw in the slaves brethren in Christ and heirs of the kingdom, if Christianity is incom-

patible with bondage and fetters, why did not the Church undertake a systematic effort for emancipation? Why is it that so many ecclesiastical councils tacitly accept the institution of slavery? Why did Christians and even ecclesiastics continue to be slave-holders? And why do we find no effort, after the Christian religion became the religion of the State, to abolish slavery entirely, and what must be said of the statements of those ecclesiastical writers who, if they do not uphold, at least do not denounce slavery? All these questions would have full justification if we could suppose that society could be made over in a day, that all the various social, political, intellectual and economic forces should at a word be made to stand still and take up their activities in a new channel. In the Rome of the Apostles, the one nightmare of the free citizen was a revolt of the slaves. Every resource of the state was constantly in readiness to suppress the first indication of such a movement. On more than one occasion, the slaves had shown their power, and the citizens had exhausted their devices in discovering new methods of cruelty as a deterrent against further efforts. "So many slaves, so many enemies" was a current maxim. To have identified the Christian religion with a social revolution, would have been the doom of both. As Sir William Ramsey has written on the subject: "The historical student, as he surveys the life of the Roman period, must recognize, that, if Christian teaching had made the establishment of the Kingdom of God its secondary and remoter aim, and had begun by emphasizing the right of every man to be free, slavery would now be as universal as it was then, and there would be no Christianity. The religion which postponed the Kingdom of God to the freedom of man would have lost its vitality and sunk to the level of other religions; and its history would have added one more episode to the story of human degradation."

The supposition that Christianity was in a position to bring about universal enfranchisement in the fourth century, is based on an utter misconception of the economic and political affairs of the time. It is doubtful whether in the general ignorance of economic law which prevailed, any effort to ameliorate social conditions in Rome could have succeeded, without a thorough reorganization not only of the internal

but of the external affairs of state. The colonate, the precursor of the serfdom of a later date, was being established as a result of economic and political unrest. In the face of the growing disintegration and the downward tendency, the Christian religion was powerless. Besides, the Church cannot be said to have possessed much influence in public matters until the time of Theodosius the Great. The mere fact that legal restrictions on Christianity had been abrogated by Constantine does not imply that the Church was free from aggression. A struggle more dangerous had to be carried on in the intellectual field against the rationalism of Arius and the heretics of the fourth century. In addition paganism survived in Roman Law. The old theory of the State still held good, and the bigger and wider struggle regarding the relations of Church and State launched by the decree of Constantine, had made of the nominally Christian rulers of the fourth century, enemies of the Church almost as much to be feared as Decius or Diocletian. It took the courage of an Ambrose to prove to the Emperor that in matters spiritual the ruler was subject to the priest. The sad experience of Chrysostom indicated the trend of affairs in the East which made the Caesaro-Papism of Justinian possible.

The jealousy of the rulers and their manifest purpose to maintain the same official relations to the Christian religion which the pagan rulers had observed in the pre-Constantinian time, never allowed the Church that measure of autonomy which would have produced in the social order a counterpart of the Kingdom of God. The faithful of this period did not lose sight of the fact that the mission of the Church is to all mankind. They sedulously abstained from interference in domestic politics and demanded only the right to worship God as conscience dictated. The idea of national churches had not yet appeared. Christianity still refused to recognize racial or geographical divisions, and preached the Gospel to all men, not the Gospel of any special body of men. Theodosius had hardly been laid away before the flood of barbarian invasion poured over the Empire, sweeping away law and order and civilization. In the succeeding centuries of turmoil and travail not much could be hoped for in the way of internal reforms; but during this period of destruction and dis-

order the Church kept what had been won, and when stable governments were once more established slavery was everywhere doomed.

To sum up, therefore, we may say that the dawn of emancipation coincides with the promulgation of the Gospel, that the progressive emancipation of the slaves went on side by side with the spread of the Christian Church, and that only when society in the West had passed through the fire of disintegration and disorder, and had been molded once more in the spirit of the Gospel, was Europe in a position to carry on the work foreshadowed by the teaching of our Lord and the Apostles.

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SOME HINDRANCES TO CONVERSION IN ENGLAND.

THE opening years of the twentieth century have been associated with a very widespread spirit of indifference in religious matters. This fact is so obvious that to state it is to commit oneself to a platitude. It has been the theme of so many pulpits and the lament of countless religious periodicals.

The great war has been a great awakening, the unseen world having been forced upon our attention by the thousands of lives passing rapidly beyond the veil. This result has been perhaps more conspicuous in France than in England, but it is apparent everywhere. Even such a writer as the editor of *John Bull* announces that "he has found God".

What, we ask ourselves, will be the ultimate effect upon the progress of Catholicism? In France the result is manifest. The war has accentuated there a tendency already evident to Catholic revival. In England we cannot yet judge how far the cause of the Faith will be advanced, but appearances are certainly hopeful.

In spite of the fact that it is now nearly a century since the Oxford Movement began, England is still a thoroughly Protestant country. The effect of the great change in the spirit of the Establishment is apt to be misleading. For, as Satan can take the shape of an angel of light, so Protestantism has adopted a Catholic guise, and is all the more dangerous under

that attractive form. Modern Anglican teaching has no doubt led to many conversions, but at the same time it quite as often hinders conversions, by providing a specious substitute for the Catholic Faith. To leave the Church of England involves all kinds of sacrifices which individuals naturally shun; and if you can imagine yourself a Catholic, and yet remain an Anglican, the advantages of such a compromise are sufficiently apparent.

To begin with, the Church of England is very strong in its social position. And this leads us to notice the fact that the various sects have something approaching the caste system in their social aspect. For, roughly speaking, the different Protestant religious bodies in England represent fairly clearly-defined class distinctions. The Catholic Church is Catholic also in the sense that it makes a universal appeal to all grades of society.

But this fact does not add to its attractiveness in the eyes of people whose religion is so largely a matter of class and clique. If we examine the various forms of Protestantism in England, we shall notice, as I have already mentioned, that the principle of caste enters considerably into their organization. The Establishment, for instance, in spite of its national character, is distinctly the Church of the upper classes. To belong to any other form of Protestant Christianity is practically to be a social outcast—at any rate as regards the circles dominated by the Upper Ten; that is to say, the superior professional classes. Looking at it from a caste point of view, we may almost say that the Church-of-England people are the Brahmins of society in England. As a national institution, the Anglican Church of course includes all kinds of people; and this is particularly obvious in village churches. But its strength lies especially in its hold upon the squirearchy, and the upper middle classes. In the towns the well-dressed preponderate to such a degree that the churches seem to be intended for them only. Indeed, I have heard the remark made by a laborer's wife: "The church is not meant for poor folk." This I say, speaking generally, for there are town parishes, especially those worked by the Ritualists, where poor people resort in considerable numbers.

To proceed with the Nonconformist or Free Churches, as they prefer to be called, the Congregationalists represent an especially intellectual phase of dissent, and a higher social grade than other denominations. The result is that the ministers must be very up-to-date in their modernism, or they could not keep pace with their flocks in the study of the Higher Criticism. Mr. Campbell, the most prominent of all these ministers, reached in this way such an advanced stage of thought that he has now passed through a personal reaction and entered the fold of the Establishment. But the Congregationalists live up to their name: that is, each Congregation has to a certain extent its own religion, and many of the ministers adopt a more orthodox attitude.

The Baptists, as Mr. Spurgeon long ago lamented, have also been affected by the "down grade" in matters of faith. The particular class of English society upon which they draw is not as a rule so superior as that influenced by the Congregationalists. Both these sects are intensely political, and their religious usefulness, one would imagine, is thereby somewhat impaired.

But among all the forms of Nonconformist Protestantism to be found in England, the most important, numerically speaking, are the various followers of John Wesley. This kind of Christianity, originating in the eighteenth century, shows most markedly the religious caste spirit of which I have already spoken. The Wesleyans and the Primitive Methodists represent distinct social grades, and perhaps we may include in this category the Salvation Army, as General Booth was originally a Wesleyan minister, and the Salvation doctrine of conversion is an extreme development of Wesley's teaching. The Salvation Army, of course, devotes a large part of its energies to the "submerged tenth". So we have the Wesleyans for the comfortable middle class, radiant in respectable piety; the Primitive Methodists for people as a rule below the middle class; while the Salvation Army reaches the very bottom of the social ladder.

So far, the Wesleyans have somewhat avoided the snare of politics in the chapel, and they are also by far the most truly religious and orthodox of the sects. Perhaps the Wesley hymns have operated as a check upon new ideas: these re-

ligious poems being inspired by a sincere devotion to our Blessed Lord, and a vivid realization of the Atonement.

The Primitives are more modern in their ideas, being inclined to part with essential doctrines of Christianity and to deal only in a vague emotionalism.

We can understand that the Catholic Church makes but little appeal to these varieties of Protestant thought. For one thing, it is not respectable enough for people accustomed to the middle-class atmosphere of the chapels. A Catholic church in a town is often "the kind of place to which Irish people go". And the teaching to be there obtained is quite "out of date". It is, in fact, beyond the pale in every respect; and all that need be known about it by the dissenting public may be read in the works of Silas Hocking and other Protestant publications.

We now return to the Church of England, for here if anywhere the trend of sentiment is in a Catholic direction. But this is not so much the case as is often imagined by outsiders. There is an extreme party, and within this party one school of thought boasts openly of its Roman sympathies. From this particular section converts have often come lately, whilst those who remain, justify their position by their professed intention of gradually bringing over the great mass of Anglicans into union with the Catholic Church. But among these "Catholics", as they call themselves, one Protestant trait is found in exaggerated form, and that is the supreme authority of private opinion. They may not profess this doctrine, but they certainly practise it. For this very spirit of heresy, the picking and choosing what one prefers in faith and ritual, is found here in its most flagrant development. The authority of the Anglican bishops is of course absolutely set at naught. And that essential principle of Catholicism, obedience, is unknown even by name. It is a word one never hears. And the thought that if they become real Catholics, this liberty will be curtailed, has no doubt a deterring effect upon conversions, especially among the clergy.

Another party of extremists is violently anti-Roman. The Papal decision about Anglican Orders is by them intensely resented. This section admires the system of Henry VIII with its defiance of the Pope, and lays great stress upon the position of the Greek Church.

There can be no doubt that much excellent Catholic teaching is given by the Ritualists, and the ceremonial side of worship is beautifully illustrated. Many souls under these influences are brought at last to recognize the True Faith. But this is not the intention of their teachers. Every effort is made to hinder individual conversions. The object which most Ritualists set before them is to satisfy earnest seekers after truth that all the essentials of Catholic faith and practice are to be found within the Anglican Communion. And unfortunately, too often they succeed. By avoiding all Churches not "Catholic" in their sense of the word, High Church people (clergy and laity alike) manage to blind themselves to the essentially Erastian and Protestant character of the Establishment. They have to shut their eyes very tight sometimes, but the thing can be done with practice. And so it is that really Catholic-minded people in England learn to love the Anglican churches, and to believe thoroughly in them, and would be unwilling to change into an atmosphere so absolutely different as that of the Roman Communion.

It is no use indeed hiding from ourselves that the Church of England is immensely attractive now to those brought up under its influence. Not only Anglicans educated by the extreme school, but also that far larger body of moderate churchmen, find here all they have been taught to require. The Oxford Movement has had the effect of removing the dulness of the services, and has made the churches devotional. To most Anglicans it would be a terrible sacrifice to have to give up the familiar and often beautiful hymns, to hear no more the Anglican chants and the stately language of the Prayer Book.

To leave all these things forever for a worship entirely different in character is more than they can bear to think of. If they want ceremonial, they can find it in many Anglican churches; if a musical service is the attraction, it is easily accessible in their own communion. And if such people do happen to stray into a Catholic church, as they often do, especially on the Continent, the Latin language repels them; they miss their beloved hymns and chants; or perhaps they come in for a recitation of the Rosary, and are shocked by something so entirely contrary to all their ideas of worship.

The large majority of English Church people are moderately High Church, which means that though they resent the name Protestant, they are still further from any conception of the meaning of the word Catholic. The expressions one constantly hears in such circles are "loyalty to the Church of our fathers" and "a true branch of the Catholic Church". For this is, after all, the conception which satisfies most Anglicans. It may be very illogical, but it is so English!—so adapted to a great nation proud of its insularity.

We must not forget, either, that there is a strong Evangelical party in the Church of England, well represented amongst the bishops of the Northern provinces, and sufficiently influential to prevent any possibility of a general advance on Catholic lines. The extreme Broad Church clergy also have captured some bishoprics and several deaneries. When an Anglican divine holds such very modernist opinions as to be absolutely unsafe, the crown appears to feel that he will be all right if he is put in charge of a cathedral. So an advanced Broad Churchman of scholarly attainments can always hope at any rate for a deanery.

To be able to use the Creeds without believing in them is one of the triumphs of the Higher Criticism. As a member of this party once remarked to the writer: "The words of the Creed are like the shell of a nut." To know what the kernel tastes like I must refer my readers to the professors of Theology at Oxford and Cambridge.

It is impossible in an article like this to do justice to the infinite variety of shades of opinion to be found in the Establishment. If we except one small school of thought, we may say that unanimity can only be found in a common dislike of the Catholic Church. This is practically universal, though sometimes dormant. And it is a feeling reflected in such opposite papers as the *Record* and the *Church Times*, and also in the publications of the Broad Church school.

Catholics are apt to be misled by the ceremonies and writings of that extreme Ritualistic section which professes to have Roman inclinations. This party is not representative of the Church of England as a whole. It has its following in the congregations effected, but not in the general mass of English Churchmen.

The Anglican laity have certainly learnt to appreciate a more ornate service than their ancestors would have tolerated. They even accept candles and vestments in places where these ornaments convey no doctrinal meaning whatever to their minds. Indeed, the great aim of clergy and people alike is "a bright, hearty service". I remember a titled lady, after attending the ministrations of a Ritualistic clergyman for years, asking naïvely: "Is he High Church?" And when the answer was in the affirmative, her ladyship replied: "O, I like High Church, it's so pretty!" This gives one an idea how much doctrine had been assimilated. The attitude adopted by the laity is indeed a passive one. In a country parish of my acquaintance an excellent man has taught confession, and used vestments, for upward of twenty years. But not one person has ever been to confession; and the rector himself said to me: "My people put up with these things; but if I left and my successor did otherwise, they would not regret it." But the extreme party is not always so patiently endured. I once visited a village church in Cornwall where the vicar belonged to that school of thought represented then by Mr. Chase of Plymouth. Here the real parishioners had been entirely driven away. But admirers from a distance had come to live in the place for the sake of the "Catholic privileges" there to be obtained. Unfortunately, these devotees were too advanced to go to church for anything but "Mass" or confession, so that at the ordinary morning and evening services scarcely anyone was present.

In conclusion, we have great reason to be thankful that the Established Church of England, though unwillingly, keeps such a good nursery for the Catholic Faith. For we know that in spite of all efforts to the contrary the stream of converts from Anglicanism to the One True Fold is continuous. And we must hope that the horrors and heroisms of the world-struggle in which England is now engaged will still more open her eyes to the truth, "and bring the things of immortality to light".

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THE CONFLICT AT ANTIOCH.

VI. The Halachoth of St. Paul.

NOW for the rest of the Pauline problem. Meditations on the Halachoth teach us that St. Paul was so immersed in the present—his own gospel, his hearers, his Pharisaic training—that he quoted off-hand, and that we, breathing another atmosphere altogether, are unaware from what he was quoting. Now, it is antecedently probable that what happens three times may happen a fourth. Another thing which they teach, is that Judaism with St. Paul is a religion (we translate correctly *Ἰουδαϊσμός*, “the Jews’ religion”); that a Jew is still, or was originally, a member of that religion, and that the religion is Pharisaism. Strangers, like Pilate, or the Magi; Mark, who writes for strangers; John, who wrote long after the destruction of the Temple, when all Jews had turned Pharisees, may use the term for a member of the Jewish race. St. Paul does not. The word “Greek” also expresses at times more than a race. It is darkened with a heathenish shading. The Greek Syro-Phenician woman of Mark is a heathen Syro-Phenician woman. To *hellenize* was to ape heathen customs. St. Paul, accordingly, when considering the case of the Pharisee and the Polytheist, speaks of “the Jew and the Greek”. A third thing which we learn is that “to work” in a Pharisaic sense was to pretend by one’s own endeavor alone to earn the favor of God. In this sense Mary and Joseph, who performed all things according to the Law of the Lord, did not “work”; Abraham, who made ready to sacrifice his only son, did not “work”. They did great things, in holy obedience and faith, due in the first place to God, but not with the assurance of being able of themselves to justify themselves; and God who helped them so to do was pleased with their deeds of faith and by His own gracious good will made them justifying. Technically, therefore, “works” or “works of the Law” is a watchword; it stands for a human system involving self-justification. “Faith” likewise is a watchword; it stands for a divine system involving justification through grace. In the one system the observance of the Decalogue and of the whole law down to the last iota becomes a vain striving, “a zeal without knowledge”; in the other, it

becomes that coöperation which is required for "a crown of justice". The idea that St. Paul was comparing two systems eluded the grasp of writers because they never recognized Pharisaism¹ as a system. As St. James considers faith as a virtue, not as a system, and works as the expression of our coöperation with Faith and not as a system, there is no opposition between his doctrine and that of St. Paul. With these lessons and with the advertence that we should not make of an Apostle at different times in his career a composite picture, nor telescope the imperfect and progressive with the perfect and finished, whether we are contemplating character or knowledge or anything else, we may proceed to a consideration of the Pauline problem, which centres in the conflict at Antioch. On this simple episode the rust has grown centuries deep. But if we consider carefully the two gospels, the two Apostles, the two groups of converts, and, in Galatians, the words of the narrator, we may be able to remove it in part.

I.

The Scriptures show, not that the gospels of Peter and Paul were different, but that they were announced differently.

1. Peter, in the beginning of the new dispensation, addressed himself to Israel—"Ye men of Israel, hear." "Let all the house of Israel know most certainly." These references may be taken as directly bearing on the words delivered in the beginning of the old dispensation: "Israel is my son, my first born."² In the old dispensation God adopted Israel, a nation; in the new he adopted individuals, who by adoption become a "holy nation". To the question: "What shall we do, men, brethren?" Peter answered, "Do penance and be baptized, *every one of you*." To the two forms of adoption correspond two legislations. With the voiding of the old form, that through the nation, all positive legislation for the purpose of making the people pleasing to God by being made worthy members of that nation, inasmuch as it was positive legislation was made void. Christ's legislation took its place. Furthermore, the old dispensation was for one people. But the

¹ Any conception of this kind is naturally beyond Josephus also, who himself was a priest but professed a sort of Pharisaism, and who described the divisions among the Jews only to the extent that pagans might understand them.

² Ex. 4: 20.

gospel of Peter was a world gospel: "The promise is to you and to your children and to all that are far off, whomsoever the Lord shall call."³ In making this announcement, by omitting the word "Gentiles" Peter made use of a fine discretion. But he did not minimize the gravity of the situation: "Save yourselves from this perverse generation." In the same place, years afterward, the moment Paul explicitly announced that he was "to go to the Gentiles", that hoarse cry was raised: "Away with such a one from the earth, for it is not fit that he should live."⁴ Two things, however, must be noted: (1) Christ reenacted the Decalogue: "If you wish to enter life, keep the commandments"; and (2) although the Old Law was dead *de jure*, yet, as it appears, it was permitted somehow to remain. The Church is the "daughter of Sion". Now from the sacraments we know that there is a certain analogy between natural life and supernatural life. If this analogy may be insisted upon, it follows that the mother should for a while survive the birth of the daughter. But as Sion is only improperly called the mother, so the survival was not that of a living mother, but rather that of a corpse to which respect is due. Humanly speaking, in Judea it was necessary that the old worship should for a while be left undisturbed until the new by its own force and growth dispossessed it.

2. Paul's presentation of the Gospel, on the other hand, was the result of his first *vision*. He, the official envoy of Pharisaism, carrying letters from "the high-priest and the ancients", blameless according to the Law, had been stricken to the earth with those words: "Saul, Saul, why persecutest thou Me?" With him Pharisaism was ground in the dust. God working in Christ had done this work. God had, furthermore, by baptism, lifted him into union with Christ. He had, by God's work, and by God's work alone, passed from legalized sin to a state of grace, from the dominion of the flesh to the dominion of the Spirit. There was no intermediary of Mosaism between Pharisaism and the Spirit in his case, and consequently in the case of both Pharisees and Gentiles, who were like him, he would hear of none. He was sent to preach this "gospel of God". "God in Christ reconciling the world

³ Acts 2.⁴ Acts 22: 22.

to Himself." To convert the people to Mosaism and thence to Faith was to make Mosaism an intermediary, but God's action was direct. "A mediator is of two, but God is one." While he speaks much of "the adoption of sons" made by God in the New Law, he says nothing of the adoption of the nation in the past. Whatever scripture he knows, he uses little of it in the first years. He keeps ever before his mind his own graceless condition as a Pharisee. "When we were in the flesh." The development of the meaning of flesh and Spirit runs through his writings. St. Peter said: "Be baptized, every one of you, into the name of Christ for the remission of your sins and you shall receive the gift of the Holy Ghost." It is the same doctrine as Paul's but in announcing it he made no attack on the Law. St. Paul said: "Through Him is preached to you remission from sins, and from all those things by which you could not be justified in the Law of Moses; in this every one believing is justified."⁵ Here it is not the Law of Moses but the Halacha which he attacks. By aiming directly at the Halacha, he evaded an attack on the gospel of the circumcision. By singling out "those things *in* the Law of Moses by which a man could not be justified", he does not attack the Law of Moses when not corrupted by "those things". The gospel, therefore, of Peter and the gospel of Paul were the same. Peter, however, did not push the gospel to its last conclusion. Paul was argumentative and argued liberation from Pharisaic slavery and equal liberty in Christ for all converts from unbelief: they were all "fellow-heirs, and of the same body, and co-partners of God's promise in Christ Jesus by the gospel";⁶ and he wanted all to know it. As Peter avoided speaking of Gentiles, because locally it was impossible, Paul avoided the contemplation of the converted Jews at Jerusalem because their conversion did not concern him. But Peter had the advantage of an immediate historical background,⁷ whereas Paul had to pass over the reign of Pharisaism to the days of the "Law and the Prophets".

⁵ Acts 13:38, 39.

⁶ Eph. 3:6.

⁷ It was on this account that in a previous article it was stated that Peter could not without qualification go over to Paul's presentation of the Gospel. St. Paul's presentation of the Church also is rather apocalyptic than historical, and consequently he has nothing about the Primacy of Peter.

3. The intensity of the Pharisaic hatred for the Gentile, which all along we have been trying to make manifest, is once more seen by the different history of these two methods of preaching to the Jews. The first thing we hear about St. Paul after his conversion was that "he confounded the Jews"—a very dangerous thing to do. Soon there is such a commotion that he has to leave Damascus. His return is signalized by a conspiracy to destroy him. He flees to Jerusalem, where he begins to dispute with the Hellenistic Jews. Again we read that they "sought to slay him". St. Luke, who narrates this, in the same breath tells us that "the Church had peace throughout all Judea and Galilee and Samaria". The Saviour appears to Paul and sends him to preach not in Jerusalem but "afar off". Paul is conducted away by the brethren. Later he goes with Barnabas on a missionary tour. As long as Barnabas is leader, everything progresses smoothly. But scarcely has Paul taken the leadership when at Antioch in Pisidia, at Iconium, at Lystra, there are tumults from the Jews. When, later, he crosses into Europe, at Thessalonika, Berea, Corinth, the same tumultuous scenes are enacted. "Of the Jews five times did I receive forty stripes save one; thrice was I beaten with rods; once I was stoned."⁸ Once only, at Berea, he was listened to with interest, at first; but the people there seem to have belonged to the priestly party: they were "more noble". Nothing much came of their interest. Now if the Saviour warned Paul to depart from Jerusalem, and if, according to an ancient tradition, He commanded the Apostles to remain there for twelve years, if Paul's gospel met with such violence and very meagre fruit from the Jews and was impossible in Judea, and Peter's was propagated in the very centre of Jewry in great peace for several years with the most copious fruits, it is not for us to pass judgment and say that the Apostles preached in one way because they were attached to the Mosaic rites and Paul preached in another because he saw more clearly than they that Mosaism was abrogated. Both methods were from the Spirit of Christ—the one that the "daughter of Sion" might wax strong, and the other that in due time the same might be more easily enfranchised from the mother's leading-strings. When, therefore, Paul says: "I

⁸ II Cor. II: 24, 25.

cast not away the grace of God," apparently implicating Peter and James and the "many thousands", he gives us a hard problem to solve. Hence we must go deeper.

II.

The comparison of these gospels leads to a comparison of the preachers.

1. This comparison is twofold. It regards their training in knowledge and their self-government. St. Peter in his character as chief spokesman and head of the Apostolic college was the most learned Christian scholar that ever lived. Had we all the knowledge in reference to the particular theme of the gospels stored in all the books and monuments of the world, we could only have an approximation of Peter's knowledge. He did not possess the polish of the worldly schools, but he had had their best manner of training. As Socrates, rather than write, gathered about him young men, "congenial souls, and engrafted them with knowledge, sowing words not unfruitful but which had in them seeds, which might bear fruit in other natures, making the seed everlasting",⁹ so Christ gathered about Himself young men and for three years opened to them the mysteries of the Kingdom. When Socrates died, his spirit passed away with him, and the hope to make his philosophy everlasting was not realized. His disciples inaugurated philosophies of their own. But Christ sent His Spirit to make His words ever fruitful, and His disciples carried forward, and will carry to the end of time, His doctrine. Peter, gifted with a most retentive memory and guided by the Spirit of Christ, the head of that apostolic college, has left the impress of his preaching on all the synoptics. What theologian knows the Gospels in Aramaic, the language of the Saviour? And if it were possible to know the letter, what theologian could know all the circumstances antecedent and concomitant, the accent, the gesture, the whole mien of the Divine Teacher? Furthermore, the Saviour from time to time opened the meaning of the Scriptures. Thus Peter learned Scripture and learned it rightly. As the years went on, he doubtless added to his knowledge, but he had

⁹ Plato's *Phaedrus*.

nothing to unlearn. He could not only recount; he could argue too. His first letter is of the purest gold.

2. Paul, after a childhood spent in a Pharisaic home, grew up in the college of Gamaliel. There he had learned to employ his talents in subtle arguing, having devoted himself to that vast mass of legal verbiage called the Traditions. He has left the mark of his training on all his writings. It is generally supposed that he brought to the Church a marvelous knowledge of the Scriptures. But let us not at once telescope his early and his later years. There is nothing in the record to prove this supposition and there is much against it. Did he know all the Mischna and all the discussions about it, he would scarcely know a verse of Scripture. Had he by heart all the matter that subsequently made the volumes of the Talmud, he would know scarcely five hundred texts, and these for the most part he would know wrongly. His first two letters contain only one allusion to the existing Scriptures. St. Peter's first letter has eighteen quotations. In the course of thirty years' continuous controversy, St. Paul could have learned a great deal of Scripture to illustrate his visions. The large, almost exclusive, use which he makes of the Septuagint, seems to indicate that it was during this time that he acquired his knowledge. He uses this translation: "*même en des cas où il nous semble qu'il avait profit à l'abandonner*".¹⁰ On the other hand, it is explicitly stated that the Saviour taught him by successive visions, "that I may make thee a minister and a witness of those things which thou hast seen and of those things wherein I will appear to thee".¹¹ There is no mention of Scripture. As far as I can now recall, those who have written on the theology of St. Paul have not made enough of this fundamental saying of the Saviour. In the little school annexed to the Synagogue naturally St. Paul studied the Hebrew Bible, but it was to learn to read Hebrew; naturally he heard the text explained (?) by the Rabbis, and he learned a Bible history adorned with incredible fables. But it was all vitiated with the Pharisaical spirit. The best thing to do was to wash it all out. Hence the method of teaching him by visions. Subsequently, having thrown aside all other studies

¹⁰ Prat, *Théologie de Saint Paul*, Vol. I, p. 22.

¹¹ Acts 27: 16.

and devoted himself to the reading of Scripture alone, naturally in the course of years his language became more and more Scriptural. But he is an exegete who seems often to clothe his own inner light with the garments of the Scriptures rather than to give an exact exegesis. The solution of the problem of his exegesis will be found in this way rather than by recourse to rhetorical devices. St. Peter, therefore, at Antioch, having just come from giving that twelve-year course of the "ministry of the Word", which forms the basis of the synoptics, is not to be deposed from his office of teacher in favor of Paul, who had had his visions but who with much travel and often working daily for a subsistence could necessarily in the first years study little. But he could talk. "They called Paul Mercury", not because he was small but "because he was the chief speaker".¹²

3. In character, likewise, Peter, we judge, had greater poise. We know his former impulsiveness, his faith, his love of Christ, his revelation from the Father, all of which did not hinder his subsequent fall. But we know also his repentance and rise again, and after Pentecost what a sturdy guardian of the flock of Christ he became! With such an experience his character was steadied. Paul, on the other hand, had been swept into the Church after displaying a most violent onset of persecuting, murderous zeal. Making all due allowance for grace, and for change in aim, and for the fact that he was not conscious of sin, we do not have at once to annihilate the man. Our Lord appeared to Mary Magdalen as a reward for her repentance and charity, but her character was not yet made perfect and she had to hear those words, "Do not touch me". From the imperfect love of Mary there is as much proof that Christ appeared in flesh and blood as there is from the imperfect faith of Thomas. Similarly Paul had still to "cuff his body into slavery", and no doubt had to feel from time to time that the old Saul was only theoretically dead, as Mary was made to know that the former Magdalen was only theoretically dead. I think, therefore, if we are to prejudge the conflict at Antioch, the verdict should be in favor of Peter. Let us now take a glance at the two parties.

¹² Acts 14: 11.

III.

We know from Paul's writings and the Acts of the Apostles a good deal about the extremists at Jerusalem. We have seen Peter's gospel and have seen that it did not favor them. We know his words in the council of Jerusalem and his later words in his Epistles, in which he condemns both the Halacha, "the vain conversation of the tradition of your fathers",¹³ and the Haggada, "artificial fables";¹⁴ and therefore we know that what he foreshadowed in his first discourse he eventually explicitly taught. We know also that those false brethren who came in from the Pharisees "to spy the liberty in Christ", came in during Peter's absence. There was a discussion of these in a former part of this very Epistle to the Galatians. But those who came to Antioch from James on this memorable occasion are not described. They may have been the sincerest of Christian believers, to whom all deference was due. Barnabas and the other Jews apparently agreed with Peter and it appears that even afterward Barnabas retained his opinion. They may have been those very ones whom Peter, after "going in to the Gentiles and eating with them", satisfied as to the rectitude of his conduct. But whatever they were, they were in the minds of the Gentiles confused with the Judaizers. On the other hand, can we be sure that those Gentile Christians, with whom Peter at first mingled freely, did not express themselves concerning Mosaism and their "liberty" in a way to offend the other party? Could St. Paul have talked so much against "the things in the Law of Moses from which they were liberated and by which they could not be justified," and not have given the impression that he was talking against the Law of Moses and the practice of the Church of Jerusalem? If our writers can scarcely grasp his viewpoint after all these years of study—some saying that he was attacking the Law of Moses in whole, some, in part, and one at least saying that the Church did not go the lengths of St. Paul in opposition to the Law of Moses—it may be safely said that not all those first Christians in the hour of their triumph could express themselves clearly and reservedly on the point. Paul himself implies that his con-

¹³ I Peter 1:18.¹⁴ II Peter 1:16.

verts were not all as "wise as it behooveth to be wise". Neither were they all saints by any means. In approving the Pauline Epistles, St. Peter does not approve the judgment of all who read them, and if they are made up of discourses, we can extend that disapproval to some at Antioch. To accuse Peter of hypocrisy and to ascribe to him human respect as a motive of his action, is not the part of saints. But they, as I think probable, did this thing and thereby inflamed the very inflammable Paul. As a matter of fact, Peter, who had with the Master for three years moved freely with publicans and sinners and had grown by example and precept and vision into a broad frame of mind, may have known well that others could not at once take on that frame of mind and do as he had done; that they would hear language that would scandalize them; and that the love-feast would inevitably break up in an old-time Jewish riot. It was just Paul's luck to have to rebuke "the imbeciles" and "drunkards" among his own converts, who disturbed similar gatherings at Corinth. Our authors say that Peter was imprudent, but they were not on the ground. Perhaps he only foreshadowed the prudent policy of the Church in retaining the different rites to this day. St. Paul does not accuse him of imprudence. But let us look at St. Paul's account of this matter.

IV.

As St. Paul wrote the letter to the Galatians when strongly incensed against their acceptance of Jewish ceremonies in addition to Christian rites, it is written under strong emotion. It is one of the most vehement expressions of thought ever written. There is condensation throughout. Hence we must pay the closest attention to what we have.

1. The theme is not all evangelical truth, but Paul's gospel, which he had learned in "a revelation" from the Lord Himself; to which the Apostles had added nothing; whose *terminus a quo* was unbelief whether of Pharisee or Gentile, and whose *terminus ad quem* was the mystic union with Christ without any transitional period or intermediary.

2. The place was Antioch, where the Church of the Gentiles had been formed by Peter's converts, aggregated to the fold of the Apostles by Barnabas, Peter's envoy, and subse-

quently governed by presbyters in full sympathy with Peter. At Antioch, Peter was with his flock. Barnabas brought Paul thither, and for a year they worked together there successfully in a subordinate position. Finally, the Church ordained Paul and Barnabas and sent them on their missionary journeys. Paul always reported back to Antioch. It was natural that here, on the borders of Judea, the question of imposing Mosaic rites on Gentiles would first be raised, and was raised apparently by adventitious converts from Pharisaism. But as it was raised at a late date, it is clear that the local Jewish converts were not from the Pharisees. This question, on the appeal of Paul to the Apostles, had been settled in favor of the Gentile converts by Peter.

3. The argument of Paul in Galatians is that his gospel was received from God directly; that there was little or no chance to receive it from the Apostles; that when the chance was given, they had added nothing; that it had been confirmed by obvious signs, which the Apostles recognized, and on account of which they gave him the right-hand of fellowship and assigned him his work.

4. The particle & of the next verse is not a disjunctive, bringing the following episode back to the former argument that the Apostles had added nothing to him, but it is conjunctive, binding this episode to the formal conclusion of the arrangement with the Apostles and their mutual league of friendship. Hence the drift of the argument is not this: "They did not instruct me, but I instructed them,"—as Protestants would have it; but it is: "They gave me the right-hand of fellowship and *moreover* I gave them one of my outbursts of temper, with which you are well acquainted, and they did not even then withdraw it." It is immaterial that St. Paul neglects to state this conclusion explicitly. It was not necessary, as he was still preaching the same gospel; and besides, he at times neglects conclusions and sometimes the ends of his sentences. The particle γὰρ also needs attention. It may be causal or explanatory. In the later case it is translated "why" or "to wit". In John 9: 30, the man who had been born blind said, "why, (γὰρ) herein is a wonderful thing". There is in chapter 2, verse 10, of this letter another case. I take it to be explanatory in verse 12.

5. The episode is described thus: "Moreover, when Peter came to Antioch I resisted him to the face", ὅτι κατεγνώσμενος ἦν. This Greek sentence has been variously translated. The Twentieth Century New Testament, which contains good English, shows scholarship, and is generally correct, has this rendering: "because he stood self-condemned." But this translation involves a mistake in voice, another in tense, and a third in meaning. The voice is not the middle but the passive, the tense of the participle is not the aorist but the perfect, and the meaning is not so strong as "condemned". Καταγινώσκειν means "to speak about adversely", "to blame", "to criticize". The Vulgate translates κατεγνώσμενος by "reprehensibilis". We know St. Jerome's theory concerning the dissimulation which he supposed both Peter and Paul practised. Let us draw a curtain over it. His translation falls with his theory. Protestants naturally praise this rendering, and our own à Lapidè tells us why it is "the best". "By a Hebrewism," he says, "passive participles are often employed for verbal adjectives in *bilis*, which are wanting in the Hebrew." The papyri show that there are no Hebrewisms in the New Testament except in the case of direct translation from the Hebrew, and this certainly is not a case in point. Why should Paul throw Hebrewisms at those Asiatic Kelts, who in all probability had trouble enough to understand the simplest Greek? Great scholars at times do not see the woods on account of the trees.

With the Greek Fathers, I take the meaning of this Greek sentence to be, "Because he was being criticized". But since the participle is the perfect, it seems to indicate that the murmuring had been going on for some time when it was brought to the notice of Paul. The whole narrative might have been ended here, but the Apostle explains what criticism was made, what *he saw*, and what he himself said in explanation of his words: "I resisted him to the face".

6. The criticism was: "Why, he did eat with the Gentiles before a party of James's followers came, but when they came he withdrew and held aloof, fearing those of the circumcision. The other Jews also dissembled with him, so that Barnabas was carried away by their dissimulation."

I take these words to be a *quotation* of the adverse remarks which were being bandied about, for the following reasons: (1) It is out of the question that St. Paul could have a revelation of the motive of Peter, if it were human respect. Revelation does not regard such things. (2) He was not the man to ascribe unworthy motives. Even in his heated discourse later he does not ascribe this motive to Peter. (3) The use of the word "Jews" to describe the Jewish Christians, as noted above, is not Pauline. (4) He seems to modify the charge of hypocrisy to one of disaccord with his gospel: "But (ἀλλὰ) when I saw that they did not walk in harmony with the truth of the gospel." The metaphor is taken from the action of stepping in time to a musical instrument. The gospel is the one about which he has been all along talking. Now this was a fact; they were in disaccord. But in our hypothesis they could not help it. From the previous words it looks as if it was Paul's intention at first to call attention only to this disaccord. But with impetuous persons emotions succeed one another like electric flashes. "Who is scandalized," he said later, "and I am not on fire?" He had abandoned a career; he had been hunted from city to city footsore and famished; he had been stoned and left for dead on account of that gospel, which he saw apparently despised. Smarting under the lash of all these memories and sure that his gospel was the will of Christ, he poured forth that torrent of accusation of Peter, of justification of his gospel, and of protestation of his adherence to the grace of Christ, which rises as it swells, till utterance seems choked in a sob. It is sublime. We cannot realize the man and the situation and read it even now without a catch at our throat. But it is a discourse from beginning to end purely from the standpoint of a convert from Pharisaism. Napoleon, when over-excited, fell back into the broken dialect of Ajaccio.

V.

All Scripture, being the work of the Spirit of Truth, is a truthful work. What it teaches, enunciates, and insinuates, is true. This principle is a test of the truth, however, rather than a source of information. Tradition, when it is certain, is our source of information on a given passage; when it is not

certain on some passage, the interpretation must at least be in harmony with the teaching of certain Tradition. If we find a way to harmonize an uncertain passage with a certain one, we have not necessarily secured the truth of our interpretation of the first passage but only removed an objection from the second. In interpreting we should not change "the apt word" of Scripture, but our inapt viewpoint. Let me illustrate this statement. St. Paul, in his speech at Antioch in Pisidia, seems to say that those who crucified our Saviour took Him down from the cross. St. Luke, who had previously written that it was Joseph of Arimathea who performed this pious task, does not correct St. Paul's language, but simply *reports* it. In foretelling the advent of the Lord, St. Paul's words, "then we who are alive, who are left," have given much trouble also. Now it is possible to find a solution for these problems by making some changes in the language. But such a solution is spun out of one's own head, it does not rise out of the record. The true solution I take to be this.

The Holy Spirit inspires a *man*, and in Paul's case it was a *man taught by visions*. The vision of the crucifixion comes to him showing the various tumultuous scenes, but he, intent on the Crucified, sees only confusedly the actors and accordingly describes them confusedly. Again, he narrates the vision of the last day. There is a great cry, the trumpet of God sounds, the dead rise, and, he continues, "we, the living"—but hold! that needs some modification. He sees that others are in the body, but, as he tells us elsewhere, in the vision he does not know whether he himself is "in the body or out of the body". Hence, as he more than once does, he corrects himself, using a term which will include a disembodied spirit, if he himself be disembodied, "we the living, the ones left round about unto the Parousia of the Lord". Consequently, as a determination of his own status is the one element that would determine the time of the Parousia, and his own status is unknown to him, he expresses no opinion as to the time. If this is true concerning these two cases, we see that the first principle announced did not help us to gain the true solution, but, rather, a careful study of the record does.

Now we know that St. Paul suffered from an "infirmity". The Galatians were the very ones who had been made to

realize that he so suffered. His actions before conversion and several after—every vibrant line that he wrote, his quick response as the quick recoil of the body when "a sliver in the flesh" has been brushed, his longing to make amends, and several other characteristics—show that his infirmity was a quick temper. If now we compare Luke's account of Paul's discourse in one city of Antioch with Paul's own account of his speech in the other city of Antioch, we get this result. If, when reporting the speech of Paul, Luke, who knew the historic details of the taking down from the cross, did not feel that it was incumbent upon him to change it, Paul, in *reporting* his own speech, about the general policy of which he may have subsequently doubted, as he does not refer to it in Acts, may not have felt that he had a duty to change it. One speech expressed the vision, the other expressed the man of the moment. The latter speech, if delivered in cold blood, had a good many implications which it would be hard to reconcile with faith and truth. Peter was never that kind of Jew. He could have withdrawn for other reasons than a desire to force the Gentiles to Judaize. He had baptized at once the first Gentiles, who had received the Holy Spirit, without Judaizing them. He did not set aside the grace of God. Hence we conclude that Paul, under supreme emotion stoutly asserting his own position, only in appearance accuses those who differ from him, especially as he had just announced that they had from God their method of announcing the gospel. I see nothing wrong in accusing Paul of an outburst of purblind emotion, but a great wrong in accusing Peter of giving scandal and of not living up to his office of confirmer of his brethren. The faith in me rebels, and has always rebelled, against calling Peter "fickle", "weak", "too condescending". There is, then, always truth in Scripture. But the truth of visions needs to be supplemented by those exact details which we learn elsewhere, and the truth of an impassioned discourse needs to be shorn of unintentional implications. Inspiration does not do this for us; it is not retroactive. But take away those implications, and the whole case against Peter falls.

As for Peter, he must have seen that the city by the Orontes was too near the stronghold of Pharisaism to remain the cap-

ital of Christendom. He soon turned his steps once more westward to the great Babylon by the Tiber. Perhaps he was enlightened to know that in doing this he was fulfilling prophecy. "O daughter of Sion! Thou shalt come even to Babylon. There the Lord will redeem thee out of the hand of thine enemies."¹⁵ In fact, Peter addressed his first letter "from Babylon".

Such are the Halachoth of St. Paul and some of the lessons therefrom. They give a ready solution to problems which have racked the Christian mind for ages. To the general objection that if I am right, it is strange that someone has not maintained this thesis before, it may be answered that, since fools are more numerous than the wise, if I am wrong, it is stranger still that someone has not maintained the thesis before. We shall wait in vain for Protestants to write it, not because it is mistaken, but because it cuts the ground from under their feet. But after all, there is nothing altogether new under the sun. The nineteenth century apparently re-discovered Shakespeare and Dante; but before the discovery these authors were somehow known by the lasting influence which they once had on literature. The Tradition concerning the holiness of the Mosaic Law and the infallibility of Peter always existed. All that was needed was to make use of its light in this particular case. Like that somewhat unintelligent youth, Harvey Potter, who made the greatest improvement in the early steam engine by tying the valves to the crossbar overhead which moved the piston-rod, if there is an improvement in the above interpretation, I have done no great thing. I have only tied my theory to Tradition. If I have had to differ from the great men, whose vast erudition must always command our admiration, they have glory enough left. Entering into the great temple of Scripture, they stumble on nothing. But one whose sight is dim, who knows little and sees badly, by chance stumbles over some object, which undisturbed was by the others passed by. He brings it to the light, examines it curiously, and finds that it is a treasure.

[CONCLUDED.]

JAMES C. BYRNE.

St. Paul, Minnesota.

¹⁵ Micahs 4: 10.



Analecta.

SUPREMA SACRA CONGREGATIO S. OFFICII.

I.

DECLARATIO CIRCA FACULTATEM EPISCOPORUM IN RECONCILIANDIS HAERETICIS VEL APOSTATIS.

Cum nonnulli Episcopi supplices preces Supremae Sancti Officii Congregationi exhibeant ad facultates pro haereticorum vel apostatarum reconciliatione obtinendas, Emi ac Rmi Dni Cardinales Inquisitores Generales, in consessu habito feria IV die 16 febr. 1916, ad omne dubium hac super re amovendum, haec declaranda mandarunt:

1. Absolutio ab excommunicatione, qua quis ob haeresim vel apostasiam sit irretitus, in foro conscientiae impertienda, est speciali modo, secundum praescripta in Constitutione *Apostolicae Sedis*, Summo Pontifici reservata.

2. Si tamen crimen haeresis vel apostasiae ad forum externum episcopi aut praelati episcopalem vel quasi-episcopalem auctoritatem habentis, aut per spontaneam confessionem vel alio quovis modo deductum fuerit, episcopus vel praelatus sua auctoritate ordinaria resipiscentem haereticum vel apostatam, praevia abiuratione iuridice peracta, aliisque servatis de iure servandis, in foro exteriori absolvere poterit. Absolutus autem in foro exteriori potest deinde absolvi a quolibet confessario in foro conscientiae absolutione sacramentali. Abiuratio vero iuridice per acta habetur cum fit coram ipso

episcopo vel praelato, aut eorum delegato, et saltem duobus testibus.

Datum Romae, ex aedibus Sancti Officii, 19 febr. 1916.

L. * S.

ALOISIUS CASTELLANO, S. R. ET U. I. *Notarius*.

II.

DECRETUM: DECLARANTUR ET EXTENDUNTUR CONCESSIONES
QUAEDAM PRO TEMPORE BELL.

Die 16 decembris 1915.

SSmus D. N. D. Benedictus div. prov. Pp. XV, in audientia R. P. D. Adessori S. Officii impertita, exhibitis postulationibus satisfacere volens, benigne declarare dignatus est, privilegia et facultates, indulgentias respicientia, sive apud omnes nationes, sive apud aliquot earum, occasione diuturni belli hodieque per Europam grassantis, tributa, nimirum: 1° privilegium Missarum, quae ubilibet in suffragium animarum illorum, qui in bello obierunt, celebrantur (S. C. S. Officii, die 28 ianuarii 1915); 2° dispensationem a clausula *De consensu Ordinarii*, circa benedictionem devotionalium pro Sacerdotibus, qui inter milites versantur (S. C. S. Officii, 4 februarii 1915); 3° et 4° facultatem pro Sacerdotibus militiae adscriptis, impertendi christifidelibus apostolicam Benedictionem cum plenaria Indulgentia *in articulo mortis*, et applicandi, unico signo Crucis, coronis, crucibus, crucifixis, ss. numismatibus et parvis statuís Indulgentias apostolicas nuncupatas (S. C. S. Officii, die 17 iunii 1915), extendi ad omnes nationes bello dimicantes, usque ad exitum belli valitura. Contrariis quibuscumque non obstantibus.

R. CARD. MERRY DEL VAL, *Secretarius*.

L. * S.

✠ DONATUS, ARCHIEP. EPHESINUS, *Adessor S. O.*

SACRA CONGREGATIO CONSISTORIALIS.

I.

ERECTIO VICARIATUS APOSTOLICI IN DIOECESIM.

SSmus Dominus Noster Benedictus PP. XV, decreto S. Congregationis Consistorialis diei 7 ianuarii 1916, Vicariatum

Apostolicum de Temiskamingue, in ditione Canadensi, in dioecesi erectum, servatis iisdem ut antea territorii finibus; eandemque a civitate principe *Haileybury* denominari iussit *Haileyburensis*, ac suffraganeam fecit Metropolitanae ecclesiae Ottaviensi.

II.

ERECTIO NOVAE DIOECESIS IN BRASILIA.

Consistoriali decreto diei 3 februarii 1916, SSmus D. N. Benedictus PP. XV territorium dioecesis de Pouso Alegre in Brasilia, rogante ipso Episcopo, in duas partes divisit et, coarctata in parte meridionali dioecesi de Pouso Alegre, in parte septentrionali erectum novam dioecesim *Guaxupensem*, ab urbe *Guaxupé* ita appellatam. Haec autem dioecesis Guaxupensis eosdem quoquoersus servabit fines, quibus pars septentrionalis dioecesis de Pouso Alegre antea circumscribebatur; excepto meridionali latere, in quo ipsa secernitur ab ea de Pouso Alegre per limites meridionales paroeciarum vulgo *Poços de Caldas*, *Campestre* et *Machado*, quae ad novam dioecesim pertinent. Novam vero dioecesim suffraganeam constituit, donec aliter provisum fuerit, archidioecesis Mariannensis.

SACRA CONGREGATIO DE DISCIPLINA SACRAMENTORUM.

I.

CLANDESTINITATIS.

Quum in nonnullis regionibus, Parochi a civili lege graviter prohibeantur quominus matrimonio assistant, nisi praemisso civili connubio, quod non semper praemitti potest, et tamen ad mala praecavenda et pro bono animarum matrimonium celebrari expediat; quidam horum locorum Antistites a Sacra Congregatione de Disciplina Sacramentorum efflagitarunt: "An et quomodo his in adiunctis providendum sit".

Eadem Sacra Congregatio, in plenario Conventu habito die 28 curr. ianuarii, re mature perpensa, respondendum censuit: "Recurratur in singulis casibus, excepto casu periculi mortis, in quo quilibet sacerdos dispensare valeat etiam ab impedimento clandestinitatis, permittendo ut in relatis adiunctis matrimonium cum solis testibus valide et licite contrahatur".

Expositam vero Emorum Patrum declarationem SSmus Dnus noster Benedictus PP. XV, in audientia concessa die 30 eiusdem mensis infrascripto huius Sacrae Congregationis Secretario, ratam habere et confirmare dignatus est, ac publici iuris fieri mandavit.

Datum Romae, ex aedibus eiusdem Sacrae Congregationis, die 31 ianuarii 1916.

PHILIPPUS CARD. GIUSTINI, *Praefectus*.

✠ ALOISIUS CAPOTOSTI, EP. THERMEN., *Secretarius*.

II.

CASUS—LICEITATIS MATRIMONII OB MUTATUM DOMICILIUM.

Species facti.—Puella quaedam acatholica, domicilium habens in paroecia *B*, nubere cupiebat cuidam viro catholico domicilium habenti in paroecia *L*, eiusdem archidioeceseos.

At vero, ante nuptias, praefata puella, recreationis causa, se contulit in aliam paroeciam praefatae archidioeceseos, nomine *S*, ubi commorata est unum mensem, et ubi interim a respectivo parrocho baptizata ac in sinum Ecclesiae catholicae recepta est. Iamvero *post hunc in Ecclesiam catholicam ingressum ibidem nonnisi minorem mensis partem remansit*: deinde domum rediit, ubi morata est tres hebdomadas; quibus elapsis, iterum in eundem locum *S* migravit, ubi statim die 28 aprilis 1915 matrimonium contraxit coram praedicto eiusdem loci parrocho, idque sine consensu, seu licentia rectoris paroeciae *B*.

Quare iste "putans se esse proprium puellae parochum" casum submisit iudicio Tribunalis matrimonialis ab Ordinario permanentemente instituti. Quod Tribunal, tribus iudiciis constans, in scripta sua ad Ordinarium relatione litem ita dirimendam existimavit: "Censemus eiusmodi casus solutionem ex responsionibus oriri tribus sequentibus quaestionibus:

"1. Utrum Ordinarius rectori paroeciae *S* facultatem fecerit rite matrimonio abstandi.

"2. Utrum menstrua commoratio sponsae, *quatenus ad religionem catholicam conversae*, in paroecia *S* necessaria habitata fuerit, ut enunciatus parochus licite matrimonio adstaret.

"3. Utrum ipse iusta ex causa eidem matrimonio adstiterit.

"Iamvero ad primam quaestionem quod attinet, si Ordinarius, ius suum legitime exercens, rectori paroeciae *S* permisit

ut enunciato matrimonio rite adesset, *causa finita est*. At ex sponsi litteris contrarium arguitur.

"Secundam quod spectat quaestionem, opinamur iuxta Decretum *Ne temere* respiciens, ut videtur, solummodo eos qui more catholicorum baptismum receperunt, menstruam commorationem ex parte sponsae, *uti catholicae*, necessariam fuisse in casu.

"Ipse paroeciae S rector fatetur sponsam haud commoratam fuisse *uti catholicam* integro mense in paroecia S.

"Circa tertiam quaestionem, sponsi litteris innixi, iustam defuisse causam arbitramur. Adducta enim ratio, *personalis* scilicet *amicitia et politica*, haud sufficiens esset, iuxta novam de matrimonio latam legem, si menstrua sponsae commoratio *uti catholicae* nondum expleta fuisset.

"Ob allatas rationes putamus rectorem paroeciae S, eidem matrimonio adstando, illicite egisse."

Hucusque Tribunal: cui Ordinarius, die 26 iulii 1915, ita respondit: "Nullam rectori paroeciae S facultatem detuli. Verum a sententia Tribunalis dissentire coactus sum quoad menstruam commorationem sponsae *uti catholicae*. Equidem verba *uti catholica* conditionem declarant quae haud in textu legis includitur, neque a legislatore fuisse additam instar authenticae interpretationis novimus."

At vero parochus loci B, putans—uti ipse exponit—hanc Ordinarii decisionem non esse consentaneam Decreto *Ne temere*, per supplicem libellum die 30 septembris 1915 casum, de consensu ipsius Archiepiscopi, ad H. S. Congregationem detulit.

Animadversiones.—1° Casus expositus non spectat matrimonii validitatem; siquidem celebratum fuit a rectore paroeciae S in proprio territorio, hinc *coram paracho loci* (Decr. *Ne temere*, art. III), proinde agitur tantummodo de eiusdem matrimonii liceitate.

2° Ex expositis in casu defuit licentia Ordinarii, vel parochi proprii alterutrius contrahentis; neque gravis intercessit necessitas, quae ab ea excusaret (Decr. *Ne temere*, art. V. sec. 3), etenim uti talis haberi nequit *personalis et politica amicitia*, de qua agitur in casu. Ergo tota ratio liceitatis in praesenti desumenda est ex menstrua commoratione sponsae in paroecia S.

3° Menstrua commoratio sponsae in paroecia S computanda ne est a die eius conversionis ad fidem catholicam, an vero ab eiusdem in paroeciam ingressu? Liquido patet sufficere, ad liceitatem, factum mere externum commorationis, praescindendo a facto conversionis sponsae in fidem catholicam. Porro voluntas legislatoris ex verbis legis petenda est iuxta illud effatum: *Legislator quod voluit expressit.* At in Decr. *Ne temere* requiritur tantummodo menstrua commoratio alterutrius contrahentis, quin ullus sermo habeatur de eorumdem religione. Ergo solum factum materiale commorationis ad liceitatem exigitur (servatis ceteris de iure servandis). Et hoc plene respondet fini legis, qui erat proponere factum mere externum et omnibus patens ad praecavendas incertitudines et pericula illicetatis.

4° Verum in actu celebrationis matrimonii defuit haec menstrua sponsae commoratio, id quod reddit illicitam celebrationem connubii in paroecia S. Etenim illa verba Decreti: *constito . . . de menstrua commoratione* non ita sunt intelligenda ut sufficiat quaelibet menstrua commoratio quondam habita. Tunc enim nupturientes haberent parochum proprium pro licita celebratione martimonii ubicumque per mensem commorati fuissent quocumque vitae tempore, quo nihil est magis alienum a mente legislatoris et a sensu Decreti *Ne temere*, in quo *quasi-domicilio* substituta fuit *menstrua commoratio*, ut praeciderentur difficultates quae pro quasi-domicilio oriebantur ex necessitate investigandi animum permanendi in loco per maiorem anni partem. Sed praedicta verba: *constito . . . de menstrua commoratione alterutrius contrahentis*, ex contextu sermonis et fine legislatoris sumi debent eo sensu ut menstrua commoratio, *moraliter continua*, sit aliquid minimum sufficiens ad licitam parochi loci adsistentiam. At cuique patet interruptionem trium hebdomadarum esse interruptionem notabilem, quae destruit *continuitatem moralem* prioris menstruae commorationis sponsae in paroecia S. Ergo sponsa, quamvis per mensem commorata fuerit in praedicta paroecia, tamen per factum sui reditus ad proprium domicilium, et commorationis ibidem spatio trium hebdomadarum, non poterat licite matrimonium illico celebrare in paroecia S, sed debebat, aut explere novam menstruam commorationem, aut expetere licentiam parochi proprii vel Ordinarii loci.

Emi ac Rmi Patres huius S. Congregationis, omnibus mature perpensis, in plenario conventu habito die 28 ianuarii nuper elapsi, proposito dubio: *An rector paroeciae S illicite adstiterit matrimonio in casu respondendum censuerunt: Rectorem paroeciae S illicite adstiterit matrimonio in casu ob amissam a sponsa, per discessum trium hebdomadarum, menstruam commorationem.*

✠ ALOISIUS CAPOTOSTI, EP. THERMEN., *Secretarius.*

SACRA CONGREGATIO RITUUM.

I.

DECRETUM DE LAMPADÉ CORAM SANCTISSIMO SACRAMENTO.

Instantibus pluribus Ordinariis locorum, in quibus ad nutriendam lampadem coram SSmo Sacramento ardentem, ob peculiare circumstantias, sive ordinarias sive extraordinarias, oleum olivarum non habetur vel ob gravem penuriam aut summum pretium, non absque magna difficultate, comparari potest, S. Rituum Congregatio, inhaerens decreto n. 3121, *Plurium Dioecesium*, d. d. 14 iunii 1864, aliisque subsequentibus declarationibus etiam recentioribus, rescribendum censuit: "Inspectis circumstantiis enunciatis iisque perdurantibus, remittendum prudentiae Ordinariorum, ut lampas, quae diu noctuque collucere debet coram Sanctissimo Sacramento, nutriatur, in defectu olei olivarum, aliis oleis, quantum fieri potest, vegetalibus, aut cera apum pura vel mixta, et ultimo loco etiam luce electrica adhibita; si Sanctissimo placuerit."

Quibus omnibus Sanctissimo Domino Nostro Benedicto Papae XV per infrascriptum Cardinalem Sacrae Rituum Congregationi Pro-Praefectum relatis, Sanctitas Sua rescriptum eiusdem sacri Consilii ratum habens, quoad lampadem accensam ad SSimum Sacramentum debite honorandum praescriptam, in casibus et modis superius expositis, rem omnem prudenti iudicio Ordinariorum, cum facultatibus necessariis et opportunis, benigne remisit. Contrariis non obstantibus quibuscumque.

Die 23 februarii 1916.

A. CARD. EP. PORTUEN. ET S. RUF., *S. R. C. Pro-Praefectus.*

L. * S.

ALEXANDER VERDE, *Secretarius.*

II.

DECRETUM DE SACERDOTUM ET SACRORUM MINISTRORUM NUMERO IN BENEDICTIONE ET CONSECRATIONE SANCTORUM OLEORUM.

Quum ob praesens immane diuturnumque bellum sacerdotes et sacri ministri, qui ad benedictionem et consecrationem sanctorum oleorum peragendam iuxta Pontificale Romanum requiruntur, utpote militiae addicti et obstricti ita deficiant, ut pauci tantum sacrae caeremoniae interesse possint, nonnulli sanctorum antistites SS^mum Dominum nostrum Benedictum Papam XV suppliciter exorarunt, ut in hisce circumstantiis a praescripto sacerdotum et sanctorum ministrorum numero, in casu et ad effectum enunciato, dispensare dignaretur. Sanctitas porro Sua, has preces ab infrascripto Cardinali Sacrae Rituum Congregationi Pro-Praefecto relatas peramanter excipiens, indulgere dignata est, ut R^mi Archiepiscopi et Episcopi intra fines nationum belligerantium, tum hoc anno, tum durante clericorum defectu proveniente ex hoc bello, consecrationem sanctorum oleorum conficere valeant eo presbyterorum et sanctorum ministrorum numero, qui pro loci rerumque adiunctis reperiri poterit; dummodo tamen minor non sit ternario numero ex quolibet gradu, cum facultate deficientibus subdiaconis substituendi acolythos. Contrariis non obstantibus quibuscumque.

Die 23 februarii 1916.

A. CARD. EP. PORTUEN. ET S. RUF., S. R. C. *Pro-Praefectus*.

L. * S.

ALEXANDER VERDE, *Secretarius*.

III.

DUBIA DE SOLEMNITATE FESTORUM CELEBRANDA.

A Sacra Rituum Congregatione expostulata fuit sequentium dubiorum solutio; nimirum:

In Decreto S. R. C. diei 28 octobris 1913 (tit. I, n. 2) legitur: "Ubi solemnitas externa festorum quae hucusque alicui Dominicae perpetuo affixa erant, *in ipsa Dominica* celebratur, de solemnitate festi duplicis I classis *permittuntur* missae omnes; . . . de solemnitate vero festi duplicis II classis *permittitur* tantum unica Missa sollemnis vel lecta"; quaeritur:

I. An solemnitas externa cum enunciato privilegio recolenda in Dominica cui prius affixum erat festum, intelligi possit celebranda tam in praefata Dominica quam in altera Dominica diversa festum insequente?

II. An in Ecclesiis ubi praefata solemnitas externa agitur, Missae a memorato decreto concessae de ipsa solemnitate celebrari tantum possint, vel etiam debeant?

Et Sacra Rituum Congregatio, audito specialis Commissionis suffragio, propositis quaestionibus ita respondendum censuit:

Ad I et II *affirmative* ad primam partem, et *negative* ad secundam, seu standum terminis Indulti. Atque ita rescripsit ac declaravit.

Die 12 februarii 1916.

A. CARD. EP. PORTUEN. ET S. RUF., S. R. C. *Pro-Praefectus*.

L. * S.

ALEXANDER VERDE, *Secretarius*.

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

21 December, 1915: Colonel Charles Edmond Rouleau, of the Archdiocese of Quebec, made commander of the Order of Gregory the Great (military class).

30 December: Mgr. John MacDermott, Vicar General of the Archdiocese of St. John's, Newfoundland, made Domestic Prelate.

30 December: Mr. Edward Villere Papin, of the Archdiocese of St. Louis, made Privy Chamberlain of Cape and Sword, supernumerary.

3 January, 1916: Right Rev. Thomas Dunn, Canon of the Metropolitan Church of Westminster, elected Bishop of Nottingham, England.

11 January: Mr. George Elias Amyot, member of the Legislative Council of Quebec, and Mr. Nemeze Garneau, of the same Council, made commanders of the Order of St. Gregory the Great (civil class).

11 January: Mr. Nicolas Joshua Pinault, of the Archdiocese of Quebec, made commander of the Order of St. Gregory the Great (military class).

28 January: The Right Rev. John G. Shaw, Bishop of San Antonio, made Assistant at the Pontifical Throne.

29 January: The Right Rev. John Jeremiah Lawler, Titular Bishop of Hermopolis and Auxiliary to the Most Rev. Archbishop of St. Paul, elected Bishop of Lead.

29 January: The Right Rev. Bernard Hackett, Superior of the Redemptorist House at Limerick, elected Bishop of Waterford and Lismore.

31 January: The Right Rev. Edward Mulhern, parish priest of Innismacsaint in the Diocese of Clogher, elected Bishop of Dromore.

1 February: Dr. Fritz Holm, of New York City, made Commander of the Order of St. Sylvester.

3 February: The Right Rev. Francis Xav. Cloutier, Bishop of Three Rivers, Canada, made Assistant at the Pontifical Throne.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

S. CONGREGATION OF HOLY OFFICE: 1. answers two questions concerning the faculties of bishops for the reconciliation of heretics and apostates; 2. gives wider extension to certain privileges and faculties, having to do with indulgences, during the European war.

S. CONGREGATION OF CONSISTORY: 1. raises the Vicariate Apostolic of Temiskaming, of the Province of Ottawa, Canada, to the rank of a diocese, to be known as *Haileybury*; 2. divides the territory of Pouso Alegre in Brazil into two parts—the southern side to remain the Diocese of Pouso Alegre and the northern part to form the new Diocese of *Guaxupé*; for the present the new diocese shall be a suffragan of the Archdiocese of Marianna.

S. CONGREGATION OF DISCIPLINE OF THE SACRAMENTS: 1. decides what course is to be followed in a marriage case where the pastor is forbidden by the civil law to assist at the marriage until after the secular ceremony has been performed; 2. discusses the lawfulness of a marriage in which questions of domicile enter.

S. CONGREGATION OF RITES: 1. decrees that, in default of olive oil, the Ordinary may permit the use of other oils (preferably vegetable oils), or beeswax, or even electric light, in the sanctuary lamp; 2. determines the number of priests that are necessary, in view of the scarcity of clerics during the great war, for the ceremony of the blessing and consecration of the Holy Oils; 3. answers two doubts regarding the solemn observance of certain feasts.

ROMAN CURIA officially announces recent pontifical appointments.

A TALE OF "PURE WAX" CANDLES.

To the Editor, THE ECCLESIASTICAL REVIEW.

Believing that a recital of my experience in an endeavor to keep a pure wax candle for the altar may awaken some of

the readers of THE ECCLESIASTICAL REVIEW to the need of looking beyond the guarantee of the church goods dealer, it is herewith appended for publication if you deem the matter of sufficient importance. A few words of explanation, with extracts from a series of letters from dealer, chemist, and candle manufacturer, tell the story complete. If the story "points a moral" for the altar candle, why not also for the altar wine?

Many years ago I adopted for the altar a brand of candle, feeling reasonably assured that it was pure beeswax, or as nearly pure as could be procured. For several years I had bought this candle from the same church goods dealer. Last fall, enclosing the bill previously received, I wrote to this house, asking if the preceding order could be duplicated, and calling attention to the brand required. The dealer wrote:

We thank you kindly for your favor of the 4th inst. and are forwarding pure wax candles. . . . We do not carry —— brand of wax candles but do carry the —— brand, which is identical. We purchase all our candles from the —— Co. This firm is a subsidiary firm of the —— Co., and is considered their Western distributing point.

All pure candles are 99 and a fraction per cent pure. It is absolutely necessary to have them of this percentage, otherwise they would conflict with very strict government regulations. The pure wax candle is the only candle that is not adulterated, and our —— brand is made from the same vats that the —— candles are, and also made by the same firm; however, they are under a different name.

All our candles have our own brand and naturally our own label brands which were selected by our Mr. —— . You may rest assured therefore that the candles received from us are absolutely pure and are guaranteed as such.

It was too late to insist further on the —— brand, since the box was on the way. "Pure wax" did not seem to me definite enough; so I immediately wrote to say that "the candles would be accepted only upon the condition that they were guaranteed *pure beeswax*, and the privilege to have their purity tested by a chemical analysis was reserved". Here is the reply:

In response to your favor of the 9th inst. regarding pure wax candles: Wish to state that we hereby certify and guarantee that the candles we are selling under the brand of —— contain 99 and a fraction pure beeswax. We will also be glad to have you have any competent chemist make analysis of the candles, and we know full well that our statement will be confirmed. We absolutely guarantee the candles under these conditions, to be as represented. You may therefore have them examined, and in case they should not be as represented, we will make good any trouble and expense which you incur. Our candles have been tested and analyzed by expert chemists heretofore and found to be as represented.

We hope you will accept the candles on these conditions.

Reassured by this unequivocal guarantee, I accepted the candles; but observing that they differed in appearance from my —— candle, I determined to remove any lingering doubt by having a sample of both brands analyzed.

After some correspondence with state officials, the chemist was located. He was recommended as "Professor of Chemistry in a University" and "For Fifteen Years State Chemist". Samples of both brands were labeled and sent to the laboratory. Here is the chemist's report:

We find that the Sample 1 (the brand I had just received) has approximately 60 per cent beeswax and 40 per cent paraffine or cere-sine. There is no rosin present, and there is approximately then about two-thirds beeswax and one-third paraffine in this sample. No. 2 (my former brand) is almost entirely beeswax, or at least 96 per cent beeswax. Therefore it is our opinion that this is a comparatively pure product.

The chemist's report elicited from the dealer the following:

It is with much regret we learn that our —— candle has given such a poor showing in your analysis. However, we understand that chemists vary greatly in their judgment and opinion as to the quality of wax in pure wax candles. We have been informed upon what we consider reliable authority, that if one candle is divided into three parts and each part given to a different chemist, we will say in a different State, the report of the analysis from the various chemists will vary from 50 to 75 per cent. It is claimed that a certain portion of the candle which is considered virgin wax, loses its identity entirely in the chemists' analysis. This being the case makes it thoroughly impossible to analyze pure wax candles.

We are writing to the —— Co. to-day and enclosing your letter, as we wish to go to the bottom of this affair and ascertain the real condition of the matter.

We have always been under the impression that the candle known as the —— candle, purchased from the —— Co., and our candle which we purchase from the —— Co. were made in the same vat and were one and the same candle. The —— Co. is a subsidiary of the —— Co., simply having a different name and being Western distributors. It has always been our impression, and we were led to believe that the quality of the candles was one and the same.

When we hear from the —— Co., we will forward to you their reply, as we have been absolutely honest in the matter and were always of the opinion that we were getting the very best of pure wax candles at all times.

A few weeks later came a letter from the dealer as follows:

We have finally received letter from the —— Co. pertaining to the question of pure wax candles. We have been laboring under a misapprehension for some time, regarding our quality of —— brand wax candles. We were always under the impression they were absolutely pure, and we always purchased this grade. This is the first intimation that we have had that our —— brand candles are not absolutely pure.

We are enclosing a letter received from the —— Co., in which they explain the situation quite thoroughly; therefore in the future when you order pure wax candles we will send you the —— brand.

Follows the letter from the —— Co. to the dealer:

Your letter of several weeks ago enclosing a letter from Rev. Griffin, of Salix, Iowa, has been held awaiting the writer's return from a trip, for a reply.

First of all let us state that it is an absolute impossibility to correctly analyze adulterated beeswax. We have made many attempts with some of the leading chemists of the United States, and we never have found two of them to show the same result. This demonstrates very clearly that it is next to impossible to accurately analyze beeswax candles.

In your letter you state that you are surprised the —— brand are not absolutely pure beeswax. Now, my dear Mr. ——, the writer, who has been with this company for twenty years, never has sold the —— candles as an absolutely pure beeswax candle. If some of our salesmen, which undoubtedly was the case, told you that

it was pure, he did so against our instructions; and the man who made this statement to you, we are glad to say, is no longer with the company for just such reasons.

Our — candle is as pure as we can make it and make it burn properly. The chemist who analyzed this and said it contained 60 per cent beeswax did not get the correct amount. Another chemist analyzing it might show it contained 80 per cent, and still another might show it contained 30 per cent. It is for this reason that we never, under any consideration, name a percentage, as we have only our word for what the candle contains.

The chemist is also, in our estimation, wrong on his analysis of the other candle; for we believe, and firmly so, that this is an absolutely pure beeswax candle, and it is the only pure beeswax candle manufactured in the United States. The manufacturer of that candle, however, does not claim anything for its burning qualities, and merely claims it to be an absolutely pure beeswax candle, and we firmly believe that it is.

The writer many years ago was connected with that firm, and at that time that was their one point on which they stood firm, and we believe that they do to-day.

A copy of the manufacturer's letter was sent to the chemist, to obtain his opinion upon the statement of the impossibility of a correct analysis of adulterated beeswax. Here is what the chemist has to say:

Relative to a statement or answer to your questions, will state that the manufacturers are in error when they state that it is absolutely impossible to correctly analyze adulterated beeswax. I presume it might be impossible absolutely correctly to analyze it down to the fraction of a per cent, and no analyst would attempt to do so. What we do is to make statement as to the approximate composition of the beeswax when adulterated with other wax, and this was the report sent to you. It can certainly be determined within, probably 5 per cent or 8 per cent of the correct proportion, which is sufficiently correct for most commercial purposes.

It is generally true that manufacturers like to hide behind such statements. Of course, where the product is very difficult to analyze, and it cannot be determined with accuracy, say five or eight per cent, then, of course, chemists would not all get the same result; but this small amount of variation on a product of this kind is not material. But the statement that the manufacturers make would indicate that it is a very serious thing because they did not all get

exactly the same results, and this approximately all reputable analysts will obtain.

Here ends the dealer's, chemist's, and manufacturer's tale of two candles.

J. A. GRIFFIN.

Salix, Iowa.

THE ALTAR BELL.

Qu. I understand that the use of altar chimes instead of a bell is forbidden. Wapelhorst says (new ed., p. 19) that the use of gongs is not proper, and cites a decree of 10 September, 1898. Is not the altar chime a gong rather than a bell? I should like to have your opinion on the matter, as we have had one of the chimes in our college chapel and some of us objected to it on the grounds that I have stated.

A TEACHER OF LITURGY.

Resp. We hesitate to appear to teach a teacher of liturgy, preferring to lay before our readers, as he perhaps wishes us to do, what the authorities say on the point. The liturgical literature refers ordinarily to *campanula* or *tintinnabulum*, and in Rome, at least, the diminutive is real as well as philological, although in some European countries a rather loud hand bell is sometimes used. The phrase which Wapelhorst in a footnote translates "gong" is "cymbalum Indorum Orientalium", and in the decree which he cites the instrument is described as follows: "Nonnullae ecclesiae novissime coeperunt adhibere quoddam cimbalum dictum Indorum Orientalium, quod est ad modum magni catini semipendentis ab hasta lignea, et percussum ab Acolytho, sonum elicit" (Decree n. 4000). In our opinion this describes a gong and not a chime. The word *gong* is, our dictionary informs us, a Malayan word, and means, "An instrument first used in the East, made of an alloy of copper and tin, shaped like a disc with upturned rim, and producing, when struck, a harsh and resounding tone". While a *chime* is, "A set of bells musically tuned . . . as the set of hand bells used in the Roman Catholic service." The Latin word *cymbalum* seems to be generic, and to apply to both gong and chime. Still, *cymbalum Indorum Orientalium* is manifestly specific, and the decree which applies to it may not, even by parity of reason, be extended to chimes.

A PRIEST'S FACULTIES.

Qu. Can a priest, with ordinary faculties, bless the medal of St. Benedict? Can he enroll in all scapulars? Can he give the Crozier Indulgence?

Resp. As a general rule these powers are not included in the faculties ordinarily given to priests. Special faculties to bless the medal of St. Benedict emanate from the Right Rev. Abbot of St. Paul's in Rome and from those to whom he has delegated the power to grant them. Again, it is a general principle that no priest can enroll in the scapulars unless he have faculties from the Superior General of the Order or Congregation to which the scapular belongs or from some one who has received the power to subdelegate those faculties. The Crozier Indulgence, attached to the recitation of the *Pater* and *Ave* in the Rosary, was until recently reserved to the Crozier Fathers or *Crucigeri*. In 1906, however, the Holy Father granted to the S. Congregation of Indulgences and Relics the power of granting this faculty to any individual priest who applies for it in due form with the approbation of the Ordinary of the place where it is to be used. In 1908 the faculty was granted to all priests who are associated with the work of the Society of the Propagation of the Faith.

IRREMOVABLE RECTORS.

Qu. A statement was made here lately that "Rome has done away with irremovable rectors" and that "a bishop may now appoint any priest to any parish, without examination, concursus, or the observance of the regulations of the Baltimore Council". Is this correct?

Resp. It is not. There is evidently a confused reference to a decree of the S. Consistorial Congregation dated 28 June, 1915, which declares that Ordinaries in the United States have discretionary power to remove or transfer pastors or rectors other than irremovable rectors properly so-called. The regulations of the Baltimore Council and the provisions of the *Maxima cura* (20 August, 1910) in reference to irremovable rectors remain in force.¹

¹ See REVIEW, Vol. LIII, 1915, pp. 399, 444, 460.

THE OFFICIAL CATHOLIC DIRECTORY.

The new Directory, furnishing complete statistics concerning the present development of missionary activity of the Catholic Church in the United States, has just appeared. It gives evidences of the same care and industry on the part of publisher and editor to which the issues of the last few years have borne witness. The Catholic population of the United States is rated at sixteen and a half million souls, with an increase of one-quarter of a million during the past year.

These figures are based upon the official reports of pastors from the one hundred and eleven organized dioceses in the United States. Although nearly one-half of these dioceses furnish no change in statistics from those of the previous year, and indicate no increase of Catholic population through immigration, birth or conversions, we may assume that in these cases too there has been a normal growth. Only six dioceses report a loss, due to emigration of some of its people, or a division of its territory. The editor, Mr. Meier, whose experience in compiling the statistics for more than a decade gives his figures a definite authority, believes that there are more than one and a half million Catholics of what may be called a floating population.

If we include the non-continental territory of the United States—i. e. the population of the Canal Zone, Guam, American Samoa, the Hawaiian Islands, Porto Rico, and the Philippine Islands, the Catholic population of which may be computed at nearly eight and a half million—we have something like a total of twenty-five million Catholics under the protection of the United States Government.

At the request of Mr. Meier a number of the dioceses (sixty-nine) have furnished a census of converts made during the year 1915. These number for the above localities in all 19,009. Considering that the figures given do not include a number of our largest eastern dioceses, we may justly conclude that, if full returns could be obtained of the effects of annual missions and individual priestly zeal, the number of conversions to the Catholic faith during the past year would in all probability be doubled.

The Directory also lists 10,053 Catholic Churches with resident priests; 5,105 mission churches; eighty-five semi-

naries, with 6,201 students in training for the priesthood; 112 homes for the aged; 210 colleges for boys; 685 academies for girls, and 5,588 parish schools. In these schools there are enrolled 1,497,949 children. The Directory furthermore reports 283 orphan asylums, with 48,089 inmates.

The steady advance made in perfecting the Catholic census, at the hands of P. J. Kenedy & Sons, is an assurance that in the future not only shall we have accurate and reliable reports of Catholic statistics, but also that the Directory will appear earlier in the year than has been possible hitherto.

PROHIBITION OR REGULATED LIQUOR TRAFFIC.

To the Editor, THE ECCLESIASTICAL REVIEW.

Your correspondent, F. V. Frisbie, has taken a large amount of space to state his preference as a convert for Prohibition. He showed a more conciliatory spirit than some of the others on his side who seemed inclined to knock opponents on the head for presuming to exercise the right of free discussion. While I rejoice that he has left the Presbyterian Church to place himself under the safe guidance of the Pope, I am unable to promise approval for his Prohibition policy among the vast majority of Catholics in the State of New York. He must be prepared to bear patiently the frailties (?) of the brethren who prefer a regulation of the liquor traffic by high license and other necessary restrictions.

I have before me the constitution and rules of the Catholic Total Abstinence League of the Cross approved by Cardinal Manning on 17 March, 1888. Not one word in this handbook favors Prohibition. It has for its purpose to unite Catholics in a holy warfare against intemperance, and contains the following statement: "The League of the Cross does not declare the temperate use of beer, wine or spirits to be unlawful. The use, however, of these intoxicating drinks often leads to sin; and their abuse is one of the chief causes of the sin and misery in Great Britain and Ireland, and in other countries." When F. V. Frisbie claimed Cardinal Manning as a Prohibitionist he should have given the proof. He also claims Archbishop Ireland among the few "Catholic names that stand for Prohibition". No proof is given for the assertion. Let Arch-

bishop Ireland speak for himself: "Certainly temperance workers must be practical in the means which they propose. We cannot lose time in dreaming about measures which present public opinion will not allow us to enforce. Our principles of action should be always philosophically and socially correct. In dealing with the alcohol question it is of no purpose to say that the use of alcohol is always wrong, or that the selling of alcohol for drink is, also, intrinsically wrong. The propositions are not true. . . . The first work at all times must be to appeal to the intelligence and moral nature of men. Legislation by itself will be idle speech. It has its purpose: it removes and lessens temptations; it assists and strengthens moral sentiment; but alone it neither creates, nor takes the place of virtue. So far, in America, I imagine, public opinion is not prepared for Prohibition; nor have we with sufficient loyalty tried other less radical measures, to be justified in invoking the forlorn hope—absolute prohibition. What is at once practicable, and would be most serviceable in diminishing the evils of intemperance, is to demand of liquor sellers high-license fees."

The above declaration is taken from the lecture given by Archbishop Ireland in Chicago, 17 January, 1883. He repeated it at a later date when he spoke at meetings organized by Catholics to favor the high-license movement in New York State. After a long struggle the friends of temperance of all denominations, total abstainers, and moderate drinkers, had the gratification of seeing their efforts crowned with success. At the present time in New York State the license fee ranges from \$1,800 in cities of the first class to \$500 in smaller places. The holder of the license is bound by many salutary restrictions. He may not sell liquor to minors under eighteen years of age, nor to any intoxicated person, habitual drunkard, inmate of a poorhouse, jail or reformatory. Women and minors under the age of eighteen are forbidden to sell or serve any liquor, and it is a violation of the law to permit any one to whom liquor shall not be sold, to remain in a barroom. Boisterous conduct and gambling are forbidden. No license can be given within two hundred feet of a church or school.

Under the circumstances our duty as Catholic citizens is to aid the strict enforcement of existing law. We are not dis-

posed to shut our eyes to the stubborn fact that state-wide prohibition has been rejected after about fifty years of trial in Maine and Vermont. The Anti-Saloon League cannot explain, or will not, the reason for the failure.

NEW YORK CITIZEN.

HOW TO MAKE YOUR OWN ALTAR WINE.

To the Editor, THE ECCLESIASTICAL REVIEW.

1. Select a good ripe quality of grapes (the unripe and affected berries must be picked off, so as to leave only the good and ripe on the bunch).

2. Press or mash these mature grapes. I use a smooth board three feet long and about twenty inches wide, on which the grapes are placed and mashed gently, so that no grape seeds are crushed.

3. Press the juice immediately into a clean vessel, preferably a glass jug. Fill the same about seven-eighths full, so as to leave room for the expansion caused by fermentation. Leave the cork or bung off the vessel for about three weeks; and keep the grape juice thus open in a cool place (in the cellar or on the north side of the house).

4. When the fermentation has taken place, cork or bung up the vessel and put it in a dry cellar (wines dislike moldiness), and keep it there for from three to five months. Then draw off the wine with a syphon-hose into a clean vessel. The wine will be good for use, though a bit young; it will improve with age.

I have made wine this way many times, and never failed to get good results. Try the experiment in a glass gallon jug; watch the skimming after fermentation sink through the clear juice to the bottom, allowing the pure wine to be drawn off on top. I forward a sample to the Editor to let him judge of its palatability. It is pure Concord grape wine.

JOHN HASKAMP.

St. James, Indiana.

The editor thinks Father Haskamp's wine right good for altar use.

EDITOR.

ADMINISTERING HOLY COMMUNION TO SISTERS.

Qu. The ECCLESIASTICAL REVIEW, in a recent issue, states that it is lawful to administer Holy Communion to Sisters kneeling at the middle of the altar rail before going to the Epistle side to begin the distribution to the rest of the faithful. It says, as a warrant for its

statement, that "there are decrees referring to the Communion of cloistered nuns at the grille which imply that they should be communicated before others who may happen to be at the altar rail". As it seems to me that we may fairly question the correctness of this position, I would ask the privilege of expressing an opinion on the point. It is very important, surely, that in giving Holy Communion we should be more than ordinarily careful to follow *ad unguem* the rubrical prescriptions of the Church, both because of the intrinsic sacredness of the act, and also because temptations are not always wanting, as experience demonstrates, to follow fads and fancies even in administering the Holy Eucharist, and this especially nowadays when the increased number of communicants, or other reasons, may incline some to resort to time-saving or showy methods of accomplishing this holy action. Needless to say that I do not accuse the REVIEW of a wish to foster unwise freedom of conduct in administering Holy Communion.

In the authentic decrees of the Congregation of Rites I find one, No. 1047, issued on 13 July, 1658, stating that Holy Communion is to be given to one serving a low Mass before it is given to others, even those of a more elevated station, such as nuns might be, and this because of his function in serving Mass. A very late decree, issued 30 January, 1915, tells us that the preference for the one serving Mass established by the earlier decree is not to be understood as permitting the communicating of the one serving, if a laic, before a cleric, nor as sanctioning giving Holy Communion first to a cleric serving Mass, if a cleric in higher orders is to receive Holy Communion. It also rules that priority in receiving Holy Communion is to be maintained in favor of those who, because of liturgical laws, are, either *per se* or *per accidens*, to be regarded as of higher dignity on the occasion, as far at least as communicating goes. The cases in which one not serving the Mass is given preference in receiving Holy Communion are so thoroughly defined by the decree, and seem so restrictive, that I cannot see how they convey any warrant for placing Sisters at the communion rail ahead of the rest of the faithful. A certain writer, of considerable liturgical eminence, has suggested that we might understand as within the limits of those who *per accidens* are of higher position, as far as administration of Holy Communion is concerned, nuns on the day of making their vows. He refers to the Roman Pontifical "*De Benedictione Abbatissae et de Consecratione Virginum*", as to an indirect ground for his view. This reference is only indirect and not convincing, since neither the blessing of an abbess nor the "*consecratio virginum*" means just what the profession of a nun means. Even if one could admit the validity of his reasoning it surely would not follow that nuns re-

ceiving at the rail under ordinary conditions could be brought within the scope of the decree referred to, as entitled to receive Holy Communion before the one serving Mass. Furthermore, if we consult the Pontifical, *loco citato*, we may find solid ground for doubting that it means to decide that abbesses or other religious women are to be communicated before the one serving Mass. The Pontifical's text is surely concerned with showing that the abbess blessed or the virgins consecrated go to Holy Communion, and at the hand of the officiating prelate. It says nothing as to whether others communicate or not, hence has nothing to say as to any precedence in communicating on the part of the religious. I am well aware, of course, that the REVIEW did not express any opinion as to giving Holy Communion to Sisters before giving it to the one serving Mass, but I have referred to the decrees touching on the precedence which may or may not be accorded the one serving in order to look at the case of the Sisters from all sides, since they are referred to in one of these decrees, and also because I think that if it were conceded that they might receive first at the rail, those might easily be found who would communicate them ahead of the one serving Mass. The only other decrees that have been issued by the Congregation of Rites referring to giving Holy Communion to nuns, as related to other communicants, are found in the authentic collection of the Congregation under No. 3764 ad XIV and 3800. Doubtless it is to these that the REVIEW in the case considered refers. In decree 3764 it is stated that if Holy Communion be given immediately before or after Mass, or entirely outside Mass, to nuns whose rail or grille is back of or at the side of the altar, the priest is to place the pyx on the rail at which they are to receive (a corporal being, of course, supposed to be placed under the pyx), say there the Misereatur, Indulgentiam and Ecce Agnus Dei, and then give Holy Communion. Decree 3800 is an official declaration of the meaning of decree 3764, and says that this latter decree refers exclusively to the case in which nuns only, at their rail or grille back of or at some distance away from the altar, are to receive Holy Communion, and also says that decree 3764 must be understood only (as indeed its text shows) of Holy Communion given outside Mass. It finally states that whenever nuns under any other circumstances are to receive Holy Communion (either alone or with others of the faithful) the priest must follow the usual mode of procedure laid down in the Roman Ritual, the prayers and sacred rites taking place at the altar in the customary way. But the Ritual, on its part, states distinctly that the priest begins to give Holy Communion "*ab iis qui sunt ad partem epistolae*". It is in accord with the Missal which tells us to go "*ad eorum (communicantium) dexteram, hoc est, ad latus epistolae*",

no word telling us we may do otherwise. Since these decrees 3764 ad XIV and 3800, on their own authority, apply exclusively to the case in which nuns only and outside Mass go to Holy Communion, and since these decrees entirely confine themselves to saying that, in such a case, the Misereatur, etc., under certain conditions, is said at the grille, I do not see how we can get from them any ground for violating the plain statements of the rubric whether found in the Ritual or Missal. Even supposing a priest felt inclined to go first to the grille of nuns when he might have occasion to communicate them and the rest of the faithful, it would not follow that he might always do so, nor that, when nuns or Sisters not cloistered are kneeling at the middle of the general rail, the officiant might go first to them, instead of "ad partem (vel) latus epistolae".

SACERDOS X.

Resp. Our correspondent is correct in his surmise that we had in mind decrees nn. 3764 and 3800 when we said:¹ "There are decrees referring to the Communion of cloistered nuns at the grille which imply that they may be communicated before others who happen to be at the altar rail." It is true that, as Sacerdos X points out, these decrees refer to Communion *extra missam*. But our original inquirer did not state whether he meant *intra missam* or *extra missam*. The point we wish to make now is that Sacerdos X makes decree n. 3800 say too much. The decree bears on the case in which the grille is behind the altar; when Communion is given *extra missam* the celebrant is allowed to go to the grille and there recite the prayers. *Intra missam*, he is obliged to stay at the altar and recite the prayers at the usual place. This, and this alone, it seems to us, is the meaning of the phrase: "in aliis vero quibuscumque casibus servetur Rituale Romanum", as is clear from the words immediately following: "et omnes praescripti Ritus et Orationes semper ab Altari persolvantur". The decree does not say that in all other cases, namely *intra missam*, the priest should begin *ad latus epistolae*, although that is the general rubric. We repeat that there is no explicit authorization for giving Holy Communion first to the Sisters in the centre of the altar rail and then to the laity *ad latus epistolae*, except a custom which we ventured to describe as laudable.

¹ REVIEW, October, 1915, p. 464.

THEFT OF AN AUTOMOBILE.

Qu. Thomas, Richardus et Henricus, cum quodam vespere vacantem viderent currum automobilem, quem bene norant ad Augustinum pertinere, sic, impulsu lascivia, secum loquebantur: "Agite amici; ne stet hic currus otiosus sine auriga aut viatoribus! Illum usurpemus nos, post paululum Augustino reddituri incolumem." Currum prope ascendunt abeuntque rotis citatis.

Prope mediam fugam, Henricus, qui eo usque gubernarat rotam, domum petiturus descendit, iter persequentibus aliis.

Hi vero, cum artem regendi talem machinam parum omnino cognoscerent, non ob stare potuerunt, quin haec in aliam, magna cum violentia, offenderet. Thomas occiditur; aufugit Richardus. Augustinus autem, uti prompte Henrico innotescit, vix misellae suae machinae quidquam recipiat praeter disjuncta ac lacerata membra.

Quid praescribendum, si contingat te accipere confessionem aut Richardi aut etiam Henrici?

Resp. This is a case involving the principles of restitution for damage. In order that any of the three culprits should become liable to such an obligation on purely moral grounds, three conditions must be verified: there must be violation of a strict right; the action in question must be the efficacious cause of the injury; and the perpetrators must be formally, or "theologically", culpable. The first two conditions are evidently realized; for alien property was destroyed by the inefficient handling of the automobile. The third condition is wanting, inasmuch as it is quite unlikely that the youths deliberately intended to destroy the car that they were driving. Hence, Richard and Thomas are not "theologically culpable", nor is either of them bound to restitution merely from the fact that he caused a disastrous collision.

However, they are both "juridically culpable", hence, Richard is obliged in justice to make restitution as soon as damages are awarded against him by a civil court. Henry is likewise under this obligation if the court includes him in the decision for damages. Moreover, they are obliged in *charity* to make restitution before the matter is taken into court, and as soon as this is demanded by the owner, if it is certain that the judicial decision will go against them.

So much for the action which caused the destruction of the automobile, and the moral implications of civilly assessed

damages. What about the obligation arising from the original unjust act of taking possession of the car? Evidently this act was not in itself an efficacious cause of the damage; for the culprits might have driven the automobile in such a way as to return it uninjured. Men are responsible for the direct and necessary effects of their evil actions, but not for the remote and unnecessary consequences, except in so far as the latter are foreseen, and culpably willed. According to Lehmkuhl, persons who commit an action forbidden by law are subject to the obligation of restitution, unless they take sufficient precautions to obviate the possible ensuing injury.¹ In the case before us it is clear that Richard and Thomas neglected all reasonable precautions by the very fact that they undertook to drive the car "cum artem regendi talem machinam parum omnino cognoscerent". Whether Henry was a reasonably skilful driver, and exercised proper vigilance, does not appear from the statement of the case. If he complied with these conditions, his obligation of restitution would be inferior to that of Richard, and dependent entirely on the fact that he participated in a joint action which included the attempt of incompetent persons to drive an automobile. Henry cannot escape this joint responsibility unless he was either unaware of the incompetence of his companions, or endeavored to dissuade them from continuing the "joy ride".

Another way of considering the question is from the viewpoint of antecedent doubt.² So long as a person is doubtful whether a contemplated action will lead to damage to another, he is obliged to refrain from acting; otherwise he is bound to restitution. If he persists in the action, he is theologically culpable, since a person is always morally guilty of an offence whose morality seems to him doubtful. Therefore, if any of the culprits experienced serious doubt concerning the safe operation of the automobile, he is for that reason under obligation to make restitution. In the words of Tanquerey: "Ab actione probabiliter nociva abstinere debet; justitia enim vetat ne etiam probabile damnum alteri inferatur."*

Both of the preceding decisions turn on the forecast of probable damage by the culprits when they took possession of the

¹ *Theologia Moralís*, I, 979.

² Cf. Tanquerey, *De Justitia*, no. 485.

car. But the question arises concerning the clearness and deliberateness of that forecast, and therefore the degree of the obligation to make restitution. If the youths adverted fully to the probability of damage, they are bound to reparation under pain of mortal sin. If their advertence was slight, passing, and confused (which is not at all unlikely), then their obligation is not grave, since there was not sufficient reflection. In the view of some theologians, including de Lugo, they are not bound even *sub levi* to make good grave loss, since that would imply a want of proportion between the degree of the guilt and the degree of the penalty. However, some theologians hold that restitution must be made in proportion to the degree of the fault, which would mean in this case (assuming that the youths did not advert fully to the probability of damage) payment for some part of the loss.

To sum up. If Augustine demands indemnity from Richard, and if he could and would obtain it through a judicial action, Richard is bound in charity to prevent the expense involved in a court process, and make restitution forthwith. If the matter is taken into court and decided against Richard, his obligation of restitution falls under the head of justice. If the civil law holds Henry equally responsible, he is under the same obligations of charity and justice as Richard; if the law holds them jointly responsible, each is morally liable for the whole loss. If Augustine demands compensation from the culprits, but indicates no intention of bringing the matter into court, their obligation of restitution must be referred back to their state of mind when they took possession of the car. Richard and Thomas must have given some thought to the probability that their unacquaintance with driving would result in injury of some kind; hence they are liable to restitution in proportion to the degree of this advertence. Henry is likewise jointly liable in so far as he adverted to the probably disastrous consequences of turning the car over to his incompetent companions.

The foregoing solution is hypothetical in many of its elements for the simple reason that the case as stated by its proposer gives only the bare surface facts, telling us nothing about the mental attitude of the culprits. We cannot say more definitely what we should prescribe in case they came to us for

confession; for we should have to await their statement of the desiderated facts.

X. Y. Z.

PRAYERS AFTER MASS.

Qu. Kindly inform us whether the saying of special prayers, such as a novena to St. Joseph, after Low Mass frees the celebrant from the obligation of saying the usual three *Hail Marys*, etc.

Resp. By a decree of 10 June, 1913, the S. Congregation of Rites decided that the usual prayers after Mass may be omitted "if the Mass be immediately and duly followed by any sacred function or pious exercise, and the celebrant does not retire from the altar".

MAY THE MARRIAGE BE REVALIDATED?

Qu. May I ask your opinion on this case:

1. Anna has never been baptized. In 1912 she married a baptized Protestant. Having received the necessary religious instruction she now wishes to become a Catholic. Her husband, however, refuses to renew his consent to their marriage before a priest and refuses also to make the usual promises *quoad prolem*. After Anna is baptized, can the bishop validate her marriage in virtue of his faculties I and T, by conceding a *sanatio in radice*, or is he obliged to apply to the Holy See for this purpose?

2. Supposing Anna's marriage had taken place before Easter of 1908, in a place where the decree *Tametsi* was never in force, could the bishop validate it by using his faculties I and T to grant a *sanatio in radice*?

3. What could the bishop do if the husband was willing to renew his consent *coram sacerdote*, but obstinately refused to make the promises *quoad prolem*? Could he in this event grant a *sanatio in radice*, using his faculties I and T, or must he specially apply to Rome for a revalidation?

Resp. 1. The marriage which occurred in 1912 was invalid on account of the diriment impediment "disparitatis cultus". After Anna has been baptized, supposing the decree *Tametsi* to be in force in the locality, there would be two impediments—the diriment impediment of clandestinity and the impedient impediment "mixtae religionis". In virtue of the faculties in Formula T, the bishop may grant a "sanatio in radice",

but only "quando comperitur adfuisse impedimentum dirimens super quo, ex Apostolicae Sedis indulto, dispensare ipse possit". Now, neither in Formula I nor in Formula T has the bishop the faculty of granting a dispensation from the impediment of clandestinity. There are two ways, therefore, in which the marriage may be revalidated.

(a) A "sanatio in radice" may be obtained from the Apostolic Delegate, who can grant a dispensation from the impediment of clandestinity.

(b) Recourse may be had to the Holy See for the faculty of dispensing from the impediment of clandestinity, and the faculty "cumulandi". Indeed, this would be the simpler and easier way, namely, to send the whole case to Rome.

2. In the second case a distinction should be made. If Anna was baptized, it would be a case for a "sanatio in radice", because the impediment originally existing would be "mixtae religionis". But if Anna was not baptized, the impediment was diriment, the marriage was invalid, and the bishop at the present time would have to grant a dispensation both from the impediment "disparitatis cultus" and from clandestinity. The reason for this is that the validity of the marriage begins *hic et nunc*, although the effects of the validity begin "per fictionem juris, ex tunc". In this alternative, therefore, we should say, as in the solution of the first case, that recourse should be had to the Holy See.

3. The difficulty in this case is evident. The bishop cannot grant the dispensation from the impediment "disparitatis cultus" or "mixtae religionis" if the Protestant party refuse to make the requisite promises, because the promises are a *conditio sine qua non* for the validity of the dispensation.

PARENTAL RESTRAINT OF ADULT DAUGHTERS.

Qu. Mary, who is just twenty years old, earnestly desires to receive instruction in the Catholic religion. Her parents object decidedly to her design, because they themselves do not approve of the Catholic religion and because they think their daughter is swayed more by a Catholic young lady friend than by an honest desire to do God's will. The parents ask Mary to give up attending the Catholic Church and the study of Catholic books for one year. If, at the end of this period, she is still desirous of taking instructions, she may

do so. What is the priest to advise in this case? Should he tell Mary that under the circumstances she had better obey her parents' wishes and let the matter rest for a year, or should he advise her to go on with the instructions?

In a matter so important, at what age can a child be considered no longer under any parental restraint but perfectly independent and free to follow his or her own conscience?

Resp. Here the important consideration is not whether the person under instruction is legally old enough to be free from parental restraint, for she certainly is, but whether, in the circumstances, there is danger that, if she disobey her parents, continue to receive instructions and enter the Church against their consent, they may not afterward endanger her perseverance in the faith. We should say that the prudent pastor would weigh such matters as the girl's strength of will, the probability of the parents' keeping their agreement after the year had elapsed, and many other matters which do not, naturally, appear in the statement of the case.¹

ATTENDING SCHOOL ON HOLIDAYS OF OBLIGATION.

Qu. Would you please give your valued opinion on the following and oblige?

I am the pastor of a country parish. There is no parochial school here. The public school is about 500 feet distant from the church. There are about ninety pupils attending the school, boys and girls. Sixty per cent of the scholars are Catholics. The senior teacher is a Catholic.

Now, I have always maintained that Catholic children should not attend school on holidays of obligation. Such a practice, in my opinion, is altogether alien to the spirit of the Church. In support of my opinion, I have shown that there are millions and millions of children throughout the world attending Catholic schools, and that in none of these schools are sessions held on holidays of obligation. I have also shown, according to the 1915 *Catholic Directory* that there are almost 1,500,000 Catholic children attending Catholic schools in the United States, and that none of these children attends school on holidays of obligation. Not long ago, I spoke to some of the parents about the matter. The invariable reply was that, if they did not send their children to school on those days, the children

¹ See REVIEW, March, 1916, p. 341.

would lose "so much study". To me this argument is a very weak one, for to my own personal knowledge these same children absent themselves from school for the most trivial reason—rain, snow, bad roads, sun too strong, etc.; also I know from personal experience, that these same children attend all the funerals and weddings held in the church here. Surely a boy or girl will not lose more study by attending Mass on holidays of obligation than by attending weddings and funerals.

The majority of the children do attend Mass before going to school on these days.

I have tried to give you a very fair statement of the case. I have spoken to many of my confrères about the matter. Up to the present, I have not found one to agree with me. They maintain that if a child attends Mass on a holiday of obligation, no one can censure the parents for sending the child to school on these days. I am of a different opinion. I hold that Catholic children should not attend public schools, even when there is no parochial school, on holidays of obligation, although the child attends Mass before going to school. What does the ECCLESIASTICAL REVIEW think?

Resp. No general rule can be laid down in this matter. As we pointed out in reference to the question of refraining from work on holidays of obligation, the number of such days, apart from those which are at the same time public holidays, is very small. "So much study" would, therefore, not amount to a great deal. It is well known that Jewish children either will not attend school on the Hebrew holidays or will not do their usual tasks when these are contrary to "the law". And they are not in any way disciplined or molested on that account. On the other hand, we are not the judges of local conditions, which, of course, have much weight in the matter.

ARE THE LAWS CONCERNING CHURCH MUSIC BINDING IN CONSCIENCE?

Qu. Ten years have elapsed since the promulgation of the famous *Motu proprio* regarding ecclesiastical music. There is no question about the possibility of introducing the much-needed reform even in the smallest parish, with the help of Tozer's "*Proprium*", provided the plain-chant setting is above the range of the average choir. There is a sufficient number of Masses published, breathing the true ecclesiastical spirit. Why then must we witness such fla-

grant violations of all the laws laid down by that memorable document? At a recent dedication of a church I heard the following musical program: The "Mass" suggested very vividly the melodies of the opera house and the motion picture show; no attempt was made to sing the "Proprium"; after the Gospel a "Veni Creator" was rendered taking nearly half as much time as the sermon that followed; and, last but not least, one of the fashionable ladies of the parish sang at the Offertory the scandalously famous "Ave Maria" from the *Cavaleria Rusticana*, in Italian. The clergy congratulated the directress and the organist of the choir and pronounced the music fine, grand, sublime. After this performance in a city in presence of the Ordinary, I felt more lenient toward a dear friend of mine in a country parish who allows his people to sing Bohemian songs during "High Mass" because "they like it better than the Latin singing". What I would like to know is, Are the rules of the Motu Proprio binding in conscience, like other rules from Rome, or not?

INQUIRER.

Resp. "Inquirer" could, we think, answer his own query. We publish it as a protest against conditions which we believe are exceptional, and merely add that he is perfectly correct when he affirms that "there is a sufficient number of Masses published, breathing the true ecclesiastical spirit".

HOLY THURSDAY SERVICE.

Qu. On different occasions, several of the clergy have discussed the point whether or not it is lawful for the pastor of a small country parish to say a low Mass on Holy Thursday without the Ordinary's special permission. The reason why he cannot have a High Mass is because he cannot get a choir, or because the choir is not able to sing the Mass without organ accompaniment.

Resp. It seems that the reasons given would fully justify the Ordinary in granting permission for the celebration of a Low Mass, and we cannot see why there should be any hesitation about making the request. The decree of the S. Congregation of Rites (n. 2616) bearing on the subject makes it a condition that the permission be requested each year ("petita quotannis venia").

MINISTER ON LAST THREE DAYS OF HOLY WEEK.

Qu. Where there are two or more priests, is the priest who officiates at the services on Holy Thursday bound to be celebrant at the services on Good Friday and Holy Saturday?

Resp. There is no legislation in the matter, and, so far as intrinsic reasons are concerned, there is no consideration that would militate against a change of celebrants. Between the services on Holy Saturday and those of Maundy Thursday there is no more connexion in this regard than there is between the Masses of any other two days of the year. There is, indeed, an apparent connexion between the Mass of the Presanctified on Friday and the Thursday celebration, as the Sacred Host that is consumed on Friday was consecrated on Thursday. However, this is no valid reason for having the same celebrant. The Sacrifice of the Mass on Thursday is completed on that day, and the Mass of the Presanctified may be considered as "a Communion with special reference to the death of our Lord".

FACULTIES FOR BLESSING BEADS.

Qu. Has the ordinary secular priest the faculty of applying the indulgences to beads by making a single sign of the cross over them, or should he read the prayers that are in the ritual?

Resp. All depends on how his faculties read. The faculty in question is usually granted only to missionary priests. If, however, a secular priest obtains the faculty there is no reason why he should not exercise it validly and licitly.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

A Priest's Working Library.

The present writer has often been asked to make out a list of books on matters Biblical, that would be of service to priests in building up a working library; and the suggestion has been made to him that such a list be published in this department of the REVIEW. What is here subjoined is not meant to be of help to specialists. They are in the current of Biblical study; and need no list to guide them—except, of course, the lists of the various Roman Congregations. We purpose to help the priest who is not a Biblical specialist. Non-Catholic works have an asterisk. Not many German works are listed, as comparatively few priests are familiar with German.

AUTHENTIC DECISIONS.

First place, in Biblical study, must be given to the infallible decisions of the Holy See and to those documents which are issued by the Biblical Commission, the Consistorial Congregation, and the Holy Office. They should be the guiding stars of the exegete; else the Bible is treated as a mere human book. And a mere human book it most emphatically is not. It is a Divine Book, belonging to the Church; and consequently to be cared for by the Church.

The Protestant works contained in the following list are therefore not recommended for their exegetical value, but as helps to the study of the text and the philology of the Bible. The use of these works in exegesis should be safeguarded by corrective reference to the great Catholic commentators, especially the patristic.

Moreover, some Catholic works which we have recommended were written before the establishment of the Biblical Commission. The errors of these Catholic books will be readily seen, if a priest first study the authentic ecclesiastical documents about his subject; and then take up the writers in question.

For the authentic decisions of the Holy See, in matters Biblical, the priest should have:

Acta Apostolicae Sedis, the official bulletin of the Apostolic See.

Enchiridion Symbolorum, Definitionum et Declarationum de Rebus Fidei et Morum, Denzinger-Bannwart. St. Louis: Herder. 12th ed.

Fonck, *Documenta ecclesiastica ad rem Biblicam pertinentia*. Rome: Biblical Institute.

ENCYCLOPEDIAS.

THE CATHOLIC ENCYCLOPEDIA: scholarly, conservative, safe, ample in its treatment of all Biblical questions.

The excellent dictionaries, now being published by Létouzey et Ané, Paris. They are very complete, lengthy in treatment, scholarly, and safe:

DICIONNAIRE DE LA BIBLE: complete in 5 volumes.

DICIONNAIRE DE THÉOLOGIE CATHOLIQUE—down to H—4 volumes.

DICIONNAIRE D'ARCHÉOLOGIE ET DE LITURGIE—down to D—4 volumes.

DICIONNAIRE D'HISTOIRE ECCLÉSIASTIQUE—vol. I not yet complete.

DICIONNAIRE APOLOGÉTIQUE DE LA FOI CATHOLIQUE. Paris, Beauchesne—down to L; 2 vols. Excellent, not so lengthy as the preceding, almost always safe, thorough.

KIRCHENLEXICON. Freiburg im Br.: Herder. Such as *The Catholic Encyclopedia*, but older.

* HASTING'S DICTIONARY OF THE BIBLE. New York: Scribner's. As conservative as one would expect a Protestant work of this sort to be.

* HASTING'S DICTIONARY OF THE BIBLE—one-volume edition. New York: Scribner's. Perhaps a little more conservative than the former; an excellent handy volume of Biblical information, so long as one be wary of Protestant vagaries.

* HASTING'S DICTIONARY OF RELIGION AND ETHICS. New York: Scribner's. Rather radical and unsafe, though some articles are excellent.

* HASTING'S DICTIONARY OF CHRIST AND THE GOSPELS. New York. Scribner's. 2 vols.

- * HASTING'S DICTIONARY OF THE APOSTOLIC CHURCH. New York: Scribner's. 2 vols. All these Hasting's dictionaries must be used with wariness; some of the articles are rationalistic.
- * ENCYCLOPAEDIA BIBLICA. New York: Macmillan. Full of good philology, bad logic, and worse theology.
- * JEWISH ENCYCLOPAEDIA. New York: Funk & Wagnalls. From the standpoint of Judaism, and generally rationalistic in tendency.
- HAGEN, LEXICON BIBLICUM. Paris: Lethielleux. 3 vols. Succinct, scholarly, safe, ample for general use.
- HAGEN, REALIA BIBLICA. Paris: Lethielleux. 1 vol. Supplementary to preceding.

CONCORDANCES.

- To Vulgate, Peultier, Etienne, Gantois. Paris: Lethielleux.
- To N. T. Greek, * Moulton and Geden. New York: Scribner's.
- To Septuagint O. T., * Hatch and Redpath. New York: Oxford University Press.

NEW TESTAMENT GRAMMARS.

- Viteau, Grec du N. T. Paris: Bouillon.
- Beelen, Grammatica Graecitatis N. T. Louvain: Fonteyn.
- * Moulton. N. Y.: Scribner's. 3rd ed.
- * Blass. N. Y.: Macmillan. 2nd ed.
- * Jannaris. N. Y.: Macmillan.
- * Burton. Moods and Tenses. Chicago University Press.
- * Robertson. New York: Hodder & Stoughton.

TEXTS.

- * Hebrew O. T., Kittel. Leipzig: Hinrichs.
- * Greek O. T., Swete. New York: Putnam.
- * Translation of Septuagint Greek O. T. New York: James Pott & Co.
- New Testament, Greek text:
 - * Nestle. Stuttgart: Württemberg Bibelanstalt.
 - * Westcott-Hort. New York: Macmillan.
 - * Von Soden. Göttingen: Vandenhoeck and Ruprecht.
 - Brandscheid. St. Louis: Herder.
 - Hetzenauer. New York: Pustet.

Latin Vulgate.

Hetzenauer. New York: Pustet.

Fillion. Paris: Létouzey et Ané.

- * Nestle and Brandscheid have N. T. editions with Vulgate on left, Greek on right.

ENGLISH TRANSLATIONS.

Douai—out of print.

Challoner's Douai, in two editions—New York (Benziger) and Baltimore (Murphy).

Westminster Version. New York: Longmans. A new translation from the Greek of the N. T., in course of publication.

DICTIONARIES.

Hebrew:

- * Gesenius—Oxford Dictionary. Oxford University Press.
- Buhl's revision (in German). 16th ed. Leipzig: Vogel.
- Analytical Hebrew Dictionary. New York: James Pott & Co. The words are in alphabetical order, not in the order of root-words; this is why the dictionary is of use to those not familiar with Hebrew.

Greek:

- Zorell. Paris: Lethielleux.
- * Thayer. New York: Harper's.
- * Cremer, Biblico-Theological Lexicon of N. T. Greek. New York: Scribner's.
- * Moulton and Milligan, The Vocabulary of the N. T. New York: Hodder & Stoughton. Illustrations of N. T. words that occur in the *papyri*.

INTRODUCTIONS AND GENERAL WORKS.

- Cornely. Paris: Lethielleux. The four volume edition (Latin) gives all that one would wish; it may here and there be supplemented by the one volume Synopsis, as revised by Hagen, 8th ed.
- Gigot, Outlines of Jewish History from Abraham to our Lord; Outlines of New Testament History; General Introduction to the Study of the Holy Scriptures; Special Introduction to the Study of the O. T. 2 vols.;

- Christ's Teaching concerning Divorce in the N. T.;
 All, New York: Benziger.
 Biblical Lectures. Baltimore: Murphy.
 Westminster Library, published by Longmans, New York:
 Barry, Tradition of Scripture;
 Scannell, Priest's Studies;
 Hedley, Holy Eucharist;
 Delehaye, Legends of Saints;
 Fortescue, The Mass;
 Benson, Non-Catholic Denominations;
 Burton, The New Psalter;
 Barnes, The Early Church.
 Breen, Introduction to the Study of Scripture—published by
 the author.
 Maas, Day in the Temple;
 Christ in Type and Prophecy—2 vols.:
 Life of Christ.
 Seisenberger, Practical Handbook for the Study of the Bible.
 New York: Wagner.
 Pope, Catholic Students' Aids to the Bible. New York: Ben-
 ziger.
 Vaughan, Concerning the Bible. New York: Benziger.
 Brassac, Introduction to the New Testament. St. Louis: Her-
 der.
 Heuser, Chapters of Bible Study. New York: Cathedral
 Library Association.
 Williams, Textual Concordance of the Holy Scriptures. New
 York: Benziger.
 Casey, The Bible and its Interpreter. Philadelphia: McVey.
 Isenring, Hermeneutics. Childs, Maryland, published by the
 author.

COMMENTARIES, ETC.

The great classics are St. Thomas Aquinas, A Lapide, Bellar-
 min, Maldonado, Piconio, Menochio, the Biblia Magna
 and Biblia Maxima of De la Haye, the Biblia Sacra of
 Lucas Brugensis, the Cursus Scripturae Sacrae of Migne,
 Sainte Bible of Carrière, and Sainte Bible of Drioux.
 Many of these have been carefully translated into English
 by Protestants. London: Hodges.

- Cursus Scripturae Sacrae—a monumental work of sane, scholarly, textual, and patristic interpretation, by Knabenbauer, Hummelauer, Cornely, and others. Paris: Lethielleux.
- Breen, Four volumes of commentary on the Gospel Harmony—pub. by the author.
- Maas, St. Matthew. St. Louis: Herder.
- MacEvilly, Commentary on the N. T. 6 vols. New York: Benziger.
- MacRory, Gospel of John;
Epistles to the Corinthians. New York: Benziger.
- Beelen, Romans, and Philipians (Latin). N. Y.: Benziger. Excellent. 2 vols.
- Ceulmans, 7 vols. Latin commentaries on N. T. and Psalms. Mechlin: Dessain.
- Belser, 7 vols. of Introduction and N. T. commentary (German). St. Louis: Herder.

Psalms:

- Fillion, in English, arranged according to new Psalter. St. Louis: Herder.
- Van der Heeren. (Latin.) Bruges: Beyaert.
- Berry, Pss. 1-50. N. Y.: Benziger.
- M'Swiney, good for textual work. N. Y.: Benziger.
- Kenrick. Baltimore: Murphy.
- Higgins. Benziger.
- Eaton. 2 vols. Benziger.

Parables:

- Buzy, in French. Paris: Gabalda.
- Fonck, in English—easily the best. N. Y.: Pustet.
- Mathurin, expository. N. Y.: Benziger.
- Rose, Gospels. New York: Longmans. At times inaccurate.
- Commentary on Gospels. 4 vols. French. Paris: Bloud.
- Vigouroux, La Sainte Bible Polyglotte. Paris: Roger et Chervin. 8 vols. of Hebrew and Greek texts, together with LXX, Vulgate and French versions. The notes are few but good.
- Fillion. 8 vols. of Vulgate text of whole Bible and French version, with pointed and helpful notes. Paris: Létouzey et Ané.
- Crampon. 7 vols. of Vulgate text of Bible, French translation of originals. Notes are very good. An abridged edition in one volume is also extant. Tournai: Desclée.

Leogesellschaft Commentar. Vienna: Mayer. 7 vols. have appeared. An excellent German commentary.
 Lagrange, St. Mark and Romans. 2 vols. Paris: Gabalda.
 Exegetisches Handbuch zum A. T., edited by Nikel. Münster: Aschendorff. 4 vols. have appeared. They are excellent.
 Fouard, Life of Christ and 4 vols. on St. Paul and St. Peter. N. Y.: Longmans.

On the Holy Land:

Durward, Holy Land and Holy Writ. Baraboo, Wis.: Pilgrim Pub. Co.

* Stanley, Sinai and Palestine. London: Armstrong.

* Geikie, Holy Land and the Bible. N. Y.: James Pott & Co.

* Smith, Jerusalem. 2 vols. London: Armstrong.

Jacquier, History of the Books of the N. T. Vol. I is out. N. Y.: Benziger.

Histoire des livres du N. T. 4 vols. Paris.

Le N. T. dans l'église chrétienne. Paris.

Bacuez-Brassac, Manuel biblique: N. T. 2 vols. Paris.

On St. Paul:

Prat, Théologie de St. Paul. 2 vols. Paris: Beauchesne.

The best study we have of the synthetic upbuilding of St. Paul's theology; and of its analysis according to the teachings of the Church.

Rickaby, Notes on St. Paul. 2 vols. N. Y.: Benziger.

Hitchcock, Ephesians. N. Y.: Benziger. To be used with care, as are the author's two volumes on Isaiah (same publisher). The author was a convert, who later on left the Church.

WALTER DRUM, S.J.

Woodstock, Maryland.

Criticisms and Notes.

PASTORAL LETTERS, ADDRESSES, AND OTHER WRITINGS of the Right Rev. James A. McFaul, D.D., LL.D., Bishop of Trenton. Edited by the Rev. James J. Powers. Benziger Brothers : New York, Cincinnati, Chicago. 1916. Pp. 403.

The Bishop of Trenton is a typical exponent of the aspirations as well as the characteristics of American Catholicity. He is at once the priest and the citizen. His discourses ring with the note of loyal patriotism, with an intermingling of Irish memories that speak of an inherited love of liberty. But through it all and above it all there is the theme, the *Leit-motive* of religious convictions with the patent aim to inspire love for truth, for a charity that lies deeper than philanthropy or mere altruism or good fellowship, for education, and for all that tends toward healthy life in the family and the commonwealth. There is something in the variety and breadth of outlook on the moral world in these gathered utterances that suggests a likeness to the physical aspects of the diocese over which the Bishop rules. The wooded mountains on the northern border, varied by the fertile slopes of the midland district, present the image of strength, of wise thrift, and of the practical instinct that founds homesteads and makes the industries of man coöperate in the up-building of the city of God; while the pine lands on the south line, with their health-giving breath, and the long sweeps of ocean coast sending their fresh breezes across the lands, are symbolical of the salutary spiritual influences of religion, the benefits of which the Bishop knows how to husband and distribute on every side. Whilst some of the addresses bear the form of finished discourses, others are the product of the quickly working brain answering a momentary call with the natural logic of right instinct. Especially thoughtful are the Pastorals on the Christian Home and the Christian School; so is the sermon delivered in St. Patrick's Cathedral on the American Newspaper. All through there are the marks of the vigilant eye of the shepherd of souls who realizes the high mission, in our modern world, of the Catholic Church.

THE MECHANISM OF DISCOURSES. By the Rev. Mark Moeslein, O.P.
Published by Hansen & Sons, Chicago, Ill. Pp. 220.

SERMON PLANS ON THE SUNDAY EPISTLES. By the Rev. Edmund Carroll, M.R., Crayford. Edited by the Very Rev. W. M. Cunningham, V.F. Second edition of Homiletical Sermon Sketches on the Sunday Epistles. Peter Reilly : Philadelphia. (London : The Kingscote Press.) 1915. Pp. 176.

These two modest volumes have a practical worth for the ecclesiastical student and the preacher. The first is the outcome of a course of instructions for those whose calling is to fit them for public speaking. Preachers who do not confine themselves to merely memorizing other preachers' sermons or addresses, or who can wholly rely on their own inspirations, find as a rule less difficulty in getting suitable material than in making proper disposition of what they have gathered. "An easy familiarity with the methods of masters in the art of discourse structure or of discourse mechanism, enables one to accomplish in hours what otherwise might consume days and even weeks in the doing. This same familiarity adds much to the literary pleasure in listening to commendable public speaking." Father Moeslein has drawn for his models chiefly upon Strambi and Hugh Blair, two masters in their respective fields of analysis and exposition. The student gets a clear notion, not only how to construct his sermon or address, and what to avoid either in the choice of matter or in the manner of expression, but also of the different methods observed in framing an effective discourse, by such models as Bossuet, Lacordaire, Newman, and Segneri.

Father Carroll's sermon sketches furnish an excellent illustration, in at least one field of the preacher's task, of the art of composing a discourse. The Epistles are proverbially difficult to forge into anything like a connected or analytical thought-form, not because they do lack wealth of thought and instruction, but because they were not composed as discourses so much as with a view to convey messages and isolated maxims of conduct, frequently in answer to definite questions, or on a variety of topics that had an accidental rather than a logical connexion in the writer's mind. Nevertheless, our author has managed to weld these thoughts into a didactic whole, producing a series of instructions that imply systematic development and convey the lessons of every-day life in soundly theological form. The outlines are easily filled in by practical reflections or illustrations from the lives of the Saints, the history of the Church, or the daily occurrences about us. An additional advantage is that the book fits the pocket.

LE CANON ROMAIN DE LA MESSE et la Critique Moderne. La Canon Apostolique—La Messe et la Prêtre—L'Art Catholique. Par A. Vigourel, S.S. Paris : P. Lethielleux. Pp. 303.

Père Vigourel presents in a new form an apologetic demonstration of the apostolic origin and character of the Roman liturgy of the Mass. The volume is in fact substantially a vindication of the

researches and conclusions of the learned Benedictine Dom Cagin, who some years ago published his studies of the Antiphonal and the primitive Canon, and whose work was supported by that of Dom Souben of the same Congregation. In his defence of the original form of the Roman liturgy, as plainly foreshadowed by the custom of the earlier Church and rooted in the Hebrew worship, Dom Vigourel does not attempt to rearrange and piece together the parts of the modern Canon in an eclectic fashion, but traces a perfect conformity to apostolic practice in the underlying thought and in the present sequence of that thought analogous to that of the Anaphora. He further connects the rite of the Mass with that of the sacramental Ordination, a theory which has the support not only of appropriateness but of very old traditions as to the action of Christ at the Last Supper. Furthermore, and in harmony with Dom Cagin's theories regarding the hymnal character of the liturgy of the Mass, our author enters into the esthetic or artistic character of the liturgy, and finds the source of Christian art in the primitive form of Christian worship. This study, which occupies a very large part of the volume, is interesting alike from the standpoint of history, liturgy, and Christian art. Here the author discusses the relation of the artist to religion, points out the ideal of the Catholic artist, his models, the sources whence he draws his inspirations and his themes. Following the evolution of Christian art, its connexion with pre-Christian ideals, its application to the language of prayer, the ecclesiastical seasons, the doctrines, festal expressions, and forms of ecclesiastical habit in the Church, we are made to understand the distinction between liturgical and Catholic art.

The volume is in every sense a new and scientific exposition of the central Catholic rite of worship; yet the scientific structure in no wise lessens its practical value and popular character. Incidentally it throws much light on the hierarchical office which groups itself in its various activities round the solemn act of Eucharistic worship.

THE NEW PSALTER OF THE ROMAN BREVIARY. Text and Translation, with succinct Notes. By the Rev. L. O. Fillion, S.S., Consultor of the Biblical Commission. Authorized translation. B. Herder, St. Louis, Mo. 1915. Pp. 534.

Father Fillion's brief and practical commentaries on Sacred Scripture are well known to the clergy, especially of France. The present volume is an adaptation of his exposition of the Psalms and Canticles, following the liturgical grouping of the Roman Breviary. Each day's office, from Sunday to Saturday—that is, the psalms and

canticles of the Canonical Hours—are given in Latin and English (French, in the original) on opposite pages. The translation is that of our English Vulgate. At the foot of the page are explanatory notes, interpreting doubtful passages, and here and there supplying the historical background for a better understanding of the liturgical purpose of the Psalm.

In a brief Introduction the author directs attention to the importance and beauty of the Psalms, their authorship, textual difficulties, and their peculiar use in the liturgy. There is a list of Latin terms such as require special interpretation owing to their peculiar use in the Psalms, which is of considerable help to the habitual reader of the Office. In the paragraph on "Imprecations in the Psalms" it might be added that the so-called maledictions found in some of the Psalms are at times and in parts merely the recital of what the enemies of Israel say, and hence not always the expression of righteous indignation on the part of the psalmist himself.

The volume is published in neat form, and suits excellently the purpose of a handbook which helps one to appreciate the sense and beauty of the Psalms in the Canonical Office.

THE BEAUTY AND TRUTH OF THE CATHOLIC CHURCH. Sermons from the German, adapted and edited by the Rev. Edward Jones. With an Introduction by the Most Rev. John Ireland, D.D., Archbishop of St. Paul. Volumes IV and V. Pp. 394 and 388. St. Louis, Mo.: B. Herder.

A good assortment of sermons is contained in these volumes. The work comprises five volumes in all. They cover the entire range of Catholic doctrine and morals. The last two volumes are in a manner complementary of the three preceding, which treat systematically the commandments and the sacraments of the Church. They embrace ethical topics, such as the Existence of God, the Necessity of Religion, Divine Providence, etc.; also, further developments of subjects which come under the general captions of the Redemption and the Church, Grace, and the Theological Virtues; and finally, moral and devotional topics such as Sanctification of the Sunday, Devotion to the Passion of Christ and to the Saints, together with sermons for special occasions, such as the Dedication of a Hospital, Addresses to Business Men, to Young Men and Young Women, Patriotism, and such like. Whilst the bulk of these volumes comprises the translated work of the Vienna preacher Heinrich von Hurter, whose sermons, as the translator states, are unsurpassed for wealth of matter, and beauty of thought, logically developed in chaste and elegant diction, there are several discourses from other sources,

and parts of sermons by Archbishop Ireland, which the compiler has incorporated and properly adapted to complete his homiletic treasury.

ENGLAND AND THE CATHOLIC CHURCH UNDER QUEEN ELIZABETH. By Arnold Oskar Meyer, Prof. University of Rostock. Authorized translation by the Rev. J. R. McKee, M.A., of the London Oratory. London: Kegan Paul, Trench, Trubner and Co. B. Herder: St. Louis, Mo. 1916. Pp. 555.

Professor Meyer is a German Protestant and professor at the Lutheran State University of Rostock in Mecklenburg. Some years ago he set out to study the history of the religious movement in England at the time of the Stuart reign, with a view of writing a book similar in purpose, it would seem, to that of James Gairdner's studies of the Reformation under Henry VIII, written in a judicial spirit of historical criticism without sectarian preoccupation. Though the reign of James I and the half-century that followed formed the particular period of Mr. Meyer's investigations, it was necessary for the purpose of establishing a proper background to his narrative, to begin with an inquiry into the religious conditions under Elizabeth. The status of Catholics in England between 1558 and 1603 would offer a suitable, if not essential, introduction to the history of the Stuarts down to the Act of Toleration in 1689. Although historians had amply discussed Elizabeth's reign in its various conflicts internal and international, it had not been made clear "how, at what time, and to what extent the Catholic Church lost its footing on English soil", and gave way to Protestantism. Was it the result of force, as is frequently assumed by historians, or was it through a gradual change of public opinion? How, on the other hand, did the scanty remnant of Catholics in England retain its vitality and develop under the pressure of penal law?

A fair answer to these questions involved the careful study of the pertinent documents. The result of the examination brought to light such an amount of hitherto unused material that what our author had intended to serve as a mere introduction grew into a separate volume. The bulk of the evidence came from the Vatican archives. Besides these, Professor Meyer consulted the State archives of Venice, and the documents in the national library of Florence. Much aid was afforded him by the Prussian Historical Institute in Rome, by the British Museum and the Bodleian Library, the Archives of the Westminster Cathedral and the Public Record Office in London, and from the archives of the Society of Jesus in various places.

In the treatment of his subject the author dwells less on the details of the events narrated than upon the spirit of the negotiations, evidenced by the documents of the time. He summarizes the facts of foreign policy, and the military events which led to the expedition and loss of the Spanish Armada, as the turning-point of the religious destinies of England, and then dwells upon the moral significance of the conflict as a trial of strength, apart from its material effects. The volume opens with a discussion of the breach between England and Rome. The author shows that, contrary to what historians have thus far asserted, there was at the beginning of Elizabeth's reign a period of suspension during which affairs might have been so arranged as to avoid the acute struggle that later on became inevitable and led to her excommunication, bringing about those complications in the diplomatic relations of European courts that made Spain unwittingly the ally of the English Reformation. But the chief purpose of Mr. Meyer's investigation is to determine the strength of the Catholic body, to ascertain what effect persecution had on the growth or decrease of membership, and to gauge the results of the so-called "missions". The author surmises that less than one-half of the population during Elizabeth's reign professed the Catholic faith. At the same time there were among these many who sought a compromise between the respective duty they owed to the State and the Church. The exaggerated reports of the number of conversions effected by the missionaries who secretly roamed through the land, were in most instances merely of those who, being Catholics, had been brought to refuse to attend the public worship prescribed by the law. There were few actual conversions from Protestantism. Furthermore, after the defeat of Spain there arose dissensions among the English Catholics which became in some instances fatal to the corporate sense of a common cause to be defended at all hazards. Professor Meyer discusses the differences between the Jesuits and the secular clergy, and points out the salient motives that swayed each party. On the whole he vindicates the Jesuits from all unworthy aims of ambition, such as have been attributed to them by some of the historians of the Reformation. It becomes quite plain from the trend of the arguments supported by documentary proof, that the Catholic party was anything but a unit, and that therefore it lacked the strength and consistency requisite for a victorious issue in the conflict to which they were forced. But even apart from this, the temper of the people was not such as to promise victory for the Catholic party, though it had been united. The defections from Catholicity during Elizabeth's time were due not to fear of penalty so much as to a sense of popular security which inspired confidence in the prudence of her reign.

She made the impression on the popular mind, including a large element of Catholics, that she was not a tyrant merely exercising the power of an absolute monarch, but a ruler who was likely to secure the general welfare of her nation against foes from without and from within. These facts would seem at first sight to militate against the efficiency of religious motives and methods on the part of the rulers of the Church; but, as Mr. Meyer himself points out, "the Catholic Church in England at this period was greater in her defeat than in many of her victories. Rome triumphed in England, not by domineering over the world but by rising superior to it. The persecution by the State roused great moral strength and a spirit of martyrdom—qualities which were not called forth in countries where the counter-reformation was in league with the civil powers. And so in spite of all conspiracies and schemes for assassination, and in spite of the approbation which these received from a pope who was a true child of his age, nay even in spite of internal divisions and quarrels, the history of the Catholic Church in England under Elizabeth is a most glorious page in the bloody annals of the counter-Reformation." This passage reveals to us in a fair way both the purpose and the spirit of Mr. Meyer's study. He does not credit Catholics with having been free from religious bias and cruelty any more than he expects Protestants from the same motives. He discerns the good and the bad alike in both parties, but his main contention is in behalf of the Catholic Church as a superior force in the spiritual order, and that this is proved, amid many drawbacks from within and without, by her attitude and action in the conflict under Elizabeth.

It is for this reason mainly that Father McKee, the English Oratorian, of his own accord, set about to make the work accessible to English readers. "I have translated this book," he writes, "because it seems to me a remarkable confirmation of the view of the Reformation which English Catholic historians, from Dodd to the present day, have expressed in their writings—a confirmation all the more impressive because given by one not himself a Catholic. That Dr. Meyer's work should contain views which a Catholic would reject, and would pass over considerations which he should emphasize, goes without saying, but no one who reads it can fail to be struck with the author's endeavor to be fair and impartial. The translation, which does little justice to the picturesque vividness of the original, owes much to the careful revision given to it by Dr. Meyer in days when communication between England and Germany was easier than now. In several instances he altered or modified statements in the first German edition, and added references to works published since its appearance. To these I am sure he would have added references to the series of articles on the 'Appellant Controversy' contributed

by the Rev. J. H. Pollen, S.J., to the *Month* of the present year." *Parish Life under Queen Elisabeth* by W. P. M. Kennedy (London: Herder) supplies some further details to those given by the author of this work. Two more volumes, now in preparation, are to complete the work of Professor Meyer on Catholicity in England under the Stuarts.

THE SUMMA THEOLOGICA OF ST. THOMAS AQUINAS. Part II (First Part). Translated by Fathers of the English Dominican Fathers. Second Number (QQ. XLIX—LXXXIX). Benziger Bros., New York. 1916. Pp. 507.

In these latter days when so much that is superficial, howbeit brilliant and clever, is written about "character-building", it is good to have in English the profound *treatise* on habits contained in the present volume. We have emphasized the word *treatise*, because it is especially significant. St. Thomas does not use the term. He pictured himself as addressing novices and providing the milk of doctrine, as it were for babes. The translators probably think of the provision as being meat solid enough for strong men—not excluding the women. It may be that for this reason they have adopted the word *treatise* under which to subsume certain integral portions of the *Summa*. Be that as it may, the term accurately conveys the nature of the treatment of the subject-matter. The treatise is comprehensive and intensive. No important aspect of habit is omitted, and every aspect is treated thoroughly. The treatment goes into the roots of the thing—into the subject of habits, their causes; how they grow and how they decay; how they are classified. So likewise with the virtues and the vices and the baleful fruits of the latter, sins. And so, too, it is all about "character-building", for you have good character if you have virtues, and bad character if you have vices. If then you would have the one and not have the other, study well these masterly thoughts of the Angelic Doctor. You have them of course in the Latin *Summa* and can read them there. You have them here in good plain English, which perhaps comes easier. Or the book will profit a lay friend—or perhaps your Brothers and your Sisters who have English, though less Latin. Their virtue both of mind and heart will be the stronger by converse with the soul of St. Thomas.

THROUGH SOUTH AMERICA'S SOUTHLAND, with an Account of the Roosevelt Scientific Expedition to South America, by the Reverend J. A. Zahm, C.S.C., Ph. D. Pp. 543. D. Appleton and Company, New York and London.

Those who had the good fortune to accompany Dr. Mozans by the aid of his first volume, *Up the Orinoco and Down the Magdalena*, and then again in his second volume, *Along the Andes and Down the Amazon*, have in store for them in the present, his third volume, a treat no less delightful, and a solid intellectual feast no less comforting. Father Zahm here lays aside the *nom de plume* which, while it did not effectually disguise his identity from his friends, was no doubt a passport to many readers with whom a priest's name on the title-page of a book on Latin America would have been less influential. Mr. Roosevelt in his very happy foreword to the preceding volume, *Along the Andes*, remarks that, though "taste in books is highly individual"—a book over which one reader waxes eloquent may to another seem flat and stale and unprofitable—nevertheless "it would be difficult for any man to rise from reading Doctor Mozans' books without feeling, not only that he has passed a delightful time, but also that he has profited greatly by the vivid pictures presented to him of our neighbors of the south and their marvelous country. As Americans, his studies of these neighbors of ours are of peculiar value to us. Moreover, Doctor Mozans' literary tastes and in particular his great fondness for the poetry of the many different tongues stand him in good stead. It is pleasant to travel in company with one who knows books as well as men and manners, and who yet cares also for all that is beautiful and terrible and grand in Nature. German, Italian, Spanish, English—there is hardly a favorite poet, writing in any language, whose words do not naturally rise to Doctor Mozans' mind as he comes to some particular scene which he thinks that some particular passage in some of his beloved authors aptly illustrates; and his quotations from the South American poets are not only apt in themselves, but illuminative to those among us who do not realize how very far South American civilization has gone along certain lines where our own progress has been by no means well marked. In particular, the translations that the author gives us of some of the simple Indian ballads make us wish that we could have these ballads all set forth in popular form; while Doctor Mozans' humorous appreciation of the excesses into which the poetic habit sometimes misleads his South American friends completely reassures us as to his coolness of judgment."

The foregoing encomium on the literary dress in which the two preceding volumes are clad is fully as applicable to the one at hand.

Dr. Zahm seems to have caught all the colors of nature's garden, all the luxuriance of tropical selvas and pampas, all the sublimities of Andean cordilleras, all the loveliness of mountain lakes, all the sweep of majestic rivers—all whatsoever is fair and charming, sublime and overpowering, splendid and inspiring, he has caught it all and woven it into the magnificent tapestry which pictures as well the South America of to-day as it tells the story of the Conquistadores and the subsequent struggles of its people for independence. To some readers indeed the color tones may seem at times too intense, and the literary luxuriance almost too tropical. Yet readers who have the gift of imagination will easily see how powerless the author feels in the presence of the magnificence of scenery through which he journeys, and under the spell of memories which the glories of a romantic history evoke. Amidst such surroundings one can but speak in superlatives, though with the consciousness that the superlatively superlative falls infinitely below the reality. Even the Colonel's favorite ejaculation: "Wonderful! Wonderful! I have never seen anything more surprisingly beautiful; I would not have missed it for the world," is felt to be impotent under the overpowering magnificence.

But while Dr. Zahm has given us a richly and beautifully woven tapestry, the scenes it depicts, whether of the present or of an historic past, are but the background for the characters, the *people* of to-day and of times past, whom he places where they belong, in the foreground. He is not particularly concerned about the industries and economics of South America, for these have been cared for by other writers. And yet more than one observation which he makes *en passant* might well fructify into important commercial consequences. Take for instance his description of the maté plant. How many who read these lines have ever heard of this wonderful tree, with its beneficent foliage, from which even before the coming of the Conquistadores the Indians concocted a sustaining and cheering potion?

Priests will naturally look to one who has traveled so widely in Latin America and who has had such rare opportunities for coming into intimate personal relation with every stratum of society—with the officials of government and with the masses of the people, with the professors and students of universities, the teachers of schools and their pupils, above all with ecclesiastics of every rank as well as with the faithful at large—naturally, I say, priests will expect from so experienced a traveler in South America as Dr. Zahm some expression of opinion regarding the condition of the Church amongst our brethren in the Latin republics. If, however, one expect to find in this volume any criticism of things ecclesiastical, any confirma-

tion of the abuses in churchly or clerical life about which rumors have long been so busy, he will seek in vain. If these abuses exist in anything like the dark colors wherewith they are painted by certain travelers in Brazil and elsewhere, Dr. Zahm either has not witnessed them or for some good reason abstains from mentioning them. What he does see everywhere is flourishing institutions founded and sustained by Catholic beneficence, like, for instance, the *Sociedad de Beneficencia* of Buenos Aires. This society, he tells us, is composed of sixty women chosen from the leading families of the city. To them the Government confides to a great extent the care of the poor and suffering. The annual income amounts to about \$4,000,000, which large sum is administered by twelve women elected by the Society (p. 161). Then there is the great Universidad Catolica, which, thanks to the munificence of wealthy Chileans, was founded in 1888 by the late Archbishop of Santiago, Don Mariano Casanova. Its magnificent buildings, which are unsurpassed by any of the numerous and superb educational structures in South America, are amongst the most imposing edifices in the national capital. Its teaching corps is composed of eminent men in every department. Many of them are distinguished professors from Europe. Others, especially in the faculty of law, are leading members of the Senate and Chamber of Deputies. And so on (p. 290). The institution, however, which Dr. Zahm "examined with most pleasure was the ecclesiastical seminary in Santiago. The building, which is very large, is surrounded by enchanting beds of flowers and inviting groves of umbrageous trees and is an ideal place of study for young aspirants to the priesthood. And the course of study in this institution is not only thorough, but is admirably adapted to equip the young priests for their divers and important duties in the world as parish priests, missionaries, and educators. The beneficent results of the thorough training which these young levites receive in the seminary are manifested in the most striking manner in the present religious and social condition of the people. The churches are crowded on Sunday, with men as well as women. The throngs that fill the streets, from early morning until midday, on their way to church, have been likened to a *romeria*—a pilgrimage. And these multitudes frequent the places of worship not to see and to be seen, but as a religious duty which they never think of neglecting."

Comparatively few of our readers will have ever heard anything about the City of Mendoza in Argentina. As regards school life we may quote Dr. Zahm's experience in that city.

There are several well-conducted schools in Mendoza, but the one which gave us the most pleasure was the kindergarten. I had called there with an

Argentina friend and was so delighted with it that I told Colonel Roosevelt he must by all means see it. We accordingly made an appointment with those in charge of the institution to visit it when the children were all present. The reception given us by the hundreds of well-dressed and perfectly trained little boys and girls is something we shall never forget. Their songs, dances, and speeches, some of them in English, were admirable and were a credit to both pupils and teachers. I never, in any part of the world, saw a kindergarten where the buildings and equipment were better adapted to the work in view or where better results are achieved.

The experience elicited from Mr. Roosevelt whole-hearted admiration: "By George," he cried, "this is wonderful. It is the best thing we have yet seen." If in the face of such a flourishing condition of ecclesiastical and educational establishments one should inquire why then are Catholics of the United States asked to help build South American institutions, one answer would be that South America is a mighty big place. The primate's See of Brazil (Baia) is credited by the *Orbis Catholicus* with a Catholic population of about 2,350,000 souls. Now to take care of these millions, there are only 320 priests, which means some 7,344 souls to each priest. The latter number would not indeed be proportionately greater than the pastoral burden sustained perhaps by some other priests elsewhere. Nevertheless, when we consider the immense territory over which the Catholic population is scattered—there being all told about six persons to a square mile in Brazil—the difficulty of the comparatively small number of the clergy providing for the needs of a relatively large population becomes obvious. However, all this is the speculation of an absenté. One could wish that an expert like Dr. Zahm had thrown some more light on these obscure problems. It may well be, however, that he intends doing so in a future work. Though we find no promise of this in the book before us, the fact that the narrative ends somewhat abruptly, gives rise to the suspicion that there is something more to come.

As was hinted above, the present volume (and the same is true of its predecessors) is not simply a description of the country and the people of to-day. As indeed the generic title, *Following the Conquistadores*, indicates, the work is in no small degree a history of South America; not, of course, a systematic history but an historical illumination cast upon the events and personages dominant in the opening up and development of the southern continent. Some of the most interesting and inspiring pages before us are those which tell of the intrepid conquerors who bore the banner of old Castile to the new Spain, and of those no less courageous heroes of the Cross who gave their lives for the savage children of the American tropics. The story of the Spanish Missions in our own West lands is one that still challenges the wonder and admiration of even those

who believe not the truths of the Catholic faith. The history of the Spanish Missions in South America is equally thrilling and inspiring. The story of the Paraguay "reductions" will remain for all time one of the most beautiful idyls of human experience. We should like to dwell upon one or another of Dr. Zahm's pictures of the conquerors and their religious associates. We prefer rather, in view of our spatial limitations, to give some extracts from his references to the struggles of the people for national independence. The part which the clergy took in those struggles is not so generally known as it deserves to be. On 9 July, 1816, the United Provinces in South America, "invoking the Eternal who presides over the universe, and in the name and by the authority of the peoples whom they represent . . . declared them, and the people . . . to be free and independent of the Spanish Crown." Now the delegates accredited to this Congress were twenty-nine in number. "Of these sixteen were priests and monks who, like the lay members, were elected by the suffrages of the people whom they represented. They were not only the dominating element of the congress, but it was due to them, and particularly to one of their number, that the form of government agreed upon for the nascent nation was a republic and not a monarchy." For, while the majority of the congress, as also the leaders of the revolution, were avowed monarchists, the mass of the people were for what they held to be, under the existing conditions, a legitimate government of the people, by the people, and for the people.

That the plans of the monarchists were frustrated, and that Argentina is now a republic is due to the influence and determination of a single man. This was Fray Justo de Santa Maria de Oro, a learned and patriotic Dominican, who afterwards became Bishop of Cuyo. This distinguished friar, who was an ardent republican, was able to convert his associates in the congress to his views and to have them recognize that the best interests of the people they served peremptorily demanded the establishment of a republic. He completed the work which had been inaugurated under the leadership of another Dominican, Padre Fray Ignacio Grela, when, at the commencement of the insurrection, Spanish rule was declared to be at an end.

But by far the most influential man in bringing about the independence of Argentina was the patriot-priest Gregoria Funes, better known in Argentine history as Dean Funes, because he was for years the dean of the Cathedral in his native city, Cordoba. A man of colossal intellect, well versed, strange to say, in every department of the science of his day, he was at the same time a born leader of the people. The writing of the Constitution of what is now known as Argentina was entirely his work. The constitution of the United States is the joint work of several of the greatest statesmen our country has produced. What Hamilton, Madison, Franklin,

and Jefferson were to our infant nation in the United States that was Dean Funes to Argentina (p. 237). It was he also who drafted the constitution of the United Provinces of South America. "Of the twenty-four deputies who attached their signatures to this constitution, nine were priests" (p. 236). It is well to think of these facts when we are told about "the priest-ridden Latins".

And when the war of independence was on, it was to a soldier-priest that San Martin, the liberator of Chile and Peru, owed in chief part the conquest of Chili. The soldier-priest was Padre Beltran. So little is known to us northerners concerning this monk-hero that no apology will be needed for the following characterization taken by Dr. Zahm from Mitre's *Historia di San Martin*.

Although, in many respects, a self-taught man, Padre Beltran exhibited, in a striking degree, much of the genius and inventive power which long ages before so distinguished his illustrious brother in religion, Friar Roger Bacon. He was by intuition a mathematician, a physicist and a chemist. As a result of observation and practice, he was also an artilleryman, a maker of watches and fire-works. He was a carpenter, an architect, a blacksmith, a draughtsman, a ropemaker, and a physician. He was expert in all the manual arts, and what he was ignorant of he readily acquired solely by the exercise of his extraordinary natural faculties. To all this he united a vigorous constitution, a martial bearing, and a kind and sympathetic nature. He was just the man that the patriot cause then needed, and San Martin no sooner discovered his extraordinary talents than he entrusted to him the establishment of an armory for the manufacture of arms and ammunition. At the breath of Padre Beltran the forges flamed and the metals that were to be converted into the implements of warfare were melted like wax. Like a Vulcan in a monk's habit, he forged the arms for the revolution. In the midst of the noise of hammers striking anvils, and the grating of files and saws, he superintended the work of three hundred workmen, each of whom he instructed in the task assigned him. His voice was thus so affected that he remained hoarse until the end of his days. He cast cannon, shot and shell, employing the metal of bells which he lowered from their towers by ingenious apparatus of his own invention. He made gun-carriages, cartridges, saddles, knapsacks and shoes. He forged horseshoes and bayonets and repaired damaged muskets. And with his begrimed hand he drew on the wall of his workshop, with a coal from the forge, designs of the contrivances by which war material was to be transported over the dizzy paths of the Andes and through which liberty was to be conveyed to Chili and to the whole of South America. In fine, he was, as Mitre well observes, "the Archimedes of the Army of the Andes" (p. 259).

Not the least interesting of Fr. Zahm's experiences was his visit to the Sisters' School in Corumbá. "During the nine days I spent in Corumbá," he says,

I had an excellent opportunity of studying the admirable work which the children of Don Bosco are, everywhere in South America, accomplishing in college, convent, and hospital. Most of the fathers and seminarians in charge of the college in Corumbá are from France and Germany, while the majority of the Sisters are from Lombardy and Piedmont. Coming from the invigorating climate of central Europe to the sweltering region of the Upper Paraguay, they naturally suffer very much from the hot and debilitating atmos-

phere of their new homes. But they never complain. On the contrary, they go about their work as cheerfully as if they were in their homes on the Po or the Rhine.

I called to visit the classes in the convent school one day when the temperature and humidity were unusually high. To me the heat was almost intolerable. Turning to a gentle little nun whose cheeks still retained the bloom of youth and who had been reared among the foothills of the Italian Alps, I said: "Sister, how do you endure the oppressive, suffocating heat?" "Oh, Padre mio," she replied with sweetness and childlike simplicity, "*l'amor di Dio tutto fa facile*"—The love of God makes everything easy. Had I asked all her companions the same question, I should have received substantially the same answer. Love enables them to do joyfully what worldly rewards could never induce them to undertake.

The incident leads Dr. Zahm to a rapid survey of the work being carried on in those far-away lands, from the torrid heats of the Equator to the ice-bound Straits of Magellan; and with this extract we may draw to a conclusion this notice of the present volume.

According to the latest available statistics, the Salesians in South America alone have a membership of nearly fifteen hundred priests and brothers, with nearly two hundred establishments of various kinds. In their schools and colleges there are more than forty thousand pupils. The establishments of the Sisters of Maria Ausiliatrice are quite as flourishing as those of the Salesians and almost equally numerous. In their thoroughly up-to-date asylums, orphanages, hospitals, lazarettos, schools and colleges these ministering angels are now devoting their lives to the spiritual and corporal welfare of more than forty thousand people—of all ages and races and conditions of life—in South America alone. Their success is due not only to their zeal and abounding charity, but also to the special preparation which each one of them makes for her task in the classroom, the isolating ward and the work-room, in which they teach their young charges all the dainty handicraft which contributes so greatly towards making home attractive.

It would be interesting to cite some of the facts quoted by Fr. Zahm from a reliable source regarding the work accomplished by the Salesians in that misty and mysterious region, the far-away island of Terra del Fuego. But we must stop, trusting that enough has been said to induce the reader to follow for himself the author through all those wonderful South American Southlands. From Baia in the north to Rio; thence down through São Paulo, and eastern Brazil to Montevideo, and Buenos Aires; up and across Argentina, and through the Cordilleras into Chile; down through Chile into Patagonia; up through Paraguay into the very heart of the Brazilian selvas—it is all a journey amidst the glories and sublimities and the loveliness of nature at her best; a story of man rejuvenated yet mellowed by the experiences of a heroic and romantic history, of religion triumphing through failure. These volumes make South America and South Americans better known to the people of the United States than ever before. Dr. Zahm has not said the final word on that inexhaustible new-old world; but he has said the word that just now ought to be listened to, the word which

it is to the best interests of both continents to heed. Lastly, he has said the word worthily and nobly. There is hardly one of us who has not occasionally been asked for some authoritative book on South America. Hitherto we have always been at a loss what to recommend. Henceforth with these three splendid volumes at our command this need no longer be the case. To its own informing wealth, each volume adds its pertinent bibliography. The work is well indexed and equipped with maps. The illustrations are many and attractive. The last one in the volume is especially striking. It is even edenic in its primitiveness. It's instructive too—an object-lesson in domestic economy. It shows the little need small Brazilians have of clothing. Though for the matter of that the women up our way are practising almost equal economy. Father Tom's last ball for the new sanctuary lamp showed you that!

LE PROTESTANTISME ALLEMAND. Luther—Kant—Nietzsche. Par J. Paquier, Premier Vicaire de la Sainte-Trinité. Bloud & Gay, Paris. Pp. 141.

L'ESPRIT PHILOSOPHIQUE DE L'ALLEMAGNE ET LA PENSÉE FRANÇAISE. Par Victor Delbos, de l'Académie des Sciences morales et politiques. (No. 40, "Pages actuelles," 1914-1915.) Bloud & Gay, Paris. Pp. 43.

LA SIGNIFICATION DE LA GUERRE. Par H. Bergson, de l'Académie Française et de l'Académie des Sciences morales et politiques. (No. 18, "Pages actuelles," 1914-1915.) Bloud & Gay, Paris. Pp. 47.

Any attempt to reduce the varied and numerous phenomena of national life to one scientific formula and to one source of inspiration is, of necessity, foredoomed to complete failure. The different schools of sociology have failed in this; the theory of Marx has been wrecked on the rocks of stubborn facts that would not fit in with the general scheme. It cannot even be maintained of Christianity that it has molded and determined the character of any people to the exclusion of all other social forces. The national physiognomy of a people is the result of a great variety of factors which modify and check one the other. There are, besides the religious influences, the racial and the geographical elements, all stamping their imprint on the national character; in addition to these, there are numerous cross-influences at work in the bosom of a nation which elude all calculations and upset all conclusions based on academic arguments; not to speak at all of that mysterious factor that defies analysis—the free

will and the almost infinite resources of personality. It may be observed, also, that in our days of easy communication and of ready exchange of ideas, it would be impossible for any people to maintain such a complete isolation as not to be influenced strongly, for better or for worse, by the rest of the civilized world. Consequently, we are inclined to view with a measure of instinctive distrust sociological studies that present the appearance of mathematical treatises, and discover unity and uniformity everywhere in the life and development of a nation. Such unity strikes us as strained and unreal.

This is our attitude toward the three works under review. The uniformity which they pretend to see in all the manifestations of what they like to call German culture, appears to be fictitious and academic. Germany cannot be regarded as a Protestant country; there is a considerable sprinkling of Catholics; and the Catholic element has been rather active. Luther's influence in the shaping of German thought is negligible; his personality does not loom so overshadowingly large, as it would appear from the study of Mr. Paquier. Nor does the shadow of Kant dominate the intellectual landscape; there are large circles that have never been reached by his influence. Neither has Nietzsche's immoralism permeated all the strata of German society. The book gives a distorted impression of the collective mentality of the German people. Whether we like it or not, we cannot blink the fact that Kant's influence has extended far beyond the boundaries of his own country; and Nietzsche's ideas have found a fertile soil outside of German territory. It is a vain undertaking to try to saddle the responsibility for the present war and its alleged atrocities either on German philosophy or Protestantism. The book is cleverly written and contains many shrewd observations.

We are surprised to find H. Bergson among the prophets; but even in this rôle he is not uninteresting. If his magic hand touches anything, it becomes invested with a novel charm. He possesses the fatal faculty of twisting truth into a likeness of falsehood and of burnishing error that it shines like the face of truth. That he blames German philosophy for all earthly evils is amusing; for his own theory of creative evolution has been made responsible for the outrages of Syndicalism. His own philosophy is not a whit more moral or immoral than that of Nietzsche; on the basis of either, almost any deed can be justified. It is the irony of fate that our modern infidel philosophy should thus be forced to reveal its inherent destructive tendencies, and that this should be done by its own exponents.

MISSA MELODIOA in honor of St. Margaret. For Soprano, Tenor, and Bass, with organ or orchestra. By Pietro A. Yon. J. Fischer & Brother, New York.

The title of this composition is significant. It suggests that in many modern pieces intended for the church good melody has been conspicuous by its absence. Unfortunately there has been a considerable amount of dry-as-dust, contrapuntal exercises turned out under the guise of liturgical music, and it is safe to say that, had it not been for the dearth of modern works that fulfilled the conditions imposed by the Church, most of it would never have seen the light. Defects in this respect were perhaps inevitable under the circumstances, but happily things are changing for the better. We can now point to not a few composers who display gifts in this line that are, if not of the highest order, at least very respectable.

Among these latter Mr. Yon may very well be accorded a place. In his former work he has shown that he could write a good melody, and the present composition gives evidence of his continued possession of this very desirable quality.

The *Agnus Dei* is by far the best thing in the Mass. Well constructed and clear in form, its melody pleasing and at the same time emotionally expressive, with harmony that is quite modern but in no way distracting, the piece is ecclesiastical in style and yet not a mere slavish imitation, but marked by originality and charm.

If the other portions had been written up to the same level, the whole could be recommended as a good example of liturgical composition. They suffer, however, from a too insistent repetition of the same material. The impression made by a musical figure on the consciousness of the hearer is of such a fleeting nature that in order to make it in any way permanent and clearly defined, repetition is necessary. It was this necessity that led to the gradual development of the aria form in opera, and of the sonata form in purely instrumental music. But the artist must know how and when to stop short of the borderland of monotony. In the Credo, Sanctus, and Benedictus the same phrase is constantly recurring in a way that cannot but be tiresome. The opening phrase of the Gloria, which had already been used in the Kyrie, is employed again and again without any substantial variation and without the introduction of anything of a sufficiently important character to relieve the monotony. The change at the "Qui tollis" comes too late.

The return to the same phrase at the "Cum Sancto Spiritu" means simply a lack of any further interest, despite the fact that it has a new ending. A comparison with the Rondo of Beethoven's Opus 31, No. 1, will show how a master mind has made use of the

one idea without producing a tiring effect. This recalls the fact that the Church, while encouraging modern composition, insists upon certain qualities consonant with the purpose for which she employs music in her services. Anything which smacks of the operatic or concert stage is at variance with that purpose. For this reason the composer must guard against awakening reminiscences of secular music by his work. It is not a question of mere plagiarism; it is the sacred duty of not distracting the minds of a congregation to worldly thoughts. In the Gloria of the Mass under consideration the music accompanying the words "bonae voluntatis", and used several times afterward, is distinctly reminiscent of Hans Sachs' cobbling song in "Die Meistersinger". It is only a few chords but enough to bring before the mind of a student of Wagner the picture of Sachs hammering away at his shoe to the disgust of Beckmesser. The recollection of the genial shoemaker's

Ob Herrn Adams übler Schwäch
Versohl' ich Schuh' und streiche Pech!

is surely out of place at Mass. Again, at the words "Et in Spiritum Sanctum" occurs a theme which is beautiful in itself and well worked out; yet a certain similarity between it and the second theme of the first movement of Schubert's Opus 137, No. 3, might well disturb anyone familiar with the latter. These things are small enough in themselves and might be not inappropriate in a secular composition; in church music they are distinctly objectionable, as contrary to its true mission.

J. A. B.

THE EXPANSION OF CHRISTIANITY IN THE FIRST THREE CENTURIES. According to the Conclusions of Harnack. Authorized Translation from the French of the Rev. Jean Rivière. B. Herder: St. Louis, Mo. 1915. Pp. 127.

Professor Harnack, a professed Protestant, has done great service for Christian apologists by his critical investigations in the field of early church history. While his conclusions are not wholly free from anti-Catholic bias, the facts upon which he bases them are for the most part documentary evidences with which the unprejudiced historian can find no fault. His *History of Christian Dogma* and his account of the *Missionary Activity and Expansion of the Christian Religion during the First Three Centuries* bear unmistakable witness to the rightful claim of the Catholic Church as the preserver and guardian of Apostolic traditions. Father Rivière's little volume is in the main a collection of the historic evidences brought together by Professor Harnack, demonstrating the extra-

ordinary growth of Christianity during the first three centuries. His notes and comments tend to show that this growth was not merely the natural result of an inherent energy in the doctrine and spirit of the Gospel of Christ, as Professor Harnack maintains, but an effect altogether disproportionate to the natural cause, so that it can be explained only by assuming the intervention of a miracle similar to those which Christ Himself wrought in order to establish and prove His Messianic mission. Whilst many Catholic apologists of to-day are inclined not to lay too much stress on the miraculous nature of that development, since even in its natural explanation it strengthens the argument of the divine origin of Christianity, others maintain, with our author, that this growth is a distinctly miraculous proof of its divinity. The real value of the book lies, however, in the consistent demonstration of historic evidence for the existence of a Christian tradition, serving Catholic apologists in support of Christian dogma and Catholic practice. The translation is good.

THE SHEPHERD OF THE NORTH. By Richard Aumerle Maher, author of "The Heart of a Man," etc. New York : The Macmillan Company. Pp. 342. 1916.

The Shepherd of the North, like its predecessor from the pen of Richard Aumerle Maher, which made its first appearance in these pages under the title "Socialism or Faith", has for its central figure a Catholic priest, the type of a missionary bishop during the pioneer days of colonization in the north country. In some respects the novel might be compared with Nathaniel Hawthorne's *Scarlet Letter*, being a plea for the need of confession as part of man's natural religion, not only as the God-given indication for the heart to unburden itself of sorrow and sin, but also as the most sacred pledge of confidence sealed by a stronger bond than death, as it is in the Catholic Church. In form the story reminds one of Hamlin Garland's *Captain of the Grey Horse Troop*, only that the scenes are not laid among American Indians but among the forest settlers of the Adirondacks; and Hamlin Garland substitutes a military officer of fine type for the priest.

As a bit of pastoral writing, the chief value of the book lies in the way the author describes "the white horse chaplain". His hero—and he knows the kind from personal experience—is a priest who guides his people through the harassing difficulties aroused by the unscrupulous efforts of a city corporation to obtain possession, under the plea of constructing railway accommodation, of valuable mining lands held by the simple-minded farmers of the district. It is a tale of corrupting the court and state officials; of deluding the

public and covering up crime by helpless hirelings. Rather thrilling descriptions are those of a forest fire, of a trial in court, in which the advocate of a railroad corporation helped by the judge and selected jury make the false appear the true, and give us a glimpse of the methods by which public opinion is made to favor measures in direct violation of the very laws of state and humanity which are being invoked as the chief pretence for carrying on justice. The bishop in the novel defeats these schemes by prudence and untiring vigilance as well as by bold initiative when he is sure of his ground.

But what the novel excels in, and what gives it its unique character among stories of its kind, is the masterly way in which the author weaves Catholic principle and Catholic doctrine into the narrative, without any forcing or digression from the natural course of his story. The whole is an artistic piece of work, serving truth by revealing snatches of manly heroism, and of womanly wisdom amid deep heart struggles—while at the same time pointing to the Catholic religion as the native soil for such virtues, and leading the sincere mind without effort to probe for its truth and beauty. The author neither shrouds plain statement of doctrine in mere allusion, nor apologizes for it; but he does not obtrude it or repel by ostensible plea for its superiority. The volume will do good among non-Catholics who are free from unconquerable prejudice, whilst it will be enjoyed by the Catholic reader who appreciates a really fine novel.

Literary Chat.

Though numerous commentaries have been written on the Hail Mary, its mysterious depths have not all been fathomed and its harmonies not exhausted. Every devout soul detects in it some new glimpse of heavenly beauty and draws from it some untasted sweetness. Father F. Girardey, C.S.S.R., tells us of the melodious echoes which the angel's salutation has awakened in his soul. (*The Mother of My Lord or Explanation of the Hail Mary*. St. Louis, Mo. B. Herder.) His little book of meditations is well calculated to inspire a tender devotion to the Blessed Mother. It will furnish excellent reading for the May devotions. We are particularly grateful for the well-chosen selections from Bossuet, who sang the glories of the Mother of God in such magnificent strains.

The French excel in that genial form of instruction which they so aptly call *causeries*, and for which we have only the nondescript designation *talks*. Father Ed. Hamon, S.J., is a master of this form of discourse. *Misères humaines* (Paris, P. Téqui) is a series of earnest, heart-to-heart talks on the dangers that threaten the home and the petty vices that undermine its happiness. There is a satirical touch in his sprightly pen-sketches drawn from real life; but it is tempered by a broad tolerance and a smiling sympathy for human frailties. Though these instructions appear in a foreign garb, they

have been delivered on this side of the ocean, mostly in Canada. Accordingly they apply to conditions as they exist among ourselves. Every line bespeaks a profound insight into human nature and a knowledge gained from long experience. Parents would be the better fitted for their responsible duties if they imbibed the salutary advice and the wholesome counsels offered in these pages.

Even the chips, the by-products of the more serious and systematic activity, that are gathered in the workshop of a great scholar prove interesting and valuable. *Mélanges d'histoire religieuse* (P. M. J. Lagrange, O.P.; Paris, V. Lecoffre) is a collection of such minor productions of the pen of the famous Biblical scholar. They are reviews that have outgrown the scope usually allotted to this species of literary composition and have assumed the dimensions and completeness of independent articles on the subject. The essay on the Oriental religions and their relations to Christianity deals with a new phase of an old problem; it presents the ripe fruits of seasoned erudition and sound judgment in a very attractive form. The student of Apologetics will find here what he may have been looking for in vain in many a ponderous tome. It goes without saying that the results of the latest research are embodied in this article, for Father Lagrange, in his own line, is always abreast of the times. The concluding chapter gives a very instructive survey of the excavations in Susa and a generous appreciation of the fine work accomplished by M. J. de Morgan. As we follow the author, who shows himself to be a very amiable guide, windows open out on many archeological questions, and the most fascinating historical perspectives are displayed.

When man sees himself surrounded by yawning graves and feels his heart oppressed by the dark shadows of death, he instinctively falls back on his hopes of immortality, which alone will bear him over the rising tides of affliction and distress. It is thus that the war, by a logical reaction, gives birth to a literature of immortality, intended to reinforce the faltering faith and to keep alive in the breasts of men the eclipsed hopes. Two such books, bright with the consoling message of a personal survival, come to us from unfortunate France that sees its valiant sons die, but firmly trusts that a transfigured existence awaits them (*L'autre Vie*. Par le R. P. Guillermin;—*Le De Profundis Médité*. Par l'abbé A. D'Angel. Paris, P. Lethielleux). The first is doctrinal as well as devotional. It restates in a popular, yet withal convincing, form the arguments for the immortality of man. It also explores, as much as reason aided by faith is able, that mysterious land of eternity. The second contains an historical and exegetical study of the *De Profundis* in its special application to the faithful departed. Both will bring solace and cheer to the soul in those gloomy hours when human hopes, on which we were wont to lean, have broken in our hands like straws.

It is a pleasure to note that Father Daniel Lyons's well known *Christianity and Infallibility* has just appeared in a third reprint of the second edition. The fact points to an appreciation of the solid merits of a book which deals with a subject fundamental to any thorough discussion of revealed religion. (Longmans, Green & Co., New York.)

"Missa Choralis" is the title prefixed to a new mass from the pen of L. Refici. The purpose of the composer in writing the work was to enable the congregation to take an active part in the singing, in alternation with a trained choir of three male voices. The music exhibits the usual characteristics of the Italian Cecilian School. The famous "Dresden Amen" has been introduced in several places. In view of the fact that Wagner made so extensive a use of this succession of chords as the Grail Motive in Parsifal, the propriety of using them in a liturgical composition is, to say the least, questionable. (J. Fischer and Bro.)

The Hound of Heaven has come to have a seemingly permanent place among devotional classics. Nor will it the less firmly hold its own among the classics of thought and beauty. On the contrary, it is just the more devotional because it is thoughtful and likewise beautiful. At the same time it is not a classic whose thought reveals itself to the running reader, though its rhetorical floridity can hardly conceal itself from even the most superficial glance. And so it is well that there should be commentaries on the poem which may shed light on passages and allusions not otherwise plain to the average reader. Besides the well-known little volume containing notes by Father J. F. X. O'Connor, S.J., which has for some time been in the hands of readers, an extremely neat booklet has recently appeared containing the text of the poem and notes, together with a biographical sketch, by Father Michael A. Kelly, C.S.Sp. There is also a brief introduction by Miss Katharine Brègy. The notes are concise and lightful. The introduction is of course aptly appreciative of the genius of Francis Thompson. (Philadelphia, Peter Reilly.)

Christian Armor for Youth, by the Rev. J. Degan (a priest in England). is the title of a wee little book that should not fail of a reading. It contains just six score small pages and one-third as many chapters. Short chapters they are thus seen to be, but they are all full of meat—food for the mind and the heart. Pithy and suggestive, they ought to win their way into the soul of the young.

Westdeutsche Kriegshefte (M. Gladbach) is a new series of brochures bearing on questions which arise out of conditions created by the war. They are not published for purposes of propaganda, and for this reason reflect a truer picture of reality. They deal chiefly with the means to economize the resources of the country during the war, and problems of social reconstruction which will confront the nation after its termination. In this connexion may be mentioned the English translation of the defence of German Catholic scholars against the attacks of their French coreligionists (*The German War and Catholicism*. Wanderer Printing Company, St. Paul, Minn.).

A sheaf of a dozen short stories by Lydia Stirling Flintham has just come from the Mission Press, Techny, Illinois. The title, *In Many Moods*, is happy, since the spirit pervading the stories strikes all the notes in the gamut of human feeling. Gentleness, kindliness, humor, pathos—they are all there in varying degrees. They make good reading for youth, for they are bright, clear, healthy, uplifting. Grown-ups will profit no less by their perusal. Priests, too, will find them worth while, for most of them ring a priestly note, a note true to the priestly spirit. The stories have previously appeared in various Catholic magazines. United here they constitute the author's "first volume of fiction". May she have many more such *in conceit*!

Whatever evils, material and social, may have been caused by the late long-protracted industrial war in Colorado, an unmistakable good has grown out of the strife in the shape of the "Industrial Constitution" and the agreement entered into between the Colorado Fuel and Iron Co. and their employees. These documents, together with an article entitled *Labor and Capital* (reprinted from the January *Atlantic Monthly*), and two addresses delivered by Mr. John D. Rockefeller, Jr., while in Colorado last October, are gathered together in a neat little brochure. Though the booklet bears on its title-page no indication of where or by whom it is printed or published—it being circulated probably by the publicity agency of the Company—it no doubt can be had by applying through any of the Company's officers. The views set forth in the document are at once morally and economically sound and sane, upholding as they do the just claim of both the economic factors of production, capital and labor.

It used to be thought that competition is the life of all trades. But of course that is only another of those wise old saws that needs to be reset—set backward. Competition is just as likely to be the death, if not of *all*, at least of *some* trades. Amongst this *some* is the carrying trade, the railroad industry. "In the early days," says Dr. Robert McFaul, "when railroading was establishing itself in our economic life, competition was looked upon as the good genius which would secure justice and fair treatment to all, and no exception was anticipated in the case of the rapidly developing systems of steam transportation." Experience has disillusioned us. "Competition in railroading has shown itself to be not beneficent but disastrous. The history of our rate wars has demonstrated this to the satisfaction of all"—or rather to "the dissatisfaction of all, for all suffered by it, shipper as well as investor. . . . The judgment of students of the question in all countries is that the railway business is in its nature a monopoly and should be conducted as such." This being a fact, the question looms up at once how government shall regulate prices to the satisfaction alike of shipper and investor. The problem is obviously not an easy one. A monograph entitled *Railway Monopoly and Rate Regulation* by Robert James McFaul, Ph.D., goes into the matter with considerable detail, and students of Railway economics will find in it a wealth of information and of suggestive analyses of arguments on every phase of the question. The volume is No. 164 of the *Columbia Studies in Economics*. (Longmans, Green & Co., New York.)

A Plea for the Lithuanians is the title of a neatly-made little monthly, the first issue of which appeared in February last. The title is abundantly expressive of the purpose of the new claimant to public attention. The *Plea* is an appeal for sympathy and aid for a people whom the fortunes of war have stricken to a degree indescribable by human language. Helpless women and children are in Lithuania, as elsewhere in the war zones, the principal victims. Besides spreading this appeal, the *Plea* makes known to Americans a country which until recently was apparently less known to them than "darkest Africa". Even still, with all the newspapers before us, many of us think that Kovno, Vilna, Grodno, Kurso, and other neighboring localities recently made famous, lie somewhere in Poland or Russia, whereas they are in Lithuania, the real battleground of the warring hosts on the East. The *Plea* should be the more widely welcome in view of the editorial policy "to conduct it along strictly neutral lines". The editor is the Rev. J. J. Kaulakis, Philadelphia, Pa. (324 Wharton St.).

The Catholic Summer School of America is preparing this year to celebrate its silver jubilee. A brief historical survey of the first twenty-five years of this summer colony for Catholic intellectual life on the shores of Lake Champlain, N. Y., is given very interestingly in a little pamphlet from the pen of Father MacMillan, C.S.P., and published for general circulation from the press of the Paulist Fathers (120 West 60th Street, New York City). It is announced that a program notable alike for the personnel of the lecturers and the themes to be discussed, has been arranged for the coming session of the Summer School. As a matter of course, this Catholic assembly at Cliff Haven bespeaks the interest of our readers inasmuch as the welfare of Catholic betterment movements primarily depends on the inspiration and encouragement they receive from the clergy. For this reason, in the June number of the REVIEW there will be an article on the intellectual work that the Summer School proposes as its chief aim.

Books Received.

SCRIPTURAL.

NUOVA OPERA DI GIULIANO ECLANESE. Commento ai Salmi. P. A. Vaccari, S.I. Estratto dalla *Civiltà Cattolica*, 1916, I, pp. 578-593. *Civiltà Cattolica*, Roma. 1916. Pp. 16.

THEOLOGICAL AND DEVOTIONAL.

MEDITATIONS ON THE MYSTERIES OF OUR HOLY FAITH. Together with a Treatise on Mental Prayer. Based on the Work of the Venerable Father Louis De Ponte, S.J. By the Rev. C. W. Barraud, S.J. Two volumes. Benziger Bros., New York. 1916. Pp. 406 and 341. Price, \$8.00 *net*.

SERMON PLANS ON THE SUNDAY EPISTLES. By the Rev. Edmund Carroll, Missionary Rector of St. Mary's, Crayford. Edited by the Very Rev. W. M. Cunningham, V.F. Second edition of Homiletical Sermon Sketches on the Sunday Epistles. Peter Reilly, Philadelphia; The Kingscote Press, London. 1915. Pp. 176. Price, \$1.00 *net*.

THE "SUMMA THEOLOGICA" OF ST. THOMAS AQUINAS. Part II (First Part). Literally translated by Fathers of the English Dominican Province. Second Number (QQ. XLIX-LXXXIX). Benziger Bros., New York. 1915. Pp. vi-501. Price, \$2.00 *net*.

PASTORAL LETTERS, ADDRESSES AND OTHER WRITINGS OF THE RIGHT REV. JAMES A. McFAUL, D.D., LL.D., BISHOP OF TRENTON. Edited by the Rev. James J. Powers. Second edition. Benziger Bros., New York. 1916. Pp. 403. Price, \$1.50 *net*.

CHRISTIAN ARMOR FOR YOUTH. By the Rev. J. Degen. With an Introduction by the Right Rev. John S. Vaughan, Bishop of Sebastopolis. Benziger Bros., New York. 1916. Pp. 117. Price, \$0.75 *net*.

THE PASSION AND DEATH OF JESUS. By Philip Coghlan, C.P. Benziger Bros., New York. 1916. Pp. 117. Price, \$0.75 *net*.

THE BEAUTY AND TRUTH OF THE CATHOLIC CHURCH. Sermons from the German, adapted and edited by the Rev. Edward Jones. With an Introduction by the Most Rev. John Ireland, D.D., Archbishop of St. Paul. Vols. IV and V. B. Herder, St. Louis. Pp. 394 and 388. Price, \$1.50 per volume.

OUR HOME IN HEAVEN. From the French of the Abbé Max Caron, Superior of the Little Seminary at Versailles. Translated by Edith Staniforth. Benziger Bros., New York. 1916. Pp. xviii-297. Price, \$0.75 *net*.

THE CHIEF POINTS OF DIFFERENCE BETWEEN THE CATHOLIC AND PROTESTANT CREEDS. By the Rev. F. Laun. Joseph F. Wagner, New York. 1915. Pp. vi-185. Price, \$0.75 *net*.

THE MASS. The Eucharistic Service of the Catholic Church. By the Rev. George Moorman. Our Sunday Visitor, Huntingdon, Indiana. Pp. 136. Price, \$0.15 *postpaid*; \$7.00 a hundred.

THE HAPPINESS OF DUTY. A Treatise on Obedience. By the Right Rev. Charles Gay, Bishop of Anthon. Edited by the Rev. J. M. Lelen. Christian Year Publishing Co., Fort Thomas, Kentucky. Pp. 75. Price, \$0.15 *net*.

PHILOSOPHICAL.

CHRISTIAN FEMINISM. A Charter of Rights and Duties. By Margaret Fletcher. (*Catholic Studies in Social Reform*. A Series of Manuals edited by the Catholic Social Guild.) P. S. King & Son, London; B. Herder, St. Louis. 1915. Pp. 88. Price, \$0.20.

GERMANY MISJUDGED. An Appeal to International Good Will in the Interest of a Lasting Peace. By Roland Hugins, Cornell University. Open Court Publishing Co., Chicago and London. 1916. Pp. 114. Price, \$1.00 net.

PRIVATE JUDGMENT. By the Rev. L. A. Lambert, LL.D., author of *Notes on Ingersoll*, *Tactics of Infidels*, etc. Edited by John J. Quinn, Ph.D. Diederich-Schaefer Co., Milwaukee. 1916. Pp. 53.

THE MECHANISM OF DISCOURSES. By the Rev. Mark Moeslein, C.P. D. B. Hansen & Sons, Chicago. 1915. Pp. 220.

CARLYLE AND THE WAR. By Marshall Kelly. Open Court Publishing Co., Chicago. 1916. Pp. ix-337. Price, \$1.00.

THE SPIRIT OF MAN. An Anthology in English and French from the Philosophers and Poets made by the Poet Laureate in 1915 and dedicated by Gracious Permission to His Majesty the King. Longmans, Green & Co., London and New York. 1916. Pp. 335. Price, \$1.50 net.

LITURGICAL.

MANUAL OF EPISCOPAL CEREMONIES. Based on the *Caeremoniale Episcoporum*, Decrees of the Sacred Congregation of Rites, etc., and approved authors. Compiled by the Rev. Aurelius Stehle, O.S.B., Master of Ceremonies at St. Vincent Archabbey. St. Vincent Archabbey Press, Beatty, Pa. 1916. Pp. xvi-377.

LAYING OF THE CORNERSTONE AND BLESSING OF A CHURCH PERFORMED BY A BISHOP. St. Vincent Archabbey Press, Beatty, Pa. 1916. Pp. 20. Price, \$0.10; \$1.00 a dozen, postage extra.

THE NEW PSALTER OF THE ROMAN BREVIARY. Text and translation, with succinct notes. By the Rev. L. C. Fillion, S.S., Consultor of the Biblical Commission. Authorized translation. B. Herder, St. Louis. 1915. Pp. 534. Price, \$1.50.

HISTORICAL.

ALBAN STOLZ. Von Hermann Herz. (*Führer des Volkes*, 16. Heft. Eine Sammlung von Zeit- und Lebensbildern. Volksvereins Verlag GmbH., M. Gladbach. 1916. Seiten 87. Preis, 1 M. 20.

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THE ECCLESIASTICAL REVIEW

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THE ROYAL ORDER OF THE SAINT-ESPRIT.

In the June, 1914, issue of THE ECCLESIASTICAL REVIEW appeared an article on "The Knights of the Holy Ghost of Good Intention", an organization founded in Naples by Louis of Taranto to commemorate his accession to the throne of Naples and Jerusalem on Pentecost, 1352.

A somewhat similar study is now presented on "The Royal Order of the Saint-Esprit", a society founded by Henry III of France in honor of the Holy Ghost, to whom he ascribed his accession first to the throne of Poland in 1573, and then to that of France in 1574, each time on the feast of Pentecost.

Henry III availed himself of the statutes of the Neapolitan Knights, when founding his order. There exists between the two orders the relation of contributing cause and effect. Both societies embraced the "optimates" of their country. In both, society, religion, and chivalry, were constituent elements. The Knights of Good Intention were all laymen. The Saint-Esprit included a number of ecclesiastics. The former flashed across the sky of honor like a brilliant meteor, the latter, like an enthroned orb, outshone all rivals for a period of over two centuries.

Both orders were dedicated to the Holy Ghost, and its members were exhorted to cultivate devotion to Him. A study therefore of these and other institutions, whether religious or secular, whether in the domain of art, or in the general sphere of what might aptly be called Paracletana, reveals to us the nature and extent of devotion to the Divine Spirit as practised by our forefathers in the faith.

THE Order of the Saint-Esprit, which was founded in Paris on 31 December, 1578, by Henry III, was by far the most illustrious of French honorary organizations. Its existence runs like a thread of richest gold through the web of two centuries of French history. It will be interesting to examine the origin, nature, and fate of this royal society. As an introduction to this study the reader is asked to recall to memory some data of European history.

From 1547 to 1559 France was governed by Henry II. Catherine de Medici, his queen, bore him four sons. With the exception of the youngest, known in history as the Duke of Alençon, they all eventually reached the throne and ruled respectively as Francis II, Charles IX, and Henry III.

On the occasion of the double marriage of Henry's sister Marguerite to the Duke of Savoy, and of his oldest daughter Elizabeth to Philip II, a grand tournament was held in the capital. On the closing day, in the final number, which consisted of a spirited tilt, between the Scotchman Montgomery and the king, the latter was fatally wounded in the forehead. He died soon after, 10 July, 1559, and was succeeded by his oldest son, who mounted the throne as Francis II.

The new sovereign was a diffident and delicate prince. He reigned less than seventeen months, during which period he was admirably sustained by the tact, courage, and sympathy of his youthful bride—beautiful but ill-fated Mary Stuart.

Francis died of a chronic ear-trouble, 5 December, 1560. He was followed on the throne by his brother Charles, who at the time was but ten years old.

Under the circumstances, the government devolved on the queen-mother, until the young king attained to his majority. This he did, according to statute, on completing his fourteenth year. Catherine's opportunity had arrived at last. Long and feverishly had she pined for it. For she was an ambitious woman and thirsted for power and recognition. During the reign of Francis, the young queen checked her influence. And previously, during her husband's administration, not she, but the notorious Diana of Potiers occupied the first place at court and in the affections of Henry. Ten years of barrenness and her foreign extraction, had kept the niece of Clement VIII in an involuntary background. This explains the impetuosity and greed with which she snatched up the supreme authority, and used it chiefly in the aggrandizement of her family, her sons especially.

The chief instinct of woman's heart is the transmission of life. Catherine's maternal instincts had long been disappointed. When at last she was blessed with offspring, did she regard her children through the deceptive microscope of accumulated love, and allow the distorted proportions presented by it, to influence her judgment? We cannot tell. We can only say that in the light of history she appears principally if not exclusively occupied with the welfare not of her subjects but of her children.

All students of English history know that no suitor made so deep and, we might add, so almost fatal an impression on Queen Elizabeth, as did Francis, the Duke of Alençon. The engagement between the two in 1581 was the work of Catherine. Presently we shall see how she obtained first the throne of Poland, and, soon after, that of France for the young Duke of Anjou. With one foot in the grave, in 1589, she is nevertheless found scheming to secure the crown of Portugal for one member of her family, and the collapsing throne of France for her grandson, the Marquis de Pont à Mousson. All this could be readily condoned, had the means employed been honorable. But they were not.

Legally, Catherine was in control until 1563. In reality, she never relaxed the reins almost until the death of Charles, which took place on Pentecost, 30 May, 1574.

During the politico-religious disturbances that agitated France whilst she occupied the helm, the Huguenots, as the French Calvinists were styled, secured a certain ascendancy. This result was obtained in part by their aggressive spirit, a spirit of which their leaders were the typical embodiment. It was the fruit, in still greater measure, of the oscillating policy of the queen-regent. Once in power, her Machiavellian character, like her portly figure, bulked in all its unrestrained ugliness. Crafty, calculating, and honorless, she sided now with the Constitutionalists, now with the Huguenots, as expediency dictated. She followed to the letter the pagan axiom: "*Divide et regna*".

But to come to Henry, who was Catherine's prettiest and favorite child. She loved him with uncommon tenderness, and called him "her own". Her other children, she said, belonged to the kingdom, this one to herself. Ordinarily speaking, this son, who was Duke of Anjou, had no immediate prospects of acceding to the throne. For Charles was but two years his senior, nor was there any other throne in view. Still, it was the unexpected that happened.

In 1572, the year of the unfortunate Massacre of St. Bartholomew, Sigismund Augustus, king of Poland, died. He was the last male descendant of the Lithuanian house of Jagiello, and he died without issue. It devolved on the Polish nobles to select a successor.

Catherine was on the alert. She immediately sent De Balagny to Cracow to win the good will of the royal chancellor and of Ann, the maiden sister of the late king. Native aspirants to the throne there were indeed, but none of them prominent and formidable. Foreign competitors there were—Ernest, archduke of Austria; the king of Sweden, a nephew of the late Sigismund Augustus; the Duke of Prussia; the Czar of Russia, and the Prince of Transylvania.

There was a possibility of success. That was sufficient. Catherine entered the lists, determined to capture the prize for her favorite son. Poland at this epoch was twice the size of France. It consisted of thirty-two counties, or palatinates. Its people were born soldiers. They had never been conquered. They were united by a Constitution (*Pacta Conventa*), of which they were deservedly proud. They formed the great barrier of Christianity against the Tartars and the Turks.

During the vacancy caused by the death of Sigismund Augustus, the archbishop of Gnesen was in charge of the government. He convoked a general meeting of the Piasts, as the nobles of Poland and Lithuania were designated, for the month of April (1573). About 36,000 responded to the call, and assembled in Warsaw, to select the new sovereign.

Among the French diplomats, in the reign of Charles IX, Montluc, Bishop of Valence, held the palm for tact, eloquence, and resourcefulness. Catherine selected Montluc, therefore, to accomplish the gigantic task begun by Balagny. On reaching Poland, this prelate placed himself in communication with the senators, ecclesiastics, palatins, and under-governors. He issued and distributed circulars in Italian and Polish, criticizing the rival candidates and extolling the qualities of Henry. In the name of his candidate he solemnly promised freedom of conscience, the inviolability of the Polish constitution, and protection against the Turks.

His principal speech, an elaborate and eulogistic discourse on Poland, France, and the Duke of Anjou, was printed in Latin and Polish, and distributed broadcast after its delivery among the delegates and the people. In it, he described Henry as a perfect paragon of excellence; a prince with appanages that yielded annually half a million crowns. With this reve-

nue they might build a navy and restore the University of Cracow, two projects he knew to be ardently desired by the people. To convince them that Henry was a born soldier and leader, he described how the Duke, when but eighteen years old, courageously attacked and defeated two veteran generals, the invincible Coligny at Moncontour and the fearless Condé at Jarnac.

Montluc's discourse electrified the Poles. He skilfully managed to be the last of the envoys to speak, a circumstance that enabled him to demolish the claims of his rivals. The balloting began on 3 May, 1573. A few days later, on the Feast of Pentecost, there was a decided turn in favor of the Duke. He continued to gain until 9 May, when his choice was almost unanimous. He took possession of the throne in December, and was crowned on 20 February, 1574.

Charles IX, as already stated, died on Pentecost, 30 May, 1574. He was carried off by pneumonia unexpectedly. Both he and his mother disliked the young and headstrong Francis. His dying request therefore was that Catherine might rule until the return of Henry, who before leaving Poland had publicly asserted his claim on the French throne. The king's wish was respected. Catherine was appointed to rule during the interim. She immediately sent, first, Barbezière, and two days later, De la Fajole to Cracow, to announce the death of Charles and to urge Henry to return. That the latter had not yet become acclimated to his new surroundings, and was secretly pining for his "belle France", had not escaped the Polish Senate. When therefore its members convened, exactly two weeks after the death of Charles, to offer condolence to the king, they profited of the occasion to request him not to resign the crown and desért them.

Henry dissembled. Having sent his effects ahead, he departed on the night of 18 June. The details of this flight are thrilling. They are recorded by the historian Mathieu, who secured them from Sauvre, the king's equerry and companion. They journeyed homeward by way of Vienna, Venice, Padua, Mantua, Turin, and Lyons.

In the meantime Catherine kept close watch over Francis, the youngest son, and over Henry of Navarre, to prevent them from asserting themselves. Her chief concern for the

moment was to preserve calm among her influential subjects, and to prevent strangers from interfering. Henry arrived in France toward autumn. He spent several months in the South, where, aided by Catherine, he organized his counsel, but adopted no definite policy of administration.

In February, 1575, he married Louise of Lorraine, whom he saw for the first time at Nancy, on his way to Poland. They proceeded together to Rheims, where they were crowned, 20 February, by Cardinal De Guise. On 1 March, both entered Paris, without any demonstration.

The general conditions that confronted the new sovereign on taking up the reins of government were far from flattering. His subjects formed two great camps, the Calvinists and the Constitutionals. The former were well organized, into twenty-four churches, and controlled an annual fund of over 800,000 pounds. The latter, to uphold the Catholic faith and secure ampler political rights for the Provinces, had formed "The Holy League" (1576), of which Henry, Duke of Guise, was the heart and soul. He was a superior type of Christian soldier, a man of commanding presence, and was fairly idolized by the Leaguers. It is not surprising therefore that Henry felt himself eclipsed by this uncrowned king of the "union". The sovereign's position was indeed delicate. He dare not offend the followers of Guise. He decided therefore to draw closer to himself some of the more influential Catholics and organize them into a body, which, whilst in perfect sympathy with the League, would obey only him, as head and directing spirit.

The Order of Saint Michael, founded in 1469, by Louis XI, was still in existence, and had it been in normal condition, might have been of assistance to the king; but unhappily under Henry II it had fallen into disrepute, and its badge was now derisively called "*Collier à toutes bêtes*", a collar to fit any beast. Henry did not abolish this order, but secured its reform gradually by incorporating it into his new Society, the Royal Order of the Holy Ghost.

Some see in this new foundation and in the way the founder gave it religious coloring, nothing more than a stroke of political prudence, dictated by selfishness, and devoid of all higher and nobler motives. We grant that expediency had a share

in the undertaking, a consideration which after all was pardonable under the circumstances; but that it was the sole and exclusive motive, sanctimoniously decked out in religion, to give it weight and dignity, this we contest. For it is our humble opinion that Henry was at least partially influenced by other reasons too, reasons that induced him to dedicate his Order to the Holy Ghost, and that to some degree made him a promoter of devotion to the Third Person of the Blessed Trinity.

On announcing the new foundation, Henry said: "We have decided . . . to form a military Order in our kingdom besides that of Saint Michael, which it is our will to retain and continue. (This) new Order we organize and institute *in honor of the Holy Ghost, by whose inspiration, God has deigned to direct our best and happiest actions in the past.* Moreover, we beg Him to grant that we may soon see all our subjects reunited in the Catholic faith . . . living in mutual friendship and concord . . . observing the law in obedience to us and our successors, thus securing God's glory and honor."¹

The "best and happiest actions" ("nos meilleures et plus heureuses actions") mentioned in the prologue, are generally interpreted as referring to Henry's election to the throne of Poland, Whitsuntide, 1573, and his accession to the throne of France on Pentecost, 1574. A few writers assert, moreover, that he was born on the Feast of Pentecost; but this is an error. He first saw the light in the Castle of Fontainebleau, 19 September, 1551. Twice he had received the Holy Ghost in regal unction; in a spirit of gratitude, therefore, he dedicated his Order to the Holy Paraclete.

His devotion to the Divine Spirit was not a sporadic fancy. It was a habit. It was to Him he had recourse in the dark hours of affliction. Early in 1576, a fresh outbreak of popular dissatisfaction agitated the kingdom. On hearing of it, Henry ordered (27 February) that a special Mass in honor of the Holy Ghost be celebrated at court, and that the royal household assist thereat and pray to the God of Love until peace, harmony, and good fellowship be restored.²

¹ Migne, *Dict. Rel.*, Vol. II, coll. 187-188.

² Cf. *Registre-Journal de Henri III.* De Lestoile, Vol. I, Par. I, p. 67. *Memoires par Michaud and Poujoulat.*

Henry's intention of showing his gratitude and devotion to the Divine Spirit, by dedicating to Him a new Order, characterized by a decidedly religious cachet, must have derived additional impetus from an event that occurred, on his homeward journey, when exchanging the crown of Poland for that of France. History records how he interrupted his flight at Venice, where he spent "nine days of enchantment", during which period he was the guest of Alvise Moncenigo, the Doge whose venerable features the great Veronese immortalized. On 27 July, the day Henry departed, Moncenigo in the name of the Republic presented him with a beautifully illuminated vellum manuscript. It pleased him greatly, not merely on account of its evident beauty, but also on account of its historic value; for it contained the original statutes of the Knights of the Holy Ghost of Good Intention, a military Order founded on Pentecost, 1352, by Louis of Taranto, to commemorate his elevation to the throne of Naples and Jerusalem on that day.

Four years later, when preparing the draft of his own Order, Henry gave this document to M. De Chiverney, his secretary, with instructions to make certain extracts, and then destroy it. Was the sovereign afraid of being accused of plagiarism? We do not know. What we do know is that after making the extracts, De Chiverney, obedient to his constructive instinct, refrained from destroying the relic.³

The inauguration of the new Order took place in Paris, at the Church of the Grands-Augustins, 31, December, 1578, to 2 January, 1579. The Calvinists viewed the spectacle with some misgivings. The malcontents called it a masquerade. And the wits of the day found in it a subject for fresh pasquinades. In reality, the event was decidedly magnificent. History has preserved the details. It was a Wednesday after-

³ At his death, De Chiverney bequeathed this interesting document to his son Philippe Huraut (1528-1599), Bishop of Chartres, and first Chancellor of the Royal Order of the Saint-Esprit. From the Bishop's library, it passed into the hands of M. De René Longueil, who died in 1677. It next became the property of M. De Nicolai, first President of the *Chambre des Compts* of Paris. After his death (1686) it was lost sight of for a time, but was found again and secured by M. Gaignot, who sold it to the Duke of La Vallière, from whose collection it passed to the Royal Library in 1783, and finally found a resting place in its present home, the National Library of Paris, where it is catalogued, Franc. No. 4274. A detailed description of its text and illuminations was published in 1764, by a Belgian priest named Le Febvre.

noon. Two by two the knights-elect filed into the historic edifice. They wore doublets and haut-de-chausses of silver cloth. The scabbards of their swords and their slippers were rich white velvet. Their mantles—gorgeous creations of the costumer's art—were of black velvet, embroidered with fleurs-de-lys and tongue-emblems of the Holy Ghost. Over the mantle they wore a small cape of green, designed to enhance and display the the golden collar of the Order. Their toques were black velvet, and were decorated with a white feather *à l'espagnole*. The prelates, in keeping with the occasion, were vested in costly pontificals.

The royal choir sang the vesper service, after which the king advanced to the main altar, where he took the oath of Grandmaster. He then received the insignia of office from the hands of the Bishop of Auxerre, who was his spiritual father. After being duly invested, the king proceeded to receive his companion knights, twenty-six in number. Prominent among these were: Guise, Cardinal of Lorraine; the Dukes of Nevers, D'Uzez, De Mercœur and D'Aumale; the Counts of Taude, Gonnor, and Retz; MM. De Villequier, Balsac, Estress, Grammont and Stroszy.⁴

On the following day—New Year's Day—the knights, attired in their gala dress, repaired to the Grands-Augustins to assist at High Mass. The queen and her retinue, the various ambassadors, and a number of prelates and nobles, graced the occasion by their presence. A double file of Scotch and Swiss soldiers occupied the nave and formed a guard of honor, as the brilliant procession arrived. At its head, to the strains of martial music, tramped the three hundred gentlemen of the king's household, with their huge battle-axes. Then came the knights, two by two; first, the knights-officers; next, the knights-commanders; then the prelates-commanders, and last the grandmaster, wearing his coronation mantle and the grand-collar of the Saint-Esprit. The Bishop of Auxerre pontificated. The knights received Communion in a body.

⁴ The Sieur Philippe Stroszy perished four years later in a naval engagement, near Terzères. At the close of the chapter of 1583, his brother knights celebrated his funeral, and solemnly interred his grand-mantle. The custom of burying objects that belonged to a person who perished at sea and whose remains therefore could not be obtained, is still observed in the marine districts of Brittany, notably in the Island of Ouessant.

After Mass the pageant returned to the palace of the Louvre, by way of Rue Pont Neuf and the bridge Saint Michel. At the banquet that followed, the knights dined with the king. The ladies, ecclesiastics, and other guests of honor dined apart in separate halls.

At two o'clock the banquet ended, and all proceeded once more to the Church of the Friars, to assist at the Office of the Dead. At this service the king wore violet, and the knights black. Similarly attired, the company assisted at a Requiem Mass on the next morning. After these impressive functions the Order of the Saint-Esprit was pronounced inaugurated.

Let us now briefly examine its rules and regulations. The last edition of its statutes, that of 1703, contains ninety-five articles, from which we gather the following details.⁵

The king was grandmaster of the order. He could neither nominate new members, nor dispose of the revenues of the order, until he was crowned. On the day of his coronation he took an oath to observe and enforce the statutes. The day after, he was invested with the mantle and grand-collar, usually by the consecrating prelate.

There were to be one hundred knights in all; some, ecclesiastics, the majority, laymen. The clerical division was to consist of four cardinals, four archbishops, five bishops, or prelates, besides the grand-almoner, who was *ipso facto* a member. The lay division comprised the knights-officers and knights-commanders. The title of the prelates was "Les Commandeurs de l'Ordre du Saint-Esprit"; Commanders of the Order of the Holy Ghost; of the knights-officers, "Les Chevaliers des Ordres du Roy", Knights of the Orders of the King; of the knights-commanders, "Les Commandeurs des Ordres du Roy", Commanders of the Orders of the King. The officers were the chancellor, the master of ceremonies, the herald, the marshal, the grand treasurer, the secretary, the commissary, and the genealogist. The motto of the Society was: "Duce et auspice"—Under (the Divine Spirit's) guidance and protection.

⁵ Older copies of the constitutions, as well as a ledger of the expenses of the society and a descriptive catalogue of the titles and blazons of its members, are also extant.

Except princes of the blood, aspirants to the order had to be thirty-five years old, and should establish their lineage for three generations on the father's side. Except the prelates, all other members had to make a profession of faith, and promise to live and die in the Church. They were also required to promise fidelity to their sovereign and obedience to the statutes. They were not to leave France to serve any foreign prince, or accept from any stranger either estates, pledges, or pensions. With the grandmaster's permission they could accept the decoration of "The Golden Fleece", or of "The Garter".⁶

Prior to their admission into the Saint-Esprit, lay candidates had to be enrolled in the ancient Order of Saint Michael. This is why the officers and commanders were said to belong to the orders of the king.⁷

The knights were to be distinguished not only for nobility but for piety as well. They were exhorted to hear Mass every day. On holidays they were moreover to assist at the afternoon services. Daily they were to recite the Office of the Holy Ghost, as contained in their special manual.⁸ When prevented from saying the Office, they were expected to give a suitable alms, or recite the Seven Penitential Psalms. A part of the beads was likewise of daily obligation. They were to receive the Sacraments, at least, on New Year's Day and on Pentecost.

Special stress was laid on wearing the "Saint-Esprit", as the cross of the Order was called. In the chapter of 1580 it was decided that those who failed to wear it as prescribed were to be fined ten crowns for every omission. If the neglect occurred on a day of chapter, the fine was increased to fifty. These fines were consigned to the treasury of the Friars attached to the Grands-Augustins; because it was in their church that the receptions and chapters of the society were generally

⁶ In the beginning, foreigners, and non-naturalized residents of France were not eligible to membership in the Saint-Esprit.

⁷ The ceremony of reception into the Order of Saint Michael was very simple and took place usually on the eve before a regular reception of the Saint-Esprit. The novice knelt before the king, who touched him on the shoulder with a sword, saying: "In behalf of Saint George and Saint Michael, I make thee a knight."

⁸ The original manual was revised by a committee of knights-prelates, in 1768, and reprinted in an edition de luxe, by order of Louis XV.

held. For this reason their church was also known as "The Chapel of the Holy Ghost". On the day of his reception, each knight gave this church a present of ten golden écus. And Henry fixed on it an annuity of one thousand pounds, in return for which the Friars said two Masses every day—one for the grandmaster and the knights, and the other for the deceased members of the order.⁹

We have already alluded to the badge of the order. It was an eight-pointed, maltese cross of gold. Its edges were enameled white, and the centre—a cartouch of emerald—contained a gold dove-emblem of the Divine Spirit. Fleurs-de-llys occupied the angles. It was worn from a blue ribbon called the "Cordon bleu". The cross of the prelates had the dove-emblem on both sides. They wore the decoration suspended from the neck. The cross of the knights-commanders was similar to that of the prelates, except that it had an image of Saint Michael on the reverse. They wore it attached to a blue sash, extending from the right shoulder to the left side. The cross of the officers was like that of the commanders, only a little smaller. They wore it (*en sautoir*) attached to the left breast.

The initiation of candidates was conducted as follows. After being proposed by the grandmaster, and voted on by the knights, the aspirant filed with the secretary his pedigree, profession of faith, and other papers. He was then consid-

⁹ Some details of the church and monastery of the Grands-Augustins, will be interesting. In 1285 a colony of Italian Augustinians established themselves on a property which lay on the right bank of the Seine, at a point within the angle now formed by the Rue and the Quay des Grands-Augustins. It was a lovely spot, dotted with splendid trees. To-day this historic site is occupied by the Dépôt of Omnibuses. To distinguish this community from an older one, located at Pré-aux-clercs, and commonly called the Petits-Augustins, it was named the Grands-Augustins.

In 1440, three university officers entered the cloister of the Friars to arrest a student who had fled there for asylum. They paid the penalty of their presumption by a fine and a public penance. In 1658 the Friars contested an order regarding the degrees of their members. Anticipating trouble, they fortified the monastery, and prepared to defend themselves. The Royal Archers were sent against them. They took the place and arrested some of the Augustinians. After a captivity of twenty-seven days, Mazarin ordered their release. They returned home in triumph—an event referred to by Boileau in his *Lutrin*. The church mentioned in this article was begun under Charles V and finished in 1453 under Charles VII. It was the official church of the knights founded in 1578. In it the hospitallers of the Holy Ghost, a religious body founded at Montpellier in 1198, held a great reorganization meeting in 1692. Unfortunately, this sacred edifice, like a number of other historic landmarks, was destroyed in 1791.

ered a novice of the Saint-Esprit. His costume consisted of white satin doublet and trunk-hose, a brocaded cape, velvet toque, and small sword.¹⁰

Novices were received at any time. But they were professed usually, either on New Year's Day, or on Pentecost. The ceremony was impressive. The novice knelt before the grandmaster and pronounced the required oath. He then received the mantle, a costly garment of black velvet, embroidered with gold, and lined with orange tabby. On giving it, the king said: "The order invests you with the mantle of its company and fraternal union, for the exaltation of the Catholic faith and religion, in the name of the Father, and of the Son, and of the Holy Ghost, Amen."

The collar was given next. On bestowing it, the king said: "Receive the collar of the order of the Holy Ghost, into which we in our capacity of grandmaster receive you. Keep in mind the Passion and Death of our Lord and Saviour Jesus Christ. Wear the Cross on your uniform, and carry openly the badge of the order. May God enable you to keep the vows and oath you have pronounced. May they remain engraven on your heart, in the name of the Father, and of the Son, and of the Holy Ghost, Amen." To this the knight replied: "Sire, may God give me grace, rather to die than to be wanting in my promises. I humbly thank your Majesty for the favors and honors conferred upon me." He then bowed and kissed the sovereign's hand.

The collar weighed 200 écus. It consisted of fleurs-de-lys, gold, cantoned with rays and flames, enameled gules, intermixed with three cyphers, forming the letters H (Henry), and L (Louise). There were no jewels. On the death of its wearer, it was returned to the grandmaster. Thus some of the decorations acquired a certain extrinsic value, independent of their intrinsic worth, from the fact that they had been worn previously by celebrated men. To heighten the effect of the collar, it was worn over a small sur-cape of rich green texture.¹¹

¹⁰ The pavilion of Chantilly has a portrait of the Prince of Condé dressed as a novice of the Saint-Esprit.

¹¹ In the Museum of the Louvre, Hall of the Bourbons, there are on exhibition costumes worn by knights of the Holy Ghost. Likewise some of their collars and crosses. Mention should be made also of a fine mace. It bears

In 1578, Henry sent M. De l'Aubespine to Rome to submit to the Vatican a draft of the proposed order, and to ask the Sovereign Pontiff to authorize a yearly levy of 200,000 crowns, chargeable on the united revenues of the old abbeys and priories throughout the kingdom. His intention was to use the funds thus raised in founding commanderies for his knights. In other words he planned to model his order on the military fraternities of Spain, in which, according to the system of *encomiendas*, a dignity was accompanied by a grant of land, or its revenues.

The discovery of this plan aroused fierce opposition. Only three years before, in 1575, a million pounds had been levied on the clergy with the consent of Rome. They submitted, it is true, but not without great reluctance. Fresh burdens of a permanent character were now to be piled upon them. Seculars and regulars rose as a man and protested vigorously against the odious measure. Moved by this determined protest, Pope Gregory XIII wisely declined to authorize the tax.¹²

To give some semblance to the title of commander, the king assigned to each knight a pension of one thousand crowns. This sum was the equivalent of the poll tax, usually assessed against the highest nobility. Henry IV, in 1599, and Louis XIV, in 1685, practically released the knights not only from the capitation tax but from all other levies as well. This privilege was also extended to the widows of lay commanders.

To raise the sum required for the pensions, Henry III on 7 December, 1582, decreed that the income arising out of the "marc d'or", be assigned to the treasury of the order. The mark of gold was a tax of homage paid to the crown by those who obtained a public office.

Another privilege enjoyed by the knights was the honor of dining with the king on their feast days. To us, of democratic inclinations, this concession may appear small, but when

the date 1584-85, and was ordered for the society by its founder. The upper section of the staff, an ornamented cube, has four delicate reliefs, depicting important events in the early history of the order. It is surmounted by a beautiful dove. There is a censor, too, dated 1579-1580. It has the form of a pillared temple, arabesque in design, and was used when the knights had their celebrations at the Grands-Augustins.

¹² Cf. *Histoire de France*, Dareste, Tom. IV, Liv. 25, pp. 317 ff. Henry III, Freer, Vol. II, p. 223.

royalty was in power it was considered a great favor and was eagerly sought.

Even among the knights a shade of discrimination obtained. The knights-officers were not admitted to the table of the king; that distinction being reserved to the prelates and commanders. In 1603, Henry IV, who was a jolly good fellow, removed this restriction, but in 1661 the commanders questioned the propriety of the change and succeeded in reviving the original custom, to the great disappointment of the officers.

From what has been said so far, it is clear that the Saint-Esprit embraced politics, society, and religion, under the form of an honorary military order. It was not, however, as some have supposed, a religious military order in the strict sense of the word, such as the Templars or Teutonic Knights.

The fact that Henry III submitted a sketch of his proposed society to Rome led some to assume that its members were subject to the Rule of St. Augustine. This assumption is gratuitous. The knights bound themselves by vow to observe their regulations. This obligation, binding in conscience, naturally fell under the power and jurisdiction of the Keys. This is why, in 1608, Henry IV petitioned Pope Paul V to dispense the knights from receiving Holy Communion on the days of reception, and also to authorize them to admit to their ranks foreigners and non-naturalized residents of France. The Sovereign Pontiff not only granted this petition, on 16 February, but two months later (17 April) issued a bull authorizing the knights to make such changes in their constitutions as they judged advisable.

As a result of one of the modifications introduced, we find two illustrious Italians admitted into the Order in 1608. They were Don Jean Antoine Ursin and Don Alexandre Sforze-Conti. Other distinguished foreign members were John Sobieski (1676), his sons Alexander and Constantine; Frederick Augustine II of Poland, Maximilian Joseph, Elector of Bavaria, and a number of Spanish and Italian nobles. When a foreign ruler or a prince of the blood was knighted, an envoy conferred the decorations; other recipients had to present themselves in person to the grandmaster.

Before proceeding any further, let us pause a moment to recall the closing scene of Henry's life, a scene tragic indeed,

for he fell a victim to a zealot's dagger, 1 August, 1589. As he was childless, the line of the Vallois ended with him; for Francis, the fourth and last son of Henry II, had dropped into an early grave, five years before, worn out by excesses and disappointments.

A fierce and bloody war ensued over the succession, because Henry of Navarre, the heir presumptive, was a Calvinist, and therefore ineligible. It was nevertheless he that emerged victorious from the struggle among the competitors. Partly from policy and partly from conviction he embraced the Catholic faith, and in 1595 he was officially recognized by Pope Clement VIII. During the interval between the death of the last of the Vallois and the reconciliation of the first of the Bourbons, the Saint-Esprit had no grandmaster. This is why Henry IV is sometimes called its second founder, or restorer. Besides the changes already alluded to, he also, in deference to public sentiment, which had been disturbed by insinuating and sarcastic interpretations of the letter *L* in the grand-collar, replaced it by trophies of arms. And in 1601 he introduced the custom of decorating the young princes of the blood with the "Cordon bleu", as the decoration was familiarly called. His eldest son, the future Louis XIII, was the first minor to be thus honored.

Anent this custom an anecdote is recorded by Saint-Simon, in his charming memoirs. A certain De Puysieux, a relation of his, had been sent to Switzerland by Louis XIV on a rather difficult mission, of which he acquitted himself with great success. The king was pleased and profuse in compliments. To his surprise he noticed that the stout little diplomat affected disappointment. Piqued by this, Louis demanded an explanation. De Puysieux replied: "Though the most honest man in the kingdom, you have not kept a promise made fifty years ago." "What promise?" asked the king. "Don't you recall," the diplomat replied, "our playing blindman's buff at my grandmother's one day, and how you placed your 'Cordon bleu' on my back to disguise yourself? Well, after the game, when I returned the cross, you promised to confer it on me, as soon as you became Master." (Louis was very young at the time, and did not actually rule until 1643.) "And now," he continued, "you have been Grandmaster so

long, and the 'Cordon' has not yet come." On reflecting, Louis actually recalled the promise, and at the following chapter De Puysieux was decorated.

To be a member of the Saint-Esprit was a highly cherished honor at all times, but never more so than in the reign of Louis XIV, when France was the foremost nation of the world. Among the prelate commanders of that epoch, was Anthony, Cardinal De Noailles (1651-1729). His family gave to France some of her leading marshals, diplomats, and ecclesiastics. We might also mention that it was he who approved the provisional constitutions of the Fathers of the Holy Ghost, a missionary order founded at Paris in 1706 by Poullard des Places.

De Noailles stood in high favor with the king, but had the misfortune of approving, in his capacity of archbishop of Paris, a book entitled *Moral Reflections* by Quesnel, who was a Jansenist. This was bad enough; but, worse than that, he defended the work, through wounded pride, after Rome had censured it.

Now of the things Louis detested most, Jansenism was one. No wonder, then, that the Cardinal's conduct greatly incensed and displeased him, so much so, in fact, that in a fit of anger he peremptorily ordered the prelate to return his "Saint-Esprit". De Noailles grew alarmed. To allay the royal wrath, he addressed to Louis the following words—a line of the Miserere: "Ne projicias me a facie tua, et *Spiritum Sanctum* tuum ne auferas a me"—Cast me not away from thy face, and take not thy Holy Spirit (the decoration) from me. This clever reply placated the king, and the Cardinal retained his cross.

Thomas Gray witnessed a reception of knights at Versailles in 1739. When, many years later, he composed his immortal "Elegy", did he hear premonitorily in poetic rapture the thunders of the Revolution sound the knell of the illustrious Order? It would almost seem so, when we recall the famous lines:

The boast of heraldry, the pomp of power,
And all that beauty; all that wealth e'er gave,
Await alike th' inevitable hour,
The paths of glory lead but to the grave.

Men come, and men go. What is true of individuals, is true of collective bodies. They too have their entrance on the stage of life, and their exit. The Order of the Saint-Esprit did not escape this law. On 16 June, 1790, the Constituent Assembly suppressed all titles of nobility in France; and in 1791 the same body officially abolished the Military Order of the Saint-Esprit.

As a substitute for it and other suppressed royal orders, Napoleon founded the "Legion of Honor", on 19 May, 1802. In theory the Legion was intended to be an institution at once the safeguard of all republican principles, as well as a remedy for the abolition of all distinctions of rank, as created directly or indirectly by the nobility. In reality it was an expedient to smooth the track for the Empire, as much as anything else. It did not, however, endure long in its original form. After the overthrow of Napoleon at Waterloo, the Confederates entered Paris in the summer of 1815, and restored the Bourbons to power.

The brother of Louis XVI ascended his ancestral throne as Louis XVIII. He did not dissolve the Legion, but he greatly modified it. On 16 November, 1816, he revived the Order of the Saint-Esprit. Though shorn of much of its pristine splendor, it was nevertheless esteemed as the principal honorary order of France.

In 1817, Denmark conferred the Order of the Elephant (her greatest distinction) on Louis XVIII. The Danish Ambassador, anxious to extol the excellence of this favor, on presenting its insignia to the king, exclaimed: "Sire, notre Saint-Esprit à nous, c'est un éléphant; daignez le recevoir"—Sire, our Holy Ghost is an elephant: deign to receive it. Needless to comment on the effect produced by this infelicitous assertion.

Louis XVIII died in 1824. He was succeeded by Charles X, who was crowned 29 May, 1825. The following day he enrolled thirty-six new knights. Two of them, the Prince de Castel-Cicala and the Duke San Carlos were aliens. Receptions were held in the chapel of the Tuilleries in 1826 and 1827, on the Feast of Pentecost. The last reception during the Restoration took place on Pentecost, 30 May, 1830.

It began with a chapter in the Tuilleries. The knights and novices then proceeded to the chapel to assist at Mass, which

was celebrated by the Bishop of Metz. After divine services, Charles received the Archbishops of Paris and Bordeaux, the princes de Polignac and De Broglie, the Duke De Nemours, the Marquises D'Ecquervilly, De Verac and De Conflans, and the Counts De Durfort, De Roy, De Reille, De Cosse, and De Bordesoulle.

Two months later, popular dissatisfaction, known as the "July Revolution", drove Charles X into exile and replaced him by Louis Philip, "King of the French". At the same time, the Order of the Holy Ghost was again dissolved and abolished, this time apparently forever. Sixty-three knights had been enrolled during the restoration. Of these, the Duke of Mortemort and the Duke of Nemours (son of Louis Philip) were the last survivors, isolated dissolving beams of a grand luminary that had already set. *Sic transit gloria mundi*. The Order came into existence under Henry III, the last of the Valois, and under Charles X, the last of the Bourbons, it disappeared. No history of devotion to the Holy Ghost will be complete without some references to it, for its members, as we saw, were especially dedicated to the Divine Spirit.¹³

Any study of the Saint-Esprit, however limited and short, would be incomplete without at least a partial list of the more brilliant members of this order. We begin with the grandmasters. They were eight in number: Henry III (1578-1589); Henry IV (1595-1610); Louis XIII (1610-1643); Louis XIV (1643-1715); Louis XV (1715-1774); Louis XVI (1774-1790); Louis XVIII (1816-1824); and Charles X (1824-1830). About a dozen knights were at the same time members of the French Academy. The more illustrious of these were: Melchior, Cardinal De Polignac (1661-1742); François Joachim, Cardinal De Bernis (1715-1794); Pierre Sequier (1588-1672); Lomenie De Brienne (+ 1794); Louis Antoine De Pardaillan-Austin (1665-1736); François De Beauville Saint-Aignau (+ 1687); and Henry Charles du Cambout, Duke De Coislin (+ 1732).

Distinguished prelate commanders were: Cardinal Louis De Lorraine (1556-1588); Cardinal Charles De Bourbon (1523-

¹³ Henry III was the third son of Henry II and the last of his house to rule. Charles X was the third grandson of Louis XV, and the last sovereign of that family. This circumstance recalls the rather strange fact that so far all French dynasties have ended with three brothers ruling in succession.

1590); Cardinal Jacques Davy Duperron, Grand Almoner (1556-1618); Cardinal De Richelieu, Founder of the Academy, and Minister of State (1585-1642); Cardinal François de la Rochefoucauld, Grand Almoner (1558-1645); Cardinal De Gondî, first Archbishop of Paris (1622-1654); Cardinal De Noailles (1651-1729); Cardinal Antoine Barbarini, Grand Almoner (+ 1715); Cardinal Pierre Guérin, Sergent De Teu-
cin, Primate of Gaul (1680-1758); Mgr. Jean De Machault, Minister of State and Custodian of the Seal (1701-1794); Abbé Joseph Marie Terray, Controller of the General Finances (1715-1778).

Other renowned members were: De La Rochefoucauld, author of the *Maxims* (1613-1680); De Clairambaut, author of *Genealogies*, 150 Volumes; Louis Phelipeaux, Chancellor of the Saint-Esprit (1643-1727); Jerome Phelipeaux, Secretary of State (1674-1747); Michael De Chamillard, Minister of State and War (1651-1721); Henry François D'Aguesseau, Chancellor (+ 1751); Conty, Prince Armand De Bourbon (1680-1710); Louis De Saint Gelais (1513-1589); Roger De St. Lary Bellegarde (1563-1646); Henry De Bourbon Montpensier (1573-1608); Condé, Henry De Bourbon (1588-1646); Henry De Lorraine, Duke of Mayenne (1578-1621); Claude De Lorraine, Duke of Chevreuse, proxy for Charles I of England, in marriage to Henrietta Marie of France (1578-1657); Henry François D'Aguesseau (1668-1751); François Victor Breteuil, Provost of the Saint-Esprit (1686-1743); Philibert Orry, Grand Treasurer (1689-1747); Prince De Dombes (1700-1755); Comte D'Eu (1701-1775); Antoine Louis Rouille, Secretary of State (1689-1760); Choiseul-Stainville, Secretary of State (1719-1785); Praslin, Comte De Chevigny, Minister of State (1712-1785); Louis Philippe Egalité, Duke D'Orleans (1747-1793); De Maupeou, Chancellor (1714-1792); Duke De Berry (1778-1820); Duke d'Angoulême, son of the last king of France, and husband of Maria Theresa Charlotte, the only child of Louis XVI that survived the Revolution.

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CARDINAL NEWMAN AND THE PRESENT WAR.

CARDINAL NEWMAN was much addicted to speculating on future contingencies. Perhaps prophesying would be a more fitting term. He himself was well aware of this tendency, for Wilfrid Ward tells us that he used often to say: "I write for the future". Father Copeland, the editor of *Parochial and Plain Sermons*, also comments on Newman's remarkable prophetic foresight. "But, besides their relation to the past," writes Father Copeland in his preface to the Sermons, "it will be seen in their republication how the spirit which dictated them (the sermons) pierced here and there through the cloud which hung over the future, and how the author warned us, with somewhat of prophetic forecast, of impending trials and conflicts, and of perplexities and dangers, then only dimly seen or unheeded, of which it has been reserved to the present generation to witness the nearer approach."

As the present writer stated in *The Catholic University Bulletin* for December, 1914, "And not in his Sermons only, but on many other occasions as well, did Newman show himself possessed of this wondrous foresight much akin to prophecy. To mention a few out of many instances: he showed it by anticipating Darwin and other modern evolutionists in his seven

notes or marks of a genuine development;¹ he showed it by anticipating and forecasting the Catholic university policy of the present. While Dr. Cullen, and a majority of the Irish bishops with him, aimed at excluding from Catholic universities all that was dangerous in modern thought, Newman held out for such mental and moral training as would enable Catholics to face dangers which were, in the long run, inevitable." "If, then, a university is a direct preparation for this world," Newman had written in his *Lectures on the Scope and Nature of University Education*, "let it be what it professes. It is not a convent; it is not a seminary; it is a place to fit men of the world for the world. We cannot possibly keep them from plunging into the world with all its ways and principles and maxims, when their time comes; but we can prepare them against what is inevitable; and it is not the way to learn to swim in troubled waters never to have gone into them." And it was Newman's view, not Cullen's, that ultimately prevailed.

But a still more remarkable instance of Newman's gift of prognosis is shown in his foreshadowing of agnosticism. Quite a while, not only before agnosticism became popular, but even before it was known as such at all, Newman foresaw its coming. "The word 'agnostic' was not then known."² Yet the tendency it expresses had long been noted by Newman. He foresaw its rapid spread. . . . We are in our own day familiar with Professor Huxley's comparison of theological speculation to conjectures as to the politics of the inhabitants of the moon. It is almost startling to see how closely this jibe of Huxley's in the 'eighties was anticipated by Newman in the 'fifties. It is set forth by him in an address entitled 'A Form of Infidelity of the Day'." Suffice it to say that, in this address, he portrays the agnostic of to-day just as we have all come to know him.

With these few proofs of Newman's keen insight into the future before us, it may prove interesting to call to mind some other predictions of his anent the peoples engaged in the terrible conflict now raging on the battlefields of Europe and Asia. The first case to come under our notice is that of the Turks. It is a typical instance of Newman's penchant for

¹ *Essay on the Development of Doctrine.*

² Ward's *Life of Newman*, p. 392.

prophesying, even though he himself, in his modesty, explicitly denies the title of prophecy to this forecast. After all, it matters little what name or title we give to his forecasts. What he would disclaim, and what we do not claim for him, is anything like a divinely-given glimpse of the future. All that he claims, and all that we claim for him, is an unusually keen foresight based on his thorough knowledge and wise application of the philosophy or logic of history.

The prediction dealing with the Ottoman Empire is found in an article entitled "The Prospects of the Turks".³ Before entering upon his subject, the author says: "When I now say that I am proceeding to contemplate their future, do not suppose me to be so rash as to be hazarding any political prophecy; I do but mean to set down some characteristics in their existing state which naturally suggest to us to pursue their prospective history in one direction, not in another."

Newman means, of course, that his forecast as to the manner in which the Turkish power will come to an end is simply a natural conclusion drawn from sound and obvious premises. But so, for that matter, are all his other predictions. None of them is a mere haphazard conjecture. All are founded on reason and common sense, a knowledge of human nature, and the natural, logical course of human history.

He begins by stating the radical difference between civilized and barbarous peoples. All nations are held together by their participation in some common possession. The presence of that common possession constitutes the life of a State, and the loss of it constitutes the dissolution of a nation. That common possession which holds States together is some object either of *sense* or of *imagination*; and the bane and destruction of States is either *internal* or *external*. Barbarous States live in a common *imagination* and are destroyed *from without*; civilized States live in a common object of *sense*, and are destroyed *from within*. External enemies are foreign wars, foreign influence, insurrection of slaves, of subject races, famine, accidental enormities of individuals in power, and other instruments analogous to what, in the case of an individual, is called a violent death. Internal enemies are civil contention, exces-

³ *Historical Sketches*, Vol. I.

sive changes, revolution, decay of public spirit—which may be considered analogous to natural death. By objects of imagination he means religion—true or false, divine mission of a sovereign or of a dynasty, and historical fame; by objects of sense, secular interests, country, home, protection of person and property.

He then proves by numerous historical precedents that Turkey, being a barbarous State held together by a common object of *imagination* (its religion—Mohammedanism), will never be destroyed from within, but from without; that its end will come, not from internal enemies, or internecine strife, but only from external forces. So long as their religion continues to be among them the living force it still is, so long will they continue as they now are. And, despite the growth and progress of the nations round about them, and of the peoples within their borders, they are now precisely what they were a dozen centuries ago. Says Newman: "If they are so ignorant as not to know their ignorance, and so far from making progress that they have not even started, and so far from seeking instruction that they think no one fit to teach them, there is surely not much hazard in concluding that, apart from the consideration of any supernatural intervention, barbarians they have lived, and barbarians they will die."

And yet, notwithstanding their remarkable coherency, and the fact that, so far as their internal constitution is concerned, the end seems as far off as it did when they took Constantinople, come to an end they must, and that probably before many decades have passed. For they will not have modern civilization for themselves, and they stand in the way of those who have it.

Pledged by the very principle of their existence to barbarism [says Newman], the Turks have to cope with civilized governments all around them, ever advancing in the material and moral strength which civilization gives, and ever feeling more and more vividly that the Turks are simply in the way. They are in the way of the progress of the nineteenth century. They are in the way of the Russians who wish to get into the Mediterranean; they are in the way of the English who wish to cross to the East; they are in the way of the French who, from the Crusades to Napoleon, have felt a romantic interest in Syria; they are in the way of the Austrians,

their hereditary foes. There they lie, unable to abandon their traditional principles, without ceasing simply to be a State; unable to retain them and retain the sympathy of Christendom; Mohammedans, slave-merchants, despots, polygamists, holding agriculture in contempt, Europe in abomination, their own wretched selves in admiration, existing by ignorance and fanaticism, and tolerated in existence by the mutual jealousies of Christian powers, as well as of their own subjects, and by the recurring excitement of military and political combinations, which cannot last forever.

And last of all, as if it were not enough to be unable to procure the countenance of any Christian power, except on specific conditions prejudicial to their existence, still further, as the alternative of their humbling themselves before the haughty nations of the West whom they abhor, they have to encounter the direct cupidity, hatred, and overpowering pressure of the multitudinous North, with its fanaticism almost equal, and its numbers superior, to their own; a peril more awful in imagination from the circumstance that its descent has been for so many centuries foretold and commenced, and of late years so widely acquiesced in as inevitable.

True, conditions have changed somewhat since Newman penned the foregoing lines; but, notwithstanding that fact, his contention still holds good. Despite the comparatively recent Young Turk movement, the rank and file of the people, the vastly overwhelming majority, are just as barbarous and unprogressive, just as inimical to modern civilization, and just as bitter and hateful and contemptuous in their attitude toward the Christian nations as they have ever been. They stand just as much as ever in the way of the great powers of Europe; and, in addition, they have now to contend with newer and rather formidable foes, in the Bulgarians, Roumanians, Serbians, Greeks, and Albanians—their former subjects or tributaries.

Before mentioning his theory as to how the Turkish power will be broken, Newman says:

Scientific anticipations are commonly either truisms or failures; failures if, as is usually the case, they are made upon insufficient data; and truisms if they succeed; for conclusions, being always contained in their premises, can never be discoveries. Yet, as mixed mathematics correct, without superseding, the pure science, so I do not see why I may not allowably take a sort of pure philosophical view of the Turks and their position, though it be but abstract and

theoretical, and require correction when confronted by the event. There is a use in investigating what ought to be, under given suppositions and conditions, even though speculation and fact do not happen to keep pace together. As to myself, having laid down my premises as drawn from historical considerations, I must needs go on, whether I will or no, to the conjectures to which they lead. My line of argument has been as follows . . . it is a general truth that civilized states are destroyed from within, and barbarian states from without; that the very causes which lead to the greatness of civilized communities, at length by continuing become their ruin, whereas the causes of barbarian greatness, as long as they continue, uphold that greatness, and by ceasing to act, not by continuing, lead the way to its overthrow. . . . Next I went on to show that the Ottoman power was of a barbarian character. The conclusion is obvious, viz. that it has risen, and will fall, not by anything within it, but by agents external to itself.

And what, in Newman's opinion, is this external agent which will eventually put an end to the rule of the Ottoman? You may recall that, in one of the above quotations, the writer mentioned as the greatest peril which besets the Turkish rule "the overpowering pressure of the multitudinous North . . . whose descent has been for so many centuries foretold and commenced, and of late years so widely acquiesced in as inevitable". So, the destroyer of the Turkish empire is, according to Newman's view of it, to come from the North; and, specifically, from Russia.

Seven centuries and a half have passed [continues the Cardinal] since, at the very beginning of the Crusades, a Greek writer still extant turns from the then menacing inroads of the Turks in the East, and the long centuries of their triumph which lay in prospect, to record a prophecy, old in his time, relating to the North, to the effect that in the last days the Russians should be masters of Constantinople. When it was uttered no one knows; but it was written on an equestrian statue, in his day one of the special monuments of the Imperial City, which had one time been brought thither from Antioch. That statue, whether of Christian or pagan origin is not known, has a name in history, for it was one of the works of art destroyed by the Latins in the taking of Constantinople; and the prediction engraven on it bears at least a remarkable evidence of the congruity in itself, if I may use the word, of that descent of the North on Constantinople which, though not as yet accomplished, generation after generation grows more probable.

It is now a thousand years since this famous prophecy has been illustrated by the actual incursions of the Russian hordes. Such was the date of their first expedition against Constantinople; their assaults continued for two centuries. . . . Barbarians of other races flocked to the Russian standard. . . . Ultimately they were defeated . . . but the prophecy, or rather the omen, remains, and the whole world has learned to acquiesce in the probability of its fulfilment. The wonder rather is that that fulfilment has been so long delayed. The Russians, whose wishes would inspire their hopes, are not solitary in their anticipations; the historian from whom I have borrowed the sketch of their past attempts [Gibbon], records his own expectation of the event. "Perhaps," he says, "the present generation may yet behold the accomplishment of a rare prediction of which the style is unambiguous and the date unquestionable."

The Turks themselves have long been under the shadow of its influence; even as early as the middle of the seventeenth century, when they were powerful, and Austria and Poland also, and Russia comparatively feeble and distant, a traveler tells us that "of all the princes of Christendom, there was none whom the Turks so much feared as the Czar of Muscovy". This apprehension has been ever on the increase; in favor of Russia they made the first formal renunciation of territory which had been consecrated to Islam by the solemnities of religion—a circumstance which has sunk deep into their imaginations; there is an enigmatical inscription on the tomb of the Great Constantine, to the effect that "the yellow-haired race shall overthrow Ismael"; moreover, ever since their defeats by the Emperor Leopold, they have had a surmise that the true footing of their faith is in Asia; and so strong is the popular feeling on the subject that, in consequence, their favorite cemetery is at Scutari on the Asiatic coast.

Newman is evidently of opinion that, of all the foes of the Turks, Russia is the one best fitted to deal with them, and to hold them together.

She already is the sovereign ruler of many barbarian populations and, among them, Turks and Mohammedans; she lets them pursue their wandering habits without molestation, satisfied with such service on their part as the interests of the empire require. The Turcomans would have the same permission, and would hardly be sensible of the change of masters. It is a more perplexing question how England or France, did they, on the other hand, become their masters, would be able to tolerate them in their reckless desolation of a rich country. Rather, such barbarians, unless they could be

placed where they would answer some political purpose, would eventually share the fate of the aboriginal inhabitants of North America; they would, in the course of years, be surrounded, pressed upon, divided, decimated, driven into the desert by the force of civilization, and would once more roam in freedom in their old home in Persia or Khorasan, in the presence of their brethren who have long since succeeded then in its possession.

Many things are possible; one thing is inconceivable—that the Turks should, as an existing nation, accept of modern civilization; and, in default of it, that they should be able to stand their ground amid the encroachments of Russia, the interested and contemptuous patronage of Europe, and the hatred of their subject populations.

As regards the Germans and the English, Newman makes no direct predictions; but his clever analysis of their contrasting methods, policies, and characteristics, readily explains such conditions in the present war as the immense superiority of the Teuton arms, the unpreparedness of the British, their almost uniform lack of success on the battlefield in spite of the individual bravery of their soldiers, their wretched bungling and muddling, and their fruitless efforts to arouse the patriotism, and secure the services, of the rank and file of Englishmen. The article in which this analysis is given was written on the occasion of the Crimean War, and is entitled "Who's to Blame?"⁴ It was published in *The Catholic Standard* under the pen name of "Catholicus". In this article Newman maintains, and proves, that England is well fitted, by her constitution and form of government, for the pursuits of peace; and unfitted, by that same constitution, for the arts of war. On the other hand, a nation like Germany, whose governmental policy is the direct antithesis of England's, while demanding more in the way of sacrifice from its people in times of peace, is vastly better equipped for war.

True, Newman does not mention Germany at all in this connexion. His principal concern was with the unfitness of England for war at all times, and particularly at the time he wrote. He was arguing the folly of England in entering upon the Crimean War. The awful muddle England made of her part in that conflict is now a matter of history. Commenting

⁴ *Discussions and Arguments.*

on the charge of the Light Brigade at Balaklava, where a bungled order sent four hundred men to certain death, a French General remarked: "It is magnificent, but it is not war." In fact, bungling was the order of the day throughout the whole of the Crimean War—lack of system for provisioning the army; food, clothing and other necessities sent where they were not wanted; mismanagement of hospitals, to such an extent that eighty-eight per cent of the total number of England's lost soldiers died in the hospitals, and but twelve per cent on the field of battle. Certainly, Newman was right in his forecast; and were he alive to-day, he would have no reason to change his views anent his country's unfitness for the arts of war. On the contrary, he would have found the strongest confirmation of his view in the conduct of England throughout the present strife. It is the history of the Crimean War all over again—the same bungling and muddling, the same lack of system, of foresight, of generalship, in France, in Belgium, in the Dardanelles.

While Newman, however, does not mention Germany explicitly as the antithesis of England, as a nation just as thoroughly fitted for war as England is unfitted, it is perfectly clear that it is precisely such a nation as Germany (if not Germany herself) that he had in mind; and if he were writing to-day of the probable issue of a conflict between two such peoples as the Germans and the English, there is not the slightest doubt in the world that he would forecast the victory of the former. For all, friend and foe alike, must, perforce, admit Germany's immense superiority over England so far as military efficiency is concerned. So that Newman's observations anent England's unfittedness for war, and his implied belief in the military fitness of a nation whose policy is the antithesis of England's, may be taken as not merely statements of fact, but likewise as a pretty safe criterion as to what must be the almost inevitable outcome of a struggle between two such antithetic nations. I take it for granted that the reader will understand that I am not writing in a partisan spirit. My aim is nothing more than to give Newman's views of the relative military efficiency of two such diametrically opposite forms of government as the English and the German—especially as his views bear indirectly on the present Euro-

pean conflict. A few extracts from Newman's article "Who's to Blame?" will give a far better notion of the Cardinal's meaning than anything that the present writer could possibly say.

Referring to the state of the British army in the Crimea, he writes: "A conviction has been steadily growing, or rather has been formed, in my mind . . . that we must go very deep indeed to get at the root of the evil, which lies, not in the men in authority, nor in systems of administration simply in themselves, but in nothing short of the British constitution itself." Not that Newman himself desired a change in the constitution. On the contrary, both as a Catholic and an Englishman, he vastly preferred things as they were, because he felt sure that, both as Catholic and citizen, he was better off under the old order—less liable to an infringement of personal liberty, less liable, too, to governmental interference with his religion—than he would be under a military regime. And, besides, he greatly preferred peace to war. He is simply arguing the folly of a nation like England entering upon a war at all unless in a case of absolute necessity, as she has little to gain thereby, and probably much to lose.

"Nor have I embraced it [his opinion of his country's unfitness for war] with any satisfaction to my feelings, certainly not to my Catholic feelings." Nothing short of the truth and the best interests of his country could have forced upon him the conclusion that England is, by her very constitution or form of government, unfitted for the arts of war. But, once convinced that he was right, nothing could stop him from expressing his views on the subject. So, after stating his belief that the Church is better off under a constitutional regime like England's than it would be under either a democracy or an absolutism, he insists nevertheless that the British constitution is admirably adapted for peace, *but not for war*:

I say that this said Constitutional Government of ours shows to extreme advantage in a state of peace, but not so in a state of war; and that it cannot be otherwise from the nature of things. . . . The wonder and the paradox rather would be if the institutions of England were equally admirable for all contingencies, for war as well as for peace. . . . I am not denying that, with great exertion, we are able to hoist up our complex constitution, to cast it into position,

and fire it off with uncommon effect ; but to do so is a most inconvenient, expensive, tedious process ; it takes much time, much money, many men, and many lives. We ought, in consequence, to think twice before we set it to work for a purpose for which it was never made. . . . War tries the British constitution in the same way, to use a homely illustration, that it tries a spoon to use it for a knife, or a scythe or hay-fork to make it do the work of a spade.

The point of his argument is that a nation can rarely be great both at home and abroad, great in its domestic, and at the same time in its foreign, policy ; great in its freedom, and at the same time in its power ; that a great commercial and manufacturing nation is seldom strong from a military standpoint, and vice versa. It must perforce sacrifice something on one side or the other. It can't have the perfection of the arts of peace and war together. England's constitution or form of government is well suited to the pursuits of commerce and industry ; it gives to those who live under it the largest liberty compatible with authority. These are the British ideals—commercial dominance and personal freedom ; and the British are so tenacious and so jealous of these ideals that they will not consent to the sacrifice of one jot or tittle of them, even to insure success in the art of war. For military efficiency a strong government is needed ; but a commercial, liberty-loving people do not want a strong government, because they fear it would interfere with their freedom and their favorite pursuits. The governing classes have a tendency to arrogate to themselves more and more of power at the expense of personal liberty ; so the Britisher will not have, if he can help it, any more government than is absolutely necessary for the protection of life, liberty, and commerce.

True, the case of Germany seems to disprove Newman's contention. Here is a nation admittedly great both at home and abroad, great in its commerce as well as in military efficiency ; in fact the ablest military nation the world has ever known, and at the same time one of the most successful in commercial pursuits ; so much so that, before the war, it was gradually putting England out of business. But there is not the slightest room for doubt that Germany would be even greater commercially than she is now, or has been till recently, if she were not so great and strong in military efficiency. A

vast standing army, thoroughly, scientifically trained, takes many thousands of men who would otherwise be contributing to the nation's industrial welfare; and is besides a heavy drain on the people in the shape of taxation. Nor have the Germans so generous a share of personal liberty as the Britishers are blessed with. The national discipline is far stricter; many more things are *verboten*. I am not saying that, in the long run, the policy of the Germans may not be better than that of the English. I am expressing no opinion at all on the relative merits of the two policies or methods; I am merely stating the facts. The German people appear to be very well satisfied with their lot; they are willing to make the necessary sacrifices to insure the military greatness of their Fatherland. But the fact remains, nevertheless, as Newman contends, that a sacrifice must be made on one side or the other.

A State or polity [writes Newman] implies two things, Power on the one hand, Liberty on the other; a Rule and a Constitution. Power, when freely developed, results in centralization; Liberty in self-government. The two principles are in antagonism from their very nature; so far forth as you have rule, you have not liberty; so far forth as you have liberty, you have not rule. . . . The stronger you make the ruler, the more he can do for you, *but* the more he also can do against you; the weaker you make him, the less he can do against you, *but* the less also he can do for you.

A system of government the direct antithesis of that of England, he terms the "principle of delegation . . . according to which power is committed to individuals, with a commensurate responsibility"; and commenting on this principle, he says:

There are great advantages to a system like this; it is the mode of bringing out great men, and of working great measures. You choose the fittest man for each department; you frankly trust him, you heap powers upon him, you generously support him, you let him have his own way, you let him do his best. Afterwards you review his proceedings; you reward or censure him.

England's policy, on the other hand, he terms

The principle of participation . . . that by which a people would leave nothing to its rulers, but has itself, or by its immediate instru-

ments, a concurrent part in everything that is done. Acting on the notion that no one is to be trusted, even for a time, and that every act of its officials is to be jealously watched, it never commits power without embarrassing its exercise. Instead of making a venture for the transcendent, it keeps fast by a safe mediocrity. It rather trusts a dozen persons than one to do its work. This is the great principle of boards and officers, engaged in checking each other, with a second apparatus to check the first, and other functionaries to keep an eye on both of them—Tom helping Jack, and Jack waiting for Bill, till the end is lost in the means.

So jealous is the Britisher of his personal liberties and rights and privileges, that he tries to deprive officialdom of almost every shred of real, practical power. He is jealous of the law courts, jealous of the Church and the Army. So jealous indeed that Newman tells us he adopts toward soldier and parson "methods borrowed from the necessary treatment of wild animals; ties him up, pares his claws, keeps him low; so that he will be both safe and useful".

It is easy enough to see why such a nation cannot possibly hold its own in war against a people like the Germans who make it an invariable practice to choose the fittest man for the place, give him the requisite power and means, and trust largely to his judgment. If Britons have even to-day a feeling of security, it is not due to their petty, inefficient army, but rather to the stormy sea which surrounds them. "So secure have they felt in that defence that they have habitually neglected others; so that, in spite of their valor, when a foe once gained the shore, be he Dane, or Norman, or Dutch, he was encountered by no sustained action or organized resistance, and became their king."

Did any one other than a genuinely patriotic Briton like Newman say but half of what he says anent the appalling weakness of England's government, and the miserable smallness and inefficiency of its army, he would be hooted at and given the lie probably by all the friends of Britain.

If you want your work done well [writes the Cardinal], find the best man, put it into his hand, and trust him implicitly. An Englishman is too sensible not to understand this in private matters; but in matters of State he is afraid of such a policy. He prefers the system of checks and counter-checks, the division of power, the imperative

concurrence of disconnected officials, and his own supervision and revision—the method of hitches, cross-purposes, collisions, deadlocks, to the experiment of treating his public servants as gentlemen. . . . England is surely the paradise of little men and the purgatory of great ones. May I never be a Minister of State, or a Field-Marshal! . . . We toast indeed “The Army” as an abstraction, as we used to drink to “The Church”. . . . [But] as late occurrences have shown, we have thought it a lesser evil that our troops should be starved in the Crimea for want of the proper officer to land the stores, and that clothing and fuel shall oscillate to and fro between Balaklava and Malta, than that there should be the smallest chance of the smallest opening for the introduction into our political system of a power formidable to nationalism.

In view of the present agitation for “preparedness” in our own country, and the reiterated insistence of the Allies—of England in particular—on the “crushing of Prussian militarism”, it may prove timely and interesting to note the following words of Newman: “Material force is the *ultima ratio* of political society everywhere. Arms alone can keep the peace; and, as all other professions are reducible to rule and system, there is, of course, a science and an art of war. This art is learned, like all other arts, by study and practice; it supposes the existence of expounders and instructors, an experimental process—in a word, a school. Continuity, establishment, organization, are necessary to the idea of a school and a craft. In other words, if war be an art, and not a matter of hap-hazard and pell-mell fighting, as under the walls of Troy, it requires what is appropriately called a standing army, that is, an army which has a *status*. Unless we are in a happy valley, or on a sea-protected island, we must have a standing army, or we are open to hostile attack.”

To conclude with a quotation which sums up briefly Newman’s views as to the inevitable outcome of a struggle between two such nations as Germany and England: “Put a sword into the ruler’s hands, it is his, at his option, to use or not use it against you; reclaim it, and who is to use it for you? Thus, if States are free, they are feeble; if they are vigorous, they are high-handed. I am not speaking of a nation or a people, but of a State as such; and I say the more a State secures to itself of rule and centralization, the more it can do for its sub-

jects externally; and the more it grants to them of liberty and self-government, the less it can do against them internally; and thus a despotic government is the best for war, and a popular government the best for peace."

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THE INTELLECTUAL LIFE AT CLIFF HAVEN AND THE CLERGY.

IT will not be necessary to say much here concerning Cliff Haven, the permanent home of the Catholic Summer School. Most readers of the REVIEW may be supposed to know more or less of the charming spot on the shore of Lake Champlain where every summer large numbers of the Catholic laity, together with a considerable commingling of the clergy, assemble to attend lectures delivered by representative scholars upon subjects appealing in some special way to educated Catholics.

CLIFF HAVEN.

The Summer School spent its first session, in 1892, at New London. That session lasted three weeks. The next two sessions, of five and six weeks respectively, were held at Plattsburgh, pending the preparation of its permanent abode at Cliff Haven, three miles further to the south, at the borders of Lake Champlain. Last year the institution attained its majority at Cliff Haven, and this year it celebrates in a nine weeks' session its Silver Jubilee, its twenty-fifth year.

It will be timely, therefore, to say something regarding the intellectual life of the Summer School, the fostering of which life was the *primary* purpose for which the institution was founded—the *primary* purpose, for obviously the Summer School has other aims in view. As the adjective terms in its name, *Catholic* and *Summer*, sufficiently indicate, it is a place where Catholics may spend, amidst the cool, healthful, and delightful surroundings of mountain and lake, of field and wood, the weeks that are usually more or less torrid in the large cities; a centre where the social life of Catholics may be fostered and developed; where, while passing a seasonably and reasonably recreative period, they may at the same

time have abundant opportunities to maintain and strengthen their religious as well as their social and intellectual life. But while Cliff Haven is the home of the *Summer School*, it is, as was said above, first and foremost, a *School*; a school, however, in a special sense of the term. The failure to understand this sense has no doubt kept away from the spot many people who understand by school a place or building in which rudimentary or technical information is imparted by methods didactic and discipline scholastic. In this sense, of course, Cliff Haven is not a "school". It is a school in the original sense of the term, a *schola* where people more or less educated gather to discuss and to hear discussed subjects that form part of a liberal education; a place where Catholic men and women come together to exchange ideas on the things of the mind and the soul; where they meet in easy social converse educators, scholars, litterateurs, their own fellow Catholics, who speak with the authority of knowledge and experience on the problems of science and philosophy, of art and letters, poetry and the drama, and on questions of the day—in a word, on all such matters as appeal to the average cultured mind of the present age.

THE INTELLECTUAL LIFE.

The writer is not unmindful of the fact that there are some, even among the clergy, who "deny the supposition", and say there is no intellectual life at Cliff Haven. Others indeed go farther and maintain that, not only there is not, but that there can not be any such life, worthy of the name, at a *Summer School*. "A non posse ad non esse valet illatio." Of course that settles it! Indeed some, perhaps not a few, advance yet another step. They say, not only is there not, not only can there not be, but that there ought not to be any real intellectual life at a *Summer School*. The place is misnamed. It is a summer resort, a vacation ground. People go there "to have a good time"; to rest, perchance; to play, to swim, boat, fish; to golf, dance, chat, dream; to do anything under high heaven except to think. To study! Avaunt! Lastly, we cannot forget the cynic—*quem di avertant!* Ah, well, he'll finish the business. "Intellectual life? Pshaw, a lot of dilettante women and silly girls." A curled lip, sniffing nose; exit cynic.

Now, allowing for whatever there is of truth and justice in the foregoing opinions respecting the presence or the absence of intellectual life at Cliff Haven, they do not state the whole case. There probably is not and quite as probably ought not to be any very *intense* intellectuality at a summer school. The season, if not the place, preclude it. Of intellectual life, however, of a certain kind and degree there can and ought to be some, and perhaps more than actually exists. But what is the nature of the intellectuality which may be rightly claimed for the Summer School? The answer to this query can be given only in general terms. If not intense or strenuous, the quality should be at least such as comports with the idea of "school" as described above, namely, a place of opportunities for broadening and liberalizing one's education. This does not include nor should it imply superficiality and vagueness. On the contrary, liberal culture—not liberalistic of course—does not simply broaden, it quickens, it fertilizes and renders the mind receptive and susceptible. All mental growth, in depth as well as breadth, is based upon the power of suggestion. New truths are presented, or old truths in new ways and new lights. The mind catches the seed and, giving of its vitality, it is itself enriched.

Many have desired that more might be supplied at the Summer School than these cultural and liberalizing opportunities; that it might be a place where students in quest of definite instruction, in certain branches of science or art, might find it at Cliff Haven, instead of having to go for it to secular institutions. From one point of view this desiderandum is fully justified; and were Cliff Haven to receive adequate pecuniary support, it would supply whatever intellectual demand Catholics in search of knowledge could reasonably make upon its activities. However, with its relatively slender resources, it has never been able to compete with the great secular universities, each of which conducts a Summer School furnishing instruction in almost every department of science, art, or craft. And so Cliff Haven must be content for the present to limit itself to providing Catholics with the opportunities of cultural and liberal refinement rather than technical instruction. That the Catholic Summer School does actually afford such opportunities a glance over the schedule of lec-

tures arranged for the approaching session may suffice to demonstrate.

PROGRAM OF LECTURES FOR THE SESSION OF 1916.

Passing by the features provided for the evening hours of the session, features which are for the most part of an entertaining nature, consisting of music and the drama, the lectures assigned for the mornings, number one hundred and ten, arranged in twenty-two courses, each course comprising five lectures. These courses are grouped as follows:

First Week (2-8 July). During this week the Catholic College Clubs will convene at Cliff Haven for federation. The lectures will have this convention in mind and will therefore fall under the heading: "The Meaning and Method of Philosophy for the Catholic Student".

Second Week (9-15 July). The first course this week will be given by Mr. Rowland McElwre, M.A., of Columbia University, New York, on "A New Viewpoint in International Relations". The second course, by the Rev. Edwin Ryan, Ph.D., of Dunwoodie Seminary, will consider "The European Backgrounds of Colonial History"—the Spanish, French, and English contributions being taken up in turn.

Third Week (16-22 July). Under the caption "Poetry and the Soul of Man", Mr. Joyce Kilmer, Literary Editor of the *New York Times*, will treat of certain topics and personages of special interest and influence in recent literature. Father Roach, of New York City, will explain some of "The Fundamentals of Individual Ethics". Brother Baldwin, of New York City, will give a course on "Vocational Training".

Fourth Week (23-29 July). Dr. Charles Bruehl, Ph.D., of Overbrook Seminary, will treat of "The Social Side of Man". The ethical concepts underlying the life of the individual which were expounded in the preceding week, will here be amplified and extended to the social order. The Rev. Joseph Corrigan, D.D., of Philadelphia, will treat of "The Immigrant Problem"; its civil, political, and religious elements will be discussed. The Rev. John Sexton, D.D., of Brighton Seminary, will treat of "The Mass"; its history as the central act of Christian worship will be succinctly surveyed.

Fifth Week (30 July-5 August). The title, "The Catholic Church and Modern Tendencies in Charity", includes, besides a consideration of principles and methods, such practical subjects as the care of the dependent, the defective, and the delinquent. These will be discussed by the Rev. Arthur Scanlan, D.D., of Dunwoodie Seminary. The well-known literary critic, Mr. Frederic Paulding, will treat of "Some Irish Geniuses in Poetry and Drama". An exceptionally important and interesting topic will be discussed this week by Bishop Currier. His subject, "Latin America", will afford an opportunity to throw some much-needed light upon conditions social and religious prevailing in our sister republics south of the Rio Grande.

Sixth Week (6-12 August). A timely subject of vital interest, "Religion and Modern Fiction", will give the lecturer, Mr. Elbridge Colby, Ph.D., of Columbia University, an occasion to describe various aspects of the modern novel, notably the treatment of the parish priest characters which have figured so prominently in recent fiction written as well by non-Catholics as by Catholic authors. "The Personality of John Henry Newman and His Work as a Man of Letters," will be portrayed by Joseph J. Reilly, of the Civil Service Commission, Boston, Massachusetts. Father Walter Drum, S.J., of Woodstock College, will treat of "The Poetry of Israel".

Seventh Week (13-19 August). This being "the height of the season", there will be a considerable variety of scholarly taste among the attendants of the session. This warrants the placing here of three courses on singularly solid subjects. First, a course on "The Eastern Church", which will discuss the origin of the religious division of the East from the West and describe the present status and outlook of the Orthodox Church. These lectures will be given by Dr. Purtell, of Overbrook Seminary. A second crisis in the history of the Church, culminating in the Western Schism and the "Babylonian Captivity" of the Papacy, brought about "A Crucial Struggle of the See of Peter for Freedom" from political thralldom, a struggle which terminated in the triumph of Rome, whereas the ambitions of Constantinople led to the perpetual enslavement of the Eastern Church to the absolutism

of the secular power. This troubled period in Church history will be dealt with by the Rev. Dr. Thomas Coakley, of Pittsburgh. The history of education during the century immediately preceding the Reformation is hardly less obscure than is the history of Church and State during the same period. Under the title "Some Typical Educators of the Renaissance", the Rev. Dr. Patrick McCormick of the Catholic University, Washington, will bring into relief certain intellectual forces and agencies concerning which the average, even though an otherwise well-informed person, knows little more than the names.

Eighth Week (20-26 August). This week offers three courses of exceptional interest, both from a generally cultural as well as historico-literary point of view. Father William Livingston, of New York, who has made original investigation into "The Legendary Period of Irish History", will, under this general title, offer the results of his studies. Professor Remy, of Columbia University, New York, will lecture on some aspects of "The Church in Literature and History", while Mr. Louis Wetmore, formerly Literary Editor of the *New York Times*, will tell of certain notable personages in the present world of letters.

Ninth Week. During this, the closing week of the session, there will be but one course of morning lectures. These will be given by Dr. James J. Walsh, who no doubt in his own happy way will illuminate some "Current Scientific Topics".

Such is the general outline of the lecture courses. Taken on the whole, especially in conjunction with the evening miscellaneous and generally entertaining programs, there does not seem to be lacking either of the elements of attractiveness—variety and unity. Of variety there appears to be sufficient for almost every sort and degree of intellectual taste. Unity, while less apparent, is there likewise, to the degree in which it is attainable or desirable in the circumstances.

The writer is not oblivious to the presence of an interrogation point dancing up and down across the frontal lobes of some people's brains. Is it worth while? *Cui bono?* it may be asked. In reply it might be said that values are essentially relative. The intellectuality of the Summer School is emi-

nently "worth while" for the promotion of Catholic ideals of education and of social life. People who go to the lectures at Cliff Haven (and the number of those who do so is increasing, and we are getting back to the custom of the early days of the School when practically everybody was present at every lecture) get from them an intellectual impulse, a quickening of intellectual taste, an increased appreciation of things of the mind, a deeper consciousness of Catholic truth, the correction of some false notions on matters of no small amount. Nor is the influence of the intellectual life confined to the auditorium; it pervades more or less the locality and exerts its power through social converse. The lecturers as a rule mingle freely with the people. They are asked questions pertinent to their lectures and likewise as regards books and reading. There are round table conferences at which there is a familiar exchange of thought and opinion. All this is stimulating and informing. It is perhaps superfluous to revert to the second question above—*cui bono?* For whom is all this? Answer it not contemptuously with another query: For a few women? For a *few* women—no, for *many* women; and forget it not that in more senses than one this is the age of women. Catholic women are reaching out for knowledge, for opinions, views, if you will; and if we do not supply the goods, these Catholic women will go elsewhere to get them. Unwittingly, too, they'll get them damaged with error and sophistry.

Moreover, Cliff Haven is a cosmopolitan centre. People are there from every point of the compass—from Canada to Texas, from Gotham to 'Frisco—so that the influence of the Summer School radiates across the length and breadth of the land. Nor is it the women alone who frequent the auditorium. Women of course are in the majority, just as they are in many other places, not excepting the church. But why is this? Why should the women be so far in the majority? Because many of them have more leisure, are less preoccupied with the sterner things of life. That answer is only partly true. There is a no less obvious positive reason. Women tend more naturally to the ideal. Things spiritual and intellectual find in their more refined and sympathetic nature a closer affinity and a more spontaneous reaction. On the other hand, that

there are not more men in the lecture hall, whether at Cliff Haven or elsewhere, is in part, though by no means wholly, a matter of training. A taste for the food of the mind is a cultivatable quality. It can be acquired and fostered and strengthened and become, like every other habit, a second nature. And here of course come in the energy, skill, patience, devotedness, and example of educators. But of these laborers the number is not too large, though the harvest is ever growing.

THE CLERGY AND THE SUMMER SCHOOL.

A glance over the foregoing weekly courses will show that there are:

1. Fifteen lectures on Philosophy, five of which are primarily, though not exclusively, theoretical, and ten are practical or ethical.
2. Ten lectures on Sociological Problems.
3. Ten lectures on International Problems.
4. Thirty on Historical Topics.
5. Five on Liturgy.
6. Five on Scientific Theories.

The remainder of the schedule consists of subjects partly literary, and partly concerned with questions of the day. Now add to the list the evening programs, which are, as was said above, mostly of a lighter vein, and you have about one hundred and fifty units of an intellectual and esthetic character presented by lecturers and artists of recognized authority in their respective fields.

Besides these general provisions, open to all who attend the session, there are special courses running daily during a month or more. For instance, a course in English Literature and one in Nature Study, and others if demanded. Putting it all together, it becomes manifest that Cliff Haven is an intellectual centre of very large educational and cultural opportunities. Comparatively few persons, if any, can or wish to avail themselves of all of these. On the other hand, there are relatively few Catholics who are in a position to spend a vacation more or less prolonged at a summer resort, who could not pass that period of leisure at Cliff Haven, and who would not return home intellectually as well as morally and religiously, and of course bodily, improved thereby.

In view of these facts the attitude of the clergy toward the Summer School would seem to be sufficiently manifest. Priests may or may not have the opportunity or the inclination to spend their holidays at Cliff Haven. That is a matter depending upon various contingencies, personal and otherwise. Many also of those who do go to Cliff Haven may not be disposed to attend the lectures. For this likewise there are obvious good reasons, although to yield less to one or other of the reasons might at times be a sacrifice fruitful of good for others, if not for oneself. On the other hand, there are few or no priests who cannot assure themselves regarding the value of Cliff Haven as a vacation ground and an intellectual centre; and, if convinced of its utility in these respects, there are few who cannot proportionately recommend its advantages to those of their people who may be able to spend some time there.

The spiritual, intellectual and religious, activities of the Summer School harmonize, and in a sense supplement, the educational activities of the clergy. The spiritual, like the physical, atmosphere of Cliff Haven is invigorating. Most Catholics who live sometime under its influence return home strengthened in mind and soul. Their faith is confirmed, their Catholic spirit quickened, their feeling of solidarity with their brethren intensified, and on their return to their parish environment they are all the more ready to let the light they have received shine before men, so that the Father may be more glorified for His providential beneficence. And so they contribute to the conservation and confirmation of Catholic life amidst their home surroundings, and thus further the work of their pastors.

Such at least is the ideal toward which the organization of the Summer School labors, that the institution may be a powerhouse of light and force radiating to all parts of the land and extending its influence everywhere throughout the Catholic body. In furtherance of this ideal the winter extension movement has grown up in a number of our large cities. Committees are formed of people interested in the Summer School ideals, and they establish lecture courses for the winter months. And thus the interval between the sessions is bridged over and the good work secures continuity. But, like every other

Catholic work, success depends upon the constant coöperation of the clergy. With that coöperation, and in proportion to its range and intensity, Cliff Haven and its Extension movement can and will become an immeasurable power for good.

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FAMILY LIMITATION.

WITHIN the last two years certain periodicals have given currency to such compounds as "birth-control", "birth-restriction", "contraceptives", and "contraception". These terms have been invented to popularize the discussion of topics that had previously been confined to the pages of medical and ethical treatises. They represent an attempt to translate the language of a technical subject into journalese. The underlying purpose, however, has not been mainly academic. It has been rather to make known and recommend to the poorer classes devices for the limitation of their families.

Fortunately there is no possibility of a legitimate difference of opinion on this subject among Catholics. To persons who seek advice or information concerning these practices the confessor can give only one answer. To all objections, criticisms, and questionings he can and must set forth the adverse decision of the Church. He is neither required nor permitted to decide the question on the basis of his own fallible opinion.

While this fact reassures his conscience and simplifies his task, it does not always give complete satisfaction. In this as in many other matters of doctrine and discipline, the priest is often called upon to vindicate the Church's attitude, to justify the ways of God to men. If all Catholics recognized that devices for the prevention of birth were grievously sinful, the situation would be relatively simple. Those who offended in this respect would always be confronted by their own accusing consciences, while the priest would have no greater nor essentially different task than if he were dealing with the violators of justice or temperance. Misled, however, by the wrong notions prevalent among their non-Catholic neighbors, and confused by the inherent moral difficulties of the situation, some Catholics have been able to persuade themselves

that contraceptive practices are not necessarily sinful, at least in certain extreme cases. That this statement is well within the truth seems to be proved by the experience of confessors and the wide extent of this vice among Catholics. Despite the optimistic and somewhat boastful language that we sometimes affect when contrasting the conduct of our people in this matter with that of the people without the fold, we are forced to acknowledge in our colder moments that large sections of the Catholic population are considerably tainted. In many cities the number of children per family among Catholics of the middle and comfortable classes is little more than half the average that obtained in the families of their parents. A small part of the difference may be due to later marriages and the diminished fecundity that possibly results from city life. Is the greater share of the decline to be ascribed to a conscious violation of the moral law? a deliberate and persistent intention of committing mortal sin? Our acquaintance with many of these families impels us to answer if possible these questions in the negative, and to choose the hypothesis of wrong conduct in good faith. We prefer to think that they are obstinately unconvinced rather than that they sin grievously and repeatedly with their eyes open. Hence, there seems to be a considerable need of intelligent instruction as well as uncompromising statement of the law.

Non-Catholics sometimes assume that the Church forbids family limitation by any means whatever. They seem to think that the main object of the Church in her legislation on this subject is the greatest possible increase in population. Apparently they are unaware that it is not the deliberate control of births but the positive and unnatural means to this end that falls under the Church's condemnation. Against parents who keep their families small by chaste abstention from marital intercourse the Church has not a word to say.

Why, then, it may be objected, do not the official teachers and interpreters of Catholic discipline actively recommend this negative course to those couples that indulge, or are sorely tempted to indulge, in immoral devices? The answer is that all necessary information and advice of this kind can be given in the confessional. We have no reason to assume that confessors fail to recommend conjugal abstinence in cases which

involve notable physical hardship or moral danger, provided that this course will not create the proximate hazard of incontinence. It is, indeed, possible that the duty of the wife to safeguard the husband from such hazard, is sometimes interpreted too rigorously. When pregnancy means jeopardy to life, or grave injury to health, or even degrading destitution, the wife would seem to be justified in refusing intercourse, even though the husband is thereby subjected to the danger of unchastity. Neither his right to intercourse, nor his claim upon the charity of his wife for assistance in the struggle for chastity, would seem to impose upon her a corresponding obligation at the cost of such grave personal hardship. If the wife is justified in refusing intercourse to escape contracting a malignant venereal disease, she would seem to be equally justified in the face of the injurious consequences specified above. If the wife is allowed to coöperate materially in the onanistic practices of her husband in order to prevent domestic dissension, violence, and similar grave inconveniences, it would seem that, in order to avoid equal or greater hardship, she is justified in abstaining from action, and thereby permitting her husband to encounter the danger of committing another kind of sin against the Sixth Commandment. In the former case there is a positive act by both wife and husband; in the latter, the wife does not act at all, while the husband is merely in grave danger of a sinful action. To be sure, refusal of intercourse would in many cases be followed by those domestic quarrels just mentioned; nevertheless, it would seem that the wife should have the power to choose between the two evils. Moreover, it is probable that there are many households in which a firm stand against intercourse by the wife, together with adequate instruction and exhortation given by the confessor to the husband concerning his duty of self-denial in such grave circumstances, would remove the danger of serious domestic wrangling.

It is not impossible that conjugal duties are sometimes interpreted with excessive hardship to the wife, and excessive leniency to the husband. Perhaps the latter is occasionally treated as a supremely privileged person, a superman, who cannot reasonably be expected to practice abstinence, and whose demands must be satisfied at whatever cost to his con-

sort. It is difficult to find any warrant for such partiality in the Christian doctrine of the marital union, its purposes, rights, and obligations. After all, thousands upon thousands of men have to observe and do observe continence in unusually difficult circumstances: those whose wives are invalids, or recently deceased, or separated from them. Why should it be assumed that similar restraint is unreasonable or impossible in the case of husbands whose wives are in danger of being deprived of life, or health, or decent conditions of existence. It is just possible that many men have never thought seriously of adopting such a course because they have never been encouraged to consider the possibility and the reasonableness of resigning the exercise of their marital rights in such circumstances.

That all positive methods of birth prevention (abortion and all the so-called contraceptives) are condemned by the Church as grievous sins, is evident from the long list of official declarations on the subject during the nineteenth century by the Roman Congregations. These merely reaffirm and make more precise the traditional discipline as proclaimed in Holy Scripture, and in patristic and theological literature.¹

What is the rational ground of this condemnation? The fact that all these devices constitute the immoral perversion of a human faculty. According to natural reason, the primary and fundamental criterion of good and bad is human nature adequately considered. Actions which are in harmony with nature are good; those which are not in harmony with nature are bad. Now, to exercise a faculty in such a way as to prevent it from attaining its natural end or object is to act contrary to nature.

The application of this principle to the subject of contraceptives is obvious. The generative faculty has as its specific and essential end the procreation of offspring. That is the object which explains and rationalizes this particular faculty. When the faculty is so used that the very use of it renders the fulfilment of its very purpose impossible, it is perverted, used unnaturally, and therefore sinfully. Such perversion of the

¹ A fairly satisfactory discussion of the whole subject will be found in the work by the Right Rev. M. B. Nardi, O.M.C., entitled, *Dissertatio de Sanctitate Matrimonii Vindicta*. Romae, 1907.

generative faculty is on exactly the same moral level, and is wrong for precisely the same reason as the practice of the solitary vice. In either case the immorality consists in the fact that a function is performed in such a way as to frustrate its natural end. "The rule not to use a faculty in such a way as to oppose the realization of its natural end is universally and absolutely valid. There is not a single exception to it. To use a faculty in such a way as to make its natural end impossible of realization is intrinsically unnatural and bad. There could be no more direct and unequivocal violation of nature than this. It is a complete perversion of nature's purposes and needs."²

Observe that to use a faculty perversely and unnaturally is not the same thing as to use it so as to regulate nature, or improve upon nature. Cutting one's hair is in a sense a correction of nature, but the action perverts no function, nor frustrates any natural end, either of human nature as a whole or of the particular faculties involved in the process.

Now, I am very well aware that the fundamental ethical principle which has just been summarily stated, does not appeal to those persons who take as the basic criterion of right and wrong happiness, or utility, or some form of individual or social welfare. Their first reply would probably be that the principle at the basis of the Catholic view is metaphysical. In their opinion this characterization would be a sufficient condemnation. Yes; the principle is metaphysical. It is based upon intrinsic grounds, upon the necessary and essential relations between functions and ends, and not at all upon considerations of utility or consequences. Being metaphysical and intrinsic, the principle is incapable of demonstration by recourse to experience. If it is not self-evident, it is not convincing.

But I would remind these objectors that their principle of right and wrong is also metaphysical. If it is not, it is utterly irrational. No principle or proposition can be established by an infinite series of references to further principles. Somewhere a limit must be set, and this limit must be taken as self-evident. Hence, if social utility is set up as the standard of

² Cronin, *The Science of Ethics*, p. 130.

morality, it must be accepted on faith. It cannot be proved. If a man tells me that such and such actions are bad because they conflict with social utility, and I ask him to prove that social utility is necessarily a good thing, he is unable to go further back or deeper down. He must assume that social utility is good in itself, intrinsically good. Thus, his fundamental position takes the form of a metaphysical principle. In this respect we are on equal footing.

While no intelligent defender of the criterion of social utility, or race welfare, will deny that it is quite as incapable of demonstration as the criterion of rational nature, many of them contend that it is more easily acceptable, more convincing on its face. To say that social welfare is the determinant of right and wrong, that actions are good in so far as they promote this end, and bad in so far as they hinder it, is to make a statement which harmonizes with our concrete, flesh-and-blood interests and emotions. It appeals to our feelings as well as to our intellects. On the other hand, the doctrine that an action is bad merely because it misuses a faculty, is too remote and abstract to make a very moving impression. It appeals to our intellect exclusively, receiving no assistance from the imagination or feelings. Inasmuch as we are not creatures of pure intellect, our response to the appeal of this abstract principle is necessarily less feeble than is the case when the sense element of our nature is interested. When the objector asks: "What real harm is done even though a faculty is used perversely, so long as no injury occurs to health, to mind, or to the neighbor?" we can only answer: "The moral order is violated; the intrinsic relations between faculty and function are wantonly ignored; the sanctity of nature is outraged; the natural law of the human organism is transgressed." These statements are, indeed, more fundamental and more important in God's scheme of things than such passing and superficial facts as health and sickness, wealth and poverty, pleasure and pain; but they are sadly lacking in realism when they fall upon ears that are not accustomed to intrinsic truths and metaphysical propositions.

Nor is this the whole of the difficulty. The argument of faculty-perversion is abandoned by some moral theologians in some situations. According to St. Thomas, the essential

evil of lying consists in perversion of the faculty of speech; that is, in so using the faculty as to frustrate its natural end, which is the utterance of what is in the mind. While this is the prevailing doctrine of the moral theologians, a few of them, including Tanqueray,³ have in recent years declared that a falsehood is lawful in case of extreme necessity, when the person addressed has no right to the truth. Thus the intrinsic argument and relation are ignored in favor of purely utilitarian considerations.

In the case of contraceptive practices, the intrinsic reasoning is happily reinforced by powerful arguments from consequences. Though this is not always evident in the individual instance, it is sufficiently clear in the long run. Such devices are debasing to those who employ them, inasmuch as they lead inevitably to loss of reverence for the marital relation, loss of respect for the conjugal partner, and loss of faith in the sacredness of the nuptial bond. Obviously this statement cannot be proved by specific evidence, or the experience of particular married couples, but must depend upon our general knowledge of human psychology. Here, however, is the testimony of one expert, Dr. Howard A. Kelly of the Johns Hopkins medical school and hospital, who is one of the country's greatest gynecologists: "Practically, I find that the people who come to me having used various mechanical devices of preventing conception, have lost something in their married life which ought to have been more precious to them than life itself. All meddling with the sexual relation to secure facultative sterility degrades the wife to the level of a prostitute."⁴

The limitation of families through these practices is injurious to the race. It leads inevitably to an increase of softness, luxury, and materialism, and to a decrease of mental and moral discipline, of endurance, and of the power of achievement. To-day, as always, right and reasonable life consists in knowing the best that is to be known, and in loving the best that is to be loved; and this means preferring the rational self to the animal self, the altruistic things to the egoistic things. To-day, as always, deeds worth while are

³ *De Justitia*, nos. 411-416.

⁴ See *Harper's Weekly*, 16 October, 1915.

accomplished only at the cost of continuous and considerable sacrifice, of compelling ourselves to do without the immediate and pleasant goods for the sake of the remote and permanent goods. Says Dr. Chatterton-Hill, the distinguished sociologist of the University of Geneva in *The Sociological Value of Christianity* (p. 160): "The continuity of social existence is conditioned by society conforming itself to the great law of struggle and suffering; and the path which the individual must follow, if he is to attain to moral perfection, and through moral perfection to salvation, is likewise the path of struggle and suffering."

Now the practice of contraception springs from and in turn greatly reinforces a diametrically opposite theory of life values. Its impelling principle is dislike of sacrifice and disinclination to painful effort; its dominating aim is the indefinite increase and variation of pleasant physical sensations. The atmosphere that it creates and fosters is an atmosphere of ease, egotism, materialism, which is generally fatal to the development of those moral qualities which are essential to high mental discipline, disinterested service of the neighbor, self-denying application, and the sustained pursuit of any great and beneficent ideal.

The small-family advocates never weary of assuring us that in the matter of children quality is better than quantity. But their policy is injurious to both. In the majority of small families, the superior intellectual and material opportunities are more than neutralized by the moral disadvantages and losses, in the form of egotism, inefficiency, indolence, and over-indulgence.

An article on "The Only Child" in the *Century Magazine* for November, 1915, describes the manifold inferiority of "only children", as disclosed by an investigation of several hundred such persons. The great majority of them are "lamentably arrogant and selfish", "reach manhood and womanhood sadly handicapped and markedly inferior to other children", are unusually "nervous", "excessively occupied with thoughts of self", and in general "grow up deficient in initiative and self-reliance". Common observation seems to show that these defects of the "only child", afflict in only a lesser degree the children of two- and three-child families.

The main cause of the defects, a wrong theory of welfare involving a bad system of domestic training, accounts for and is present in the majority of small families, whether the number of children be one, two, or three.

To be sure, it is not possible to give a mathematical demonstration of the proposition that the small-family system means moral and social decadence. The case must rest upon an interpretation of general facts and tendencies, as observed in everyday life, and upon the general lessons of history and psychology regarding nations and individuals that have devoted themselves to the pursuit of ease and the shirking of difficulties. Professor Ellwood tells us, in *The Social Problem*, that "materialistic standards of life" are the dominant feature of and the greatest menace to our civilization. Now, the man who does not see that contraceptive practices are at once the effect and the powerfully reacting cause of these standards, is either ignorant, or myopic, or prejudiced.

There is no intention here of asserting that materialistic ideals and social inefficiency affect all small families. Where the number of children is small despite the desires of the parents, the moral perceptions of the latter are healthy; where the number is kept small through sexual abstinence, the moral ideals of the parents and their capacity to subordinate the lower to the higher self will suffice to withstand the forces of materialism; where the husband and wife are unusually strong in character and in their convictions of the worth of the higher life, they will often be able to avoid the normal results of contraceptive practices. But the latter are obviously exceptions to the general rule governing their class.

On the other hand, I do not deny that the majority of the families of unskilled workingmen would have sufficient opportunities of self-discipline if the number of their children were narrowly limited. But the policy cannot be restricted to such families. It is already much more prevalent among the middle classes and the rich than among the poor; and if the latter should adopt it, they, too, would desire to continue it after they had improved their financial position. Thus, the whole of society would become vitiated. It is yet possible to let the working-classes function as the "saving remnant" of civilization.

So much for the deterioration in racial quality. There is likewise a real danger to quantity. In France, where the practice of family limitation has been in operation longest, the population has been for some years practically at a standstill. It would already have undergone a considerable decline had it not been greatly strengthened by the large families in the genuinely Catholic sections of the country, and materially supplemented by immigration from the neighboring countries.

Should the small-family cult become general throughout the Western world, it would undoubtedly bring the other countries to the condition of France. They would all then be confronted by one of three choices: a declining population; a population kept up only by immigration from the Orient; or depopulation avoided only by the unusually large families of Catholics.

Advocates of limitation sometimes manipulate statistics in such a way as to insinuate, without explicitly asserting, that the general decline in the birth rate is offset by the decline in the death rate, and that the former is the cause of the latter. The fact is that those countries in which the birth rate has become lowest have not, with one or two unimportant exceptions, reduced their death rate to an equal extent. And the main cause of the decreasing death rate is the improvement in medicine and hygiene and in the economic condition of the masses during the last twenty-five or thirty years. France has a much lower birth rate, but a considerably higher death rate, than Prussia.⁵

Are the great masses of underpaid laborers to be forbidden to raise their remuneration through the simple device of lowering their birth rate? Emphatically, yes. The end does not justify the intrinsically immoral means, the practice of contraception. The condition of the poorer classes would not be genuinely improved through the adoption of devices and ideals which make inevitably for egotism and materialism.

Moreover, it is not at all certain that the immediate aim, the diminution of the unskilled section of the population, would be as effective as its advocates assume. The laboring masses of France, who quite generally restrict their numbers artifi-

⁵ See the table, p. 8, in Dr. Newsholme's *The Declining Birth Rate*; also Thompson's *Population*, pp. 104-109.

cially, are not so well paid as those of Germany.⁶ The excessive size of the group of unskilled laborers could be reduced to normal proportions by industrial education—to say nothing of immigration restriction—by improving their earning power instead of forbidding them to live normal family lives.

In general, the proper remedy is a better distribution of our industrial opportunities and products. Dr. Ingram tells us in *A History of Political Economy* (p. 121) that the teaching of Malthus was very welcome to the higher ranks of society because it “tended to relieve the rich and powerful of responsibility for the condition of the working classes, by showing that the latter had chiefly themselves to blame, and not either the negligence of their superiors or the institutions of the country.”

History seems to be repeating itself in this matter. Not only the “rich and powerful”, but some of our economists would fasten upon the working classes the guilty responsibility for their insufficient incomes. In his recent work on the *Wealth and Income of the People of the United States*, Professor W. I. King declares that the ultimate blame for low wages must be laid, not upon employers, “but upon the parents and grandparents of the workers themselves. Why did these ancestors of the present generation bring into the world children whom they could afford neither to educate nor to train for some occupation the products of which were sufficiently in demand to make a living wage easily secured? Why indeed! Simply because these same parents were either incompetent, ignorant, or unwilling to restrain their animal passions. Here we have an excellent example of ‘visiting the iniquity of the father upon the children unto the third and fourth generations’” (p. 250). This statement is not only shallow and inhuman, but disgustingly pharisaical; for it intimates that these ancestors, who made sacrifices of all sorts to care for all the children that God sent them, exercised less sexual self-control than those more cultured persons who limit the number of their offspring; whereas, it is notorious that most of the latter employ devices that increase rather than restrict facilities for indulging the “animal passions”.

⁶ Fifteenth Annual Report of the United States Commissioner of Labor.

Professor King admits, indeed, that if the present national income, which he estimates as averaging \$1,494 per family or \$332 per individual annually, were equally or almost equally divided among the population, it would provide a decent livelihood for all; but he contends that if this were done the poor would multiply more rapidly, and in a few years be as badly off as before. Professor Thompson goes further, and asserts that population cannot continue to increase at even the present rate, "without being more and more subjected to the actual want of food".⁷ Indeed, the latter's thesis is that Malthus was essentially correct in maintaining that population will increase faster than subsistence unless retarded by positive checks.

Are these forecasts sound? If they are, what is the remedy? Is it prolonged or permanent celibacy for large sections of the population, and extended periods of conjugal abstinence for great numbers of married couples? None of these questions can be adequately answered in the closing paragraphs of this article. We shall not attempt to do more than state the various elements of the situation.

Despite the pessimistic predictions of Malthus, the food supply per capita is much more abundant to-day than it was when he wrote his *Essay on Population*. It is very much greater than it was sixty years after his book was published. According to the computations of Professor King, the average annual income for each person in the United States was only \$116 in 1860, as against \$332 in 1910.⁸ Would the latter ratio have been maintained if race suicide had been unknown, and if practically all females above twenty years of age had married? We know that the birth rate of the native element in our population has declined very considerably in the last half century, and the last census tells us that in 1910 there were in the country approximately five million females of twenty years of age and over who were unmarried. The law of diminishing returns would seem to give a negative answer to the question just asked. Professor Thompson's study seems to show that the additional labor of these potential millions would not have been able to draw from the land as large a

⁷ *Population: A Study in Malthusianism*, p. 163.

⁸ *Op. cit.*, p. 129.

product per worker as the labor that was actually engaged. Besides, the quantity of unproductive children would have formed a much greater proportion of the population than is the case at present. Each producer would have had to feed a larger number of consumers.

The main reason of the failure of Malthus's prophecy was the improved methods of production, which have enabled the individual laborer to get out of the earth a much larger supply of food than was possible in 1798. May we not expect this process to go on indefinitely, always keeping well ahead of the increase of population? Professor Thompson says no. "The agricultural development which came as a result of rapid transportation, the invention of labor-saving farm machinery, and the abundance of new and fertile lands cannot be duplicated."⁹ This is a more or less reasonable conjecture. It is not a certainty. Perhaps new methods of production will be discovered as far superior to those of the present as the latter are to the ones that Malthus knew. On the other hand, perhaps large numbers of persons will some day be obliged to choose between temporary or permanent celibacy and long periods of abstinence within the marital union. Here we are on uncertain ground. What we know is that for the present there is no occasion to worry. Enough of the good things of life is produced to give all our people a decent living, if they were reasonably and justly distributed. Sensible persons will not cross the bridge of overpopulation until they come to it.

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EXTEMPORE PREACHING: SOME SUGGESTIONS.

"GO, gather together the ancients of Israel; and thou shalt say to them,"¹ are the words of God to Moses. And again: "Go therefore, and I will be in thy mouth, and I will teach thee what thou shalt speak." And in various places we read words to the same effect.

Moses was then God's appointed delegate to speak to the people of Israel; and there can be no doubt of the importance and solemnity of the duty imposed on him.

⁹ Op. cit., p. 130.

¹ Exod. 3: 16.

If it be admitted, as on all hands it likely will, that these words express the preacher's mission also, then there can be no doubt of the importance and solemnity of his work, when he turns to the people, and addressing them as "My Brethren", speaks to them on the part and by the command of God.

Indeed it might be said of it, as is said of the fuller office of the priesthood: "Let no man assume it, unless he be called to it, as Aaron was". A person may speak of the great truths, may explain them, may teach them, as the catechist, for instance, does; but to stand before the face of God's people, and to speak in God's name, that is quite a different matter. The Church will allow no one who is not at least a deacon, to preach officially to the people; and St. Francis of Assisi, though he could not be persuaded to receive the priesthood, took deacon's Orders, so that with the Church's sanction and blessing he might be able to speak to all the world of the love of God.

In the January number of the *REVIEW* Father Bonney has treated of this important duty in a most satisfactory way. Out of his seven divisions, an experience of over forty years would induce me to select the sixth: "To think out plan, paragraph, and sentence ideas, but to write nothing;" that is, the preacher should carefully draw out in his mind the plan of the discourse; should lay down where he would introduce new matter; and should even determine the form of some individual sentence. That I would take to be Father Bonney's view; and I am with him a good part of the road, if not all of it.

That however may be one's individual way of thinking. I myself was all but forced into it. The third discourse I endeavored to preach as a young priest was on the Holy Mass. I wrote it out carefully, and committed it, as I thought, carefully to memory. I cannot say whether it was sensitiveness, or my new and totally strange surroundings, but I was hardly launched from shore when my whole mind became a blank. A vivid flash of light passes quite near you, and you feel on recovering from the start, as if you were not the same.

I recovered; I knew the substance of the argument, and got on somehow to the end. But the fright was so great that my mind, from that day to this, has ever since recoiled from

the written word. On two occasions I tried to write and commit to memory: one was a sermon from the altar; and the other was a short lay-speech. On both occasions I was fooled, trying to think of the written words. I had to do violence to my mind, and took, on the lay-occasion, a totally different line of argument from that in the manuscript, in order to get myself from drifting back into the track of the written speech.

It would perhaps be well before making suggestions to understand what kind is our preacher, and what kind is his audience.

There are two kinds of preachers. One is the man who does the ordinary, practical, pious work, which is mainly, but not exclusively implied in the command: "Go teach all nations". The other is the eloquent man, who is called upon for set sermons and on particular occasions.

Let us take Bossuet, when delivering his funeral orations, as an instance of the latter. One sees that we are too far beneath their elevation to set rules for such men; they are rules to themselves. The famous Dominican Lacordaire gave himself a rule; it was to run from the pulpit to his room, to drag a huge crucifix, and plant it on his neck, as he lay prostrate on the floor.

In the same way there are two kinds of audiences—those that go to listen to these two kinds of preachers.

God has given the greater talents and the less; and God blesses both, and softens the individual hearts of their several audiences to be touched by what they say. "To them that preach [in His Name] God gives the Word with great power" (Ps. 67). The everyday man, however, is our man. We, as everyday workers, can offer him our experience. It may not be of much value; but it cannot be wholly worthless.

Now we will suppose the priest to be giving the ordinary Sunday discourse. If there are any diocesan rules, they must be observed. But outside of that we ask:

1. What ought to be the length of the discourse? Ten minutes, or thereabouts, the minimum; twenty minutes, or thereabouts, the maximum. Whatever you do, don't tire an audience.

Let us take the medium, that is, fifteen minutes, as the average length of the discourse; and if again we divide this off into three parts—the beginning, the body of the discourse, and the winding up—we see there is little room for rambling, and scarcely any for unnecessary words; that is, if a person be in earnest about what he is going to say.

2. In the second place, we have to think what kind of language we are to use; whether it is to be highly polished, or good ordinary colloquial language. No one surely can question the diction or language of the Bible. Take the Old Testament, or the Gospels, or the Acts of the Apostles, and there is scarcely a word in most of all these, and none at all in the descriptive parts, that a child may not understand.

And here I would make bold to caution strongly against using "hard" words, "words of thundering sound", as Goldsmith calls them. I speak of English as a language; in ways it is inferior to French or Latin, for instance; but for driving a lesson home, commend me to English monosyllables.

Father Bonney has spoken of the charming work on "Extempore Preaching" by the holy convert priest, Father Potter, one time Professor of Sacred Eloquence in All Hallows' College, Dublin; and rightly has spoken of it in terms of praise. To that and the little books for children by Father Furniss, C.S.S.R., I attribute my plan of speaking, be the same good or bad. Father Potter gave the theory; Father Furniss supplied the practice. And if one sets side by side with Father Furniss the undoubtedly practical and persuasive sermons of the Curé of Ars, as given in Miss O'Meara's enchanting *Life of the (now) St. John Vianney*, as published by the Ave Maria Press, one will see that Father Furniss was not far astray. One should have heard the great convert Redeemer, Father Bridgett, speak of his early fellow-laborer in the mission-field, to know how insistent Father Furniss was on utter and extreme simplicity, especially when addressing children.

Grown people may not be complimented, if you treat them as children. But in this matter, thank God, they are as children, and so much the better; for it is written, "Unless you become as little children you shall not enter into the kingdom of God".

I remember that as a young priest I was told to attend four "Religious", who were giving a mission in a populous country parish. The oldest, a very old man, gave the morning instructions. Two, both very eloquent men, gave the evening sermons in turn. And the fourth gave the children's lecture in the middle of the day. At the appointed hour the children came from the neighboring schools, together with all the servants who were unconfirmed—a host; you had them in those days! All the priests "rose" from the confessionals. The penitents held their places in long lines at each confessional, and listened to the discourse addressed to the children. In all the years that have passed since, I have never wavered in the conviction, that of all the sermons at that mission the children's instruction effected the most good.

You have two kinds of audience. If unspoiled, "the people" are of their own nature desirous to hear the word of God. That *sapor*, that relish or appetite they feel, may be looked on as one of the resultant, unconscious graces of faith. That grace, like other graces, may be lost. It may be one's own fault, or it may be the preacher's. It is all but certain that they who hear short instructive discourses regularly, are desirous to hear such. I remember in Maynooth College that it was with the greatest joy that the students saw the pious author of *Notes on the Rubrics*, the Very Rev. James O'Kane, D.D., come to give them a spiritual lecture; and indeed it was with regret we heard him draw to an end.

But if an audience is wearied out, or if they are addressed only spasmodically, we can guess the result.

It will be asked: Would it be well to go on with the Sunday discourses in the form of a series? Excepting where diocesan laws order a series, I would not be in favor of it. The series form smacks of the academical. We ought to remember the present, and to forestall the future, when we turn to the people. No matter what the color of the vestment you wear on a Sunday, it has a story of its own: green, the Gospel; white, a feast of our Lord or His Blessed Mother; red, blood, martyrdom; violet, sin, penance, death, Judgment, eternal punishment; surely abundant material to choose from.

Then we might remind the people of what is coming: "During the week, my Brethren"—or, "On next Sunday, we will

have the feast of—". Speak about it, if it be far and away predominant. If not, give the pith of its purpose in a sentence or two. It will direct the people's devotion.

How should we prepare? We should give our work at least as much labor as people in other professions do to theirs. The country people around Curragh Chase thought Mr. Aubrey de Vere mad, when they saw him going through the fields at the time he was composing some of his exquisite poetry. And Mr. Wilfrid Ward, in his *Life of de Vere*, gives a letter in which the poet himself says that he seemed to be looking at people who were dead years past, but those who met him on the road, and who, he was told, saluted him, he did not see. Isaac Butt, one of the first, if not the very first, of Irish lawyer-orators, was leading counsel for the bishops and priests at the famous Galway Election-Petition before Judge Keogh. It is unnecessary to say, he made a magnificent speech; but a friend, congratulating him, used the words: "It made me cry." "I don't wonder," said Butt. "When I was shaving at five o'clock that morning, I was crying myself;" showing how he had realized the case, and at what hour.

We see how these men worked, and what pains they took; and it would be well for us in our humble way to "go and do likewise". You are a young priest. Now, do not run away, and cry—this is great labor—"a hard saying and who can bear it?" It is not great labor, nor a hard saying. We have but fifteen minutes, or so, to tell the people something about God. It is to be simple. "Let the little children come to Me, and forbid them not." Big words and complicated arguments "forbid" them. Brevity and simplicity are above all necessary.

Preparation goes very far back. We saw how Isaac Butt prepared his speech. But it was not that day of the Galway Judgment he had attained facility in speaking. It is not the day the soldiers are brought to the firing line, that they learn to handle a rifle. Just as soldiers are drilled for earthly warfare, so must be the soldiers of Jesus Christ for the spiritual warfare. Everyone will readily remember the two camps of St. Ignatius Loyola.

I would have debating classes in every college. I would have them even in the diocesan college, at least for the seniors. If the Church had made a law that, in preaching, the writing of a sermon was a *sine qua non*, then recitation classes would be invaluable. But we are speaking of unwritten discourses; and to take an example from our boys—you might as well train a football team, by practising them at hurling. In the case we are considering, elocution may be advantageous as a memory exercise; but that is all.

It would give boldness, you say, and presence of mind. Will you have an example? I was brought up on elocution by the Jesuit Fathers. I came to preach a first discourse (for practice sake) in college. The Dean, who was to criticize, was sitting under the pulpit in which I was standing. The subject appointed to me from the Catechism of the Council of Trent, was: "It is lawful to swear." And this was the criticism the Dean passed upon it: "He did not hear the preacher well; but from what he heard, he thought the preacher proved too much."

Grant me to set debating classes a-going, what numbers would I allow in them? I would take you to the drill-field of recruits. I would point out to you, that the whole army is not, at first, drilled together, nor whole companies, nor whole regiments. They are drilled in groups of from six to ten. So with your debaters; and for two reasons; they will be less shy of a few than of a great number; and they will individually be exercised the oftener.

Heads of colleges will possibly wag their heads at me and say—"Thank you! we have been doing that for many a year past." With their permission, since I have begun, I will make bold to say to them: "Have you taken a personal interest in their young efforts, and, this most of all, *have you encouraged them?* And then when they have got accustomed to skating on the ice, have you kindly corrected their faults?"

That is the remote preparation for preaching, and it is my first suggestion. And the proximate preparation "is like unto it". Read seriously. Read serious books; and read them seriously.

There are silly books, and silly magazines, and silly picture-papers. No one would recommend them. But they are not a

tenth as harmful of themselves as the silly reading of them makes them.

I entirely abstain from their moral value for the moment; and I attain their mental value solely. Their diction as a rule is slipshod; but it is rendered far more injurious to our habit of mind by the slipshod way the slipshod writing is read. The solitary reader is apt to get into a slipshod manner of reading. Open a book, friend, not for curiosity, but for getting information. Read with the old college habit of study. That is what has made your thoughtful men what they are. If you do not find yourself in the mood, take your hat and go for a good walk.

Now to sum up. You ask yourself early in the week: What is it to be next Sunday? What view am I going to take of it? Is there any Bible story, any incident in a saint's life, any fact of everyday occurrence, that will give it interest, or help to explain it? During the week, while saying your office, or reading some book, or seeing the sun shine on a blade of grass, or hearing a bird on a branch of a tree—something will turn up that will serve as illustration. Moses little thought, when he was driving his father-in-law's sheep into the inner part of the desert, that he would see the miracle of a "bush burning but not consumed".

Take your congregation familiarly; they will not object; rather they will like it; you are their "Father". You begin, for instance, "We read in the Bible", or, "It is told in this day's Gospel". Bring the matter home to them, as if it were happening yesterday or to-day. Make them realize it. You are their "Father"; they are your "children"; treat them as a father does his children. Do not be afraid to repeat; appeal now and again to the salient points in your story, or the striking passage in the Gospel. That is all.

For the winding up, have laid down in your mind the good, happy, edifying thought with which it is to close. That will take anxiety from you, and will leave you at your ease; and that is the thought that as a general rule the flock will carry away. "I feed my sheep," and "in a place of pasture I have set (them)."

RICHARD O'KENNEDY.

Limerick, Ireland.



Analecta.

S. CONGREGATIO DE PROPAGANDA FIDE PRO NEGOTIIS RITUS ORIENTALIS.

DECRETUM DE SPIRITUALI ADSISTENTIA FIDELIUM GRAECO- RUTHENI RITUS IN REGIONIBUS AMERICAЕ MERIDIONALIS IMMIGRANTIUM.

Cum sat numerosiores in dies graeco-rutheni ritus fideles in regiones Americae meridionalis peragraverint, visum est in unum colligere quae, statis circumstantiis, postremis hisce temporibus ad eorum spiritualem administrationem ab hac Sacra Congregatione Christiano Nomini propagando inter fideles orientalium rituum praeposita, decreta fuerunt, quaeque inde valeant tum pro locis in quibus missiones graeco-ruthenae cum propriis sacerdote et ecclesia iam existant formatae, tum etiam pro locis in quibus fideles graeco-rutheni ritus fidelibus latini ritus permixti vivunt.

1. Fideles omnes graeco-rutheni, usque dum in regionibus Americae meridionalis degunt, a iurisdictione Episcopi loci unice pendeant.

2. Quilibet sacerdos graeco-ruthenus ex Europa proveniens ac in regionibus Americae meridionalis pro fidelium graeco-ruthenorum spirituali cura commorans, ab Episcopi loci iurisdictione omnino pendeat; nec Episcopus eiusdem originis in eum ullimode iurisdictionem suam exercere valeat. In pa-

triam redire aut revocari nequit sine expressa Ordinarii loci licentia in scriptis concedenda.

3. Episcopi regionum Americae meridionalis, si indigeant presbyteris graeco-ruthenis pro adsistentia fidelium eiusdem ritus in sua dioecesi commorantium, eos postulent a S. Congregatione de Propaganda Fide pro negotiis Ritus Orientalis.

4. Illi vero sacerdoti graeco-rutheno qui proprio marte, neque ab Episcopo loci vocatus, neque a S. Congregatione missus in Americae meridionalis regiones perrexerit, Episcopus loci nullas sive sacrum celebrandi, sive administrandi sacramenta, sive munia ecclesiastica quomodocumque obeundi, concedat facultates.

5. Fideles graeco-rutheni frequentare ac sustentare tenentur proprias ecclesias in locis in quibus commorantur erectas; atque sui ritus praescripta diligenter observare. In locis tamen in quibus nulla ecclesia nec sacerdos proprii ritus habeatur, ac ubi propter longinquitatem ecclesiae suae non eam possint, nisi cum gravi incommodo, adire, ritui latino sese conformare tenentur, tum quoad praeceptum audiendi Missam, tum quoad sacramentorum perceptionem; quin tamen ex hoc, etiam ob continuam ex parte graeco-ruthenorum Ecclesiarum latini ritus frequentationem, ritus mutatio inducatur.

6. Transitus a ritu graeco-rutheno ad latinum ritum graeco-ruthenis qui verum et stabile domicilium in regionibus Americae meridionalis constituerint, concedi nequit nisi a Sacra Congregatione de Propaganda Fide pro negotiis Ritus Orientalis, gravibus ac iustis intervenientibus causis, ab ipsa Sacra Congregatione cognoscendis.

7. Si vero contingat ut hi quandoque in patriam revertantur, tunc etsi ex pontificio rescripto latinum ritum susceperint, licebit eis, Apostolica Sede exorata, ad pristinum ruthenum ritum redire.

8. Non licet sacerdotibus ritus latini, sub poenis ab Apostolica Sede decretis aut decernendis, quempiam graeco-ruthenum ad latinum ritum amplectendum inducere.

9. Fideles latini, etiamsi adsit presbyter latini ritus, apud sacerdotem graeco-ruthenum a loci Ordinario adprobatum, peccata sua confiteri et beneficium sacramentalis absolutionis valide et licite obtinere possunt. Item fideles graeco-rutheni peccata sua confiteri possunt apud sacerdotem latinum ab

Episcopo suo adprobatum. Presbyteri vero graeco-rutheni absolvere non poterunt fideles nec graeco-rutheni nec latini ritus a censuris et a casibus ab Ordinario loci reservatis absque eiusdem venia.

10. Omnibus fidelibus cuiuscumque ritus datur facultas ut, pietatis causa, Sacramentum Eucharisticum quolibet ritu confectum suscipiant; ac insuper, ubi necessitas urgeat, nec sacerdos diversi ritus adsit, licebit sacerdoti graeco-rutheno ministrare Eucharistiam consecratam in azymo; et vicissim sacerdoti latino, ministrare in fermentato; at suum quisque ritum in ministrando servabit.

11. Quisque fidelium praecepto Communionis paschalis ita satisfaciet, si eam suo ritu et quidem a parocho suo accipiat.

12. Sanctum Viaticum moribundis ritu proprio e manibus proprii parochi accipiendum est; sed, urgente necessitate, fas esto a sacerdote quolibet illud accipere, qui tamen ritu suo ministrabit.

13. Funerum celebratio ac emolumentorum perceptio in familiis mixti ritus, ad parochum illius ritus pertineant, ad quem defunctus pertinebat.

14. Ad vitanda gravia incommoda, quae inde graeco-ruthenis evenire possent, facultas eis fit dies festos et ieiunia observandi iuxta consuetudinem locorum in quibus degunt. Attamen diebus dominicis et festis in utroque ritu in eandem diem forte incidentibus, sacrae Liturgiae in ecclesia sui ritus, si in loco existat, graeco-rutheni interesse tenentur; quin ex contraria consuetudine etiam diuturna, ritus mutatio ullimode inducatur.

15. Matrimonia inter catholicos graeco-ruthenos et latinos non prohibentur; sed ad vitanda incommoda quae ex rituum diversitate in familiis evenire solent, uxor durante matrimonio, ritum viri sequi potest, quin ex hoc sui nativi ritus mutatio inducatur.

16. Soluta matrimonio, mulier proprium ritum originis resumere valet.

17. Matrimonia tum inter fideles graeco-ruthenos, tum inter fideles mixti ritus, servata forma Decreti *Ne temere* contrahi debent; ac proinde in ritu mulieris, a parocho mulieris benedicenda sunt.

18. Nati in regionibus Americae meridionalis ex parentibus diversi ritus, ritu patris sunt baptizandi, proles enim utriusque sexus sequi omnino debet patris ritum.

19. Baptismus in alieno ritu ob gravem necessitatem susceptus, cum nimirum infans morti proximus esset, in loco in quo, tempore nativitatis, parochus proprius patris non aderat, ritus mutationem non parit; et sacerdos qui baptizavit, proprio parochio testimonium baptismatis collati remittere debet.

20. Infantes ad eius parochi iurisdictionem pertinent, cuius ritus est eorum pater, exceptis natis ex illegitimo thoro qui sequuntur ritum matris.

Haec autem omnia, referente infrascripto huius S. Congregationis R. P. D. Secretario, in audientia diei 22 martii vert. anni, SSmus Dnus Noster Benedictus div. Prov. Papa XV rata habuit confirmavitque, ac praesens Decretum, contrariis quibuscumque non obstantibus, et abrogatis omnibus quae in antecessum hac super re statuta a praedecessoribus suis fuerant, *ad decennium* valitutum, edi iussit.

Datum Romae, ex Aedibus huius S. Congreg., die 27 martii anno 1916.

DOMINICUS CARD. SERAFINI, *Praefectus*.

L. * S.

HIERONYMUS ROLLERI, *Secretarius*.

SACRA POENITENTIARIA APOSTOLICA.

DECLARATIO CIRCA OBLIGATIONEM DIVINI OFFICII RECITANDI CLERICORUM IN SACRIS CONSTITUTORUM, QUI LEGE CIVILI COACTI IN BELLO VERSANTUR.

Quum plura dubia atque quaesita circa declarationem, a Sacra Poenitentiaria die 15 martii 1912 datam,¹ huic Sacro Tribunali proposita fuerint, ad tollendam deplorabilem ac a Sanctae Sedis mente prorsus alienam interpretationis latitudinem, qua praedicta declaratio ad omnes generatim extendi-

¹ Declaratio sic sonat: "Utrum ab Officii Divini lege liber existat clericus in Sacris constitutus, quem bellica convocatio seu, ut aiunt, mobilitatio ad functionem adiudicavit militis vel activi vel ministrantis commilitonibus vulneratis? Quatenus negative dignetur Sanctitas Vestra praefatos clericos durante bello eximere."

Resp.: Ad primam partem: Durante bello eiusque proxima praeparatione *affirmative*.

Ad secundam partem: *Provisum in prima*.

tur Clericos in Sacris constitutos, qui in praesenti bello quomodocumque inter milites accensentur, Sacra Poenitentiaria, ne Sanctae Sedis benignitas in grave vertatur spiritus ecclesiastici detrimentum, muneris sui esse ducit, annuente Ssmo Dno Nostro Benedicto PP. XV, sequentem authenticam edere declarationem:

"Clerici qui, licet in Sacris constituti sint, nihilominus coacti fuerunt interesse bello, tum solum excusantur ab obligatione Divini Officii recitandi quum actu in acie seu in linea et loco certaminis versantur; secus vero tenentur ad Divinum Officium in horis liberis quo meliori modo potuerint recitandum; in casu vero gravis sui vel aliorum incommodi se gerere possunt ac debent (audito si potuerint proprio confessario) iuxta normas generales a Theologis traditas."

Datum Romae, in Sacra Poenitentiaria, die 17 martii 1916.

GULIELMUS CARD. VAN ROSSUM, *Poen. Maior*.

L. * S.

I. PALICA, *S. P. Secretarius*.

ROMAN OURIA.

PONTIFICAL APPOINTMENTS.

16 October, 1915: Monsignor John G. Fitzgerald, of the Diocese of Brooklyn, made Honorary Chamberlain of His Holiness.

24 January, 1916: John Power, of the Diocese of Galloway, Scotland, made Honorary Chamberlain of Sword and Cape, supernumerary.

19 March: Frederic Canac-Marquis, of Quebec, made Knight of St. Gregory the Great, civil class.

22 March: Monsignor John T. O'Connell, Vicar-General of the Diocese of Toledo, and Monsignor August J. Schwertner, of the same Diocese, made Domestic Prelates.

24 March: Francis J. G. Gibbons, of Birmingham, England, made Knight of St. Gregory the Great, civil class.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

S. CONGREGATION DE PROPAGANDA FIDE FOR AFFAIRS OF ORIENTAL RITE issues a decree determining the spiritual status and discipline of Catholics of the Greek-Ruthenian rite who have immigrated to South America.

S. APOSTOLIC PENITENTIARY decides how far clerics in major orders are obliged to recite the Divine Office whilst attached in various capacities to the armies now fighting in Europe.

ROMAN CURIA gives official list of recent Pontifical appointments.

THE CATHOLIC HOSPITAL ASSOCIATION: OBJECTIONS ANSWERED.

To the Editor, THE ECCLESIASTICAL REVIEW.

When the establishment of the Catholic Hospital Association was made generally known through the ECCLESIASTICAL REVIEW, it was to be expected that no slight misgivings would rise in the minds of some readers regarding the advisability of the undertaking. Hence I beg for a little space in your pages for a few words in order to dispel those clouds.

No valid objection whatever can be made, I believe, against the three days' Catholic Hospital Conference. To be convinced of this it is enough to read the published Proceedings of last year's Conference.

But serious doubts might arise regarding the Medical Summer Course announced in my invitation to the Sisters. These doubts may be summed up in the following points:

1. Are the subjects to be taught and discussed fit and proper for religious Sisters? Will the lecturers, especially non-Catholic physicians, be discreet enough in their talks and instructions?

2. Are the persons taking the course fit and proper company for the Sisters to associate with for several weeks?

3. What about the housing and lodging of so many Sisters in a city like Milwaukee or in any large city?

4. Will not a stay and work of this kind protracted for six weeks outside the convent or home interfere with the spiritual welfare of the Sisters?

5. In fact, why all this novelty and running after modern ways, when our Catholic hospitals have been getting along splendidly without it in the past?

6. And, after all, is not all this medical instruction and training quite unnecessary for the Sisters who have only the general management of the hospital and the superintendence of patients and nurses; but do no medical or surgical work and give no massage, etc.?

7. If really necessary, they can get most of all this in their own hospitals, by studying the proper books and by getting physicians to lecture to them.

8. Lastly, this whole movement, with its Protestant and Jewish lecturers, will gradually turn over our hospitals to the control of non-Catholic bodies, such as the American Medical Association.

There is no denying that the foregoing points suggest matter for serious thoughts and doubts. The answer, however, is easily given, for the simple reason that this Catholic Hospital Conference and Medical Course have been arranged for the specific purpose of saving the Sisters from all the inconveniences, drawbacks, and some possible incongruous situations and surroundings to which they might be exposed by attending an ordinary national or state conference or medical summer school; while at the same time we offer them, as far as possible, all the advantages and benefits which they would undoubtedly derive from attending such purely secular conferences and courses. All this will appear more clearly from the following answers to the above objections.

1. It is evident and needs no further explanation that our medical summer course is not a full medical course, with all the detailed and minutely specialized branches as taught in the regular courses of a medical school. The Sisters will be taught no more than they will specially need, not for medical practice, but to make them useful and efficient assistants to the medical staff, the internes, and nurses, in the care of

the patients and the whole conduct of the hospital. Moreover, as may be seen from the list of the subjects mentioned in my letter to the Sisters (*ECCLESIASTICAL REVIEW*, April), there is not one among them which the most pious woman could not in all propriety study in private or in common with others, as is actually done in many of our hospitals. Massage was deemed an inappropriate subject. But our course gives only the general principles and rules of massage without going into anatomical details or practical demonstrations. There can be no objection to this, in face of the fact that massage is to-day one of the foremost means of helping the patient, not only in so-called sanatoria, but also in hospitals. Moreover, what harm can it do any hospital Sister who has charge all the year long of the human body in all its many sufferings, if she does get some correct knowledge of the general construction of the human body and the proper functions of its principal organs, its nerves and muscles? If such knowledge proves hurtful to her virtue, she has no vocation for hospital work and ought to join another order or ask the superiors to send her to the kitchen, where she may study the anatomy of the chicken. There is not a hospital or sanatorium worthy of mention where there are not a dozen things more dangerous to spiritual life than an elementary knowledge of human anatomy and massage. Finally, though it is not supposed that the Sister herself will massage the patient, she ought to be able to advise the attendant nurse as to what ought to or may be done in the absence of the physician, or how the direction left by the physician is to be carried out.

Another important point. It is to be remembered that both the Conference and the Medical Course are controlled by Catholic physicians who fully realize the consideration that must in everything be shown to the Sisters. Non-Catholic lecturers and instructors are kindly advised in regard to matters which may not be mentioned or any theories which may not be propounded. In fact, all assurance is given that in the whole course no subjects are touched upon or brought up which it would not become a Sister to listen to.

2. The Catholic Hospital Conference is exclusively for the Sisters and nurses of Catholic hospitals and sanatoria. Even in the medical course these Sisters and nurses are by them-

selves. No men, except hospital Brothers and chaplains, are admitted. The lecturers and instructors are gentlemen, and therefore kind and considerate to the Sisters. If the good Sisters in their hospital and sanatoria were never to meet any other company than they will meet at our medical course, they might thank God.

3. I trust this objection is no reflection upon the good old Dutch town, its amber fluid and happy people. No danger here to our dear Sisters. Milwaukeeans are well accustomed to the Sister's religious garb. Our convents and Catholic institutions gladly offer every accommodation they can spare; so will several good Catholic families, should it become necessary. What I say of Milwaukee holds good of all our larger cities where such conferences and courses may be arranged in the future. Naturally, in the selection of the place for the Conference, regard ought to be had to the Catholic atmosphere of the city chosen. Naturally again, such a Conference and Course can be more easily arranged where there is a Catholic University with a medical school, as Milwaukee (Marquette), Chicago (Loyola), New Orleans (Loyola), New York (Fordham), Omaha (Creighton), St. Louis (St. Louis), San Francisco (Ignatius), and Washington (Georgetown), although I believe the presence of a medical school is not absolutely necessary, provided the city offers hospital and laboratory facilities; the lecturers might be engaged from other places.

4. This is truly the least difficulty. Ample provisions can easily be made everywhere for the spiritual needs of the Sisters, for instance, hearing Mass, daily Communion, spiritual reading, and the Office. It was done last year to the full satisfaction of the Sisters. The attendance at lectures, work in the laboratories, visits to this or that greater hospital, the intercourse with numbers of other religious communities, all these matters need offer no greater distraction to a hospital Sister than her daily work at home often brings to her. It will all depend on the spirit and intention with which the Sisters come to the Conference and its Course. If they come truly "*ad maiorem Dei gloriam*", the Lord will bless their stay and work. The intermingling of Sisters of different orders, who are engaged in the same noble work, I consider to be a most excellent stimulant in all works of charity and

religion, and my only regret is there is not more of it among our good Sisters all over the land. Just consider what an impetus the annual conferences of the Catholic Educational Association have given to the Sisters of our teaching communities! The sign of our times is activity and coöperation everywhere, not seclusion and separation, which are well and good enough for purely contemplative orders. I have an impression that in the Middle Ages, when monasteries flourished most wonderfully, there was far more intercommunion and exchange between the various religious communities than there is at present, at least here in the United States.

5. Ah, how do you do, friend Modernism? I thought we might meet some day. But, kindly excuse me, I am in a hurry and our ways go in different directions. Novelty, forsooth! But our novelty is not the kind the Apostle speaks of (*novitates devita*), and our modern ways not the Modernism condemned by the Holy See or contrary to the spirit of the Church. Let it not be forgotten that the same great Popes who condemned Modernism and the false novelties of the age, have as often admonished the Catholic people "to be up and doing" and to keep abreast of the times in all that is for the good of religion, morality, and the higher things of life. While the Catholic Church is of necessity conservative, she is by the same necessary law progressive. There can be no stagnation in her own self, though portions of her body may by their own fault sink into a state of moral coma or lethargy. She bears in her womb the strongest forces of true progress and advancement, forces not from the earth below, but from heaven above. Wherever the opportunities and proper conditions for development and expansion are given, the Church's activity and work will grow within and without, in extent as well as in intensity. Her history furnishes the proof. Her hospitals are an exemplification. From the days of the Apostles the Church has always cared for the sick; she has had her hospitals from the beginning and through all ages. But who can deny the wonderful progress and development of Catholic hospitals, even within our own days, within less than a hundred years? I do not refer to the growth in number; that follows necessarily with the large diffusion of the Church. But I refer to the hospital work, its character, its ways, its

methods, its work. Are we now going to fold our arms, sit down and rest where we are, while all around us, in secular and denominational hospitals, the good work is still advancing and taking on new means and forces? Can this be the wish of our Holy Mother Church? Then let us go ahead, though the road on which we travel be of modern build.

6. If, as objected, all this medical, pathological, biological, bacteriological, and pharmaceutical "stuff" is entirely unnecessary for our hospital Sisters, then why do so many of them study it already at the hospital, at a public laboratory, at a medical school, at other hospital or medical conferences? It is because without waiting for others to tell them, they have themselves felt the need of some knowledge of this kind in order to satisfy the demands of physicians as well as of their patients and their patients' *relatives*. I emphasize *relatives*. Every hospital can tell why. Judging from the letters received it seems that hundreds of our hospital Sisters have been waiting for just such an opportunity as is now offered to them by the Catholic Hospital Association. Everybody who knows what modern hospital work means, can understand that our hospital Sisters will never be able to do the work expected of them unless they have some of the knowledge above mentioned. It would take too much space to enter on a detailed statement, though it would undoubtedly be a revelation to many, as it was to me when I listened to some short lectures on hospital work, and on what the Sisters ought to know—not all and every one of them, but some of them. Every hospital to-day ought to have a Sister who is expert in pharmaceutical (apothecary, prescriptions), biological and bacteriological (chemical tests of blood, sputum, puss, urine), surgical (antiseptic preparation of instruments and bandages, antiseptic appliance and removal of compresses, cleaning out of wounds, proper handling of patient and afflicted parts), sanitary (food, ventilation, cleaning) work. Oftentimes the Sisters are called upon to instruct and train the nurses as much as an attending physician may do. How can they do it if they do not know? In fact many things besides those mentioned are the Sisters expected to know nowadays which but twenty-five years ago were little considered. Unless the Sisters have at least some acquaintance with all these matters, how can they manage the

hospital, its nurses, and its patients? Yes, some very rich hospital, with no taxes to pay and plenty of revenues to draw on, may afford to leave the actual care of the patients and the necessary assistance required by the physicians, to a large number of highly-paid nurses and internes, and reserve to the Sisters only the general management and a certain superintendence of patients and nurses. How many of our Catholic hospitals can do this? Anyhow, such is not the general practice and custom in Catholic hospitals. Our good Sisters don't "play the lady", but are truly the humble servants of all, patients and physicians.

7. The assertion is positively untrue and betrays an ignorance of what modern hospital work really implies as well as of the advantages and benefits offered by a Catholic hospital conference and summer course. I grant that probably much good will be accomplished by a similar course given at one of their hospitals by the Sisters of a large community, as, for instance, the Sisters of Charity of St. Vincent de Paul, who conduct some of our largest hospitals. But does anyone believe that these and other Sisters really can not learn anything more at a hospital conference in union with other Sisterhoods? And again, how many Catholic hospitals can afford the means of arranging such a course for their own Sisters exclusively?

8. Granted. State control of Catholic and other hospitals will come, whether we like it or not; it will come without the Catholic Hospital Association and without our employing Protestant and Jewish lecturers. The American public will demand it; it is being prepared for the step even now. In what way?

First, indirectly. In my article (in the April number) I mentioned the fact that the American Medical Association, a national body, has already begun to rate all hospitals in the United States. They will be classed according to a certain standard of equipment (material and personal) and of efficiency. It is all unofficial, yes, and without legal authority. But who will deny that public sentiment fully accords with the movement? What will be the first consequence of this standardization? Evidently this: every patient (unless he cannot afford to pay) will demand to be brought to a first-class hospital; every self-respecting physician will bring his

patients to a first-class hospital; every physician of repute and every interne and young doctor looking for a future practice will attend a first-class hospital only; every man or woman intending to become a trained nurse will ask for admittance at a first-class hospital; in a word, all the world will go to a first-class hospital. The other hospitals may close up unless they be supported by—a diocesan collection.

The American Medical Association is a private organization with no legal authority to enforce its ruling. But how long will matters remain thus? Is there not a growing tendency all over the United States to extend State control to all institutions open to the public, be these institutions state or private concerns. In Wisconsin, for instance, the State Board of Control even now examines annually our Catholic Orphan Asylums and Homes for children, although it pays not one cent toward their support. With many others I feel quite certain that before long we shall have State control and supervision over all hospitals in most of the States. If it does come, how many of the five hundred Catholic hospitals in their present conditions can stand the test? Then let them be prepared. The list of questions sent out a year or two ago by the American Medical Association to the hospitals of the country indicates pretty clearly on what lines the State examination will proceed. Because some of our Catholic hospitals paid no attention to the questionnaire, they figure in the third or last class in the hospital list later sent out by the same Association.

I may just as well admit that some of these latter considerations furnished one of the strongest motives for establishing the Catholic Hospital Association, which, I am happy to say, has already received the hearty endorsement of a number of Archbishops and Bishops of the United States and Canada.

✠ S. G. MESSMER,
Archbishop of Milwaukee.

SANATIO IN RADIOE IN MIXED MARRIAGES.

Since the constitution *Ne temere* of the late Pope Pius X became effective on Easter Sunday, 19 April, 1908, numerous invalid matrimonial alliances have been entered into, particu-

larly in certain countries where the diriment impediment of clandestinity theretofore did not exist. It is usually a question of a mixed marriage, in which the Catholic party weakly consents to appear before a minister or a civil magistrate. Later, when repentant, the Catholic often finds an insurmountable barrier in the way of reconciliation with the Church, owing to the fact that the non-Catholic consort cannot be induced to contract marriage validly in the ordinary way. Since the faculty that our Bishops possessed in formula D, and now in formula T, *sanandi in radice matrimonia*, etc. is not applicable in the present need, individual cases have been submitted to the Holy See. Some few Bishops, however, not without insistence, have obtained from the Holy Office a general indult which enables them to grant a *sanatio in radice* in these mixed marriages. Pastors especially, as well as diocesan authorities, will be interested in this extraordinary concession, the wording of which is as follows:

M. F. 5.

SUPREMA SACRA CONGREGATIO SANCTI OFFICII.

FACULTAS SANANDI IN RADICE

MATRIMONIA MIXTA ATTENTATA CORAM MAGISTRATU CIVILI
VEL MINISTRO NON CATHOLICO.

Feria V die. . . .

SSmus D. N. Benedictus Div. Prov. PP. XV, in audientia R. P. D. Adessori S. Officii impertita, R. P. D. Ordinario . . . facultatem benigne concedere dignatus est sanandi in radice matrimonia mixta attentata cum impedimento *mixtae religionis vel disparitatis cultus* coram magistratu civili vel ministro non catholico, quando scilicet consensus de praesenti in utroque conjugue perseverat, et sine gravi incommodo vel periculo conjugis catholici vel ob recusationem alterius conjugis legitime renovari non potest, et dummodo aliud non obstet canonicum dirimens impedimentum, super quo dispensandi aut sanandi facultate non polleat.

Ipsa vero R. P. D. Ordinarius serio moneat conjugem catholicum de gravissimo patrato scelere, salutare ei poenitentias imponat et, si agatur de matrimonio coram ministro non catholico attentato, ab excommunicatione incursa absolutionem impertiatur; simulque ei declaret ob sanationis gratiam, a se acceptatam, matrimonium factum esse validum, legitimum et indissolubile iure divino et prolem sus-

ceptam vel forte suscipiendam legitimam habendam esse. Eidem etiam gravibus verbis in mentem revocet obligationem, qua semper tenetur, procurandi pro viribus conversionem conjugis ad catholicam fidem, et prolis utriusque sexus tam natae quam nasciturae in catholica religione educationem.

Cum autem de matrimonii validitate in foro externo constare debeat, idem R. P. D. Ordinarius singulis vicibus nomen cum consueta personali indicatione tam mulieris quam viri in registis describi jubeat, simulque autographum documentum concessae sanationis atque absolutionis et declarationum conjugii catholico ut supra factarum servetur in curia locali, et exemplar authenticum eidem sedulo custodiendum tradatur.

In singulis autem casibus expressa fiat mentio Apostolicae delegationis.

Praesentibus valituris ad triennium, quo tempore elapso idem Ordinarius REFERAT QUOT HUIUSMODI SANATIONES CONCESSERIT.

Contrariis quibuscumque non obstantibus.

(signed) CAESAR ROSSI, S. R. et U. I., *Substitutus Notarius*.

[SEAL.]

It will be noted that certain formalities are to be observed in granting the dispensation, or in putting into execution or effect the rescript by virtue of which the *sanatio* is given. The following excellent formulas, which are in use in one of our dioceses in connexion therewith, are courteously placed at the disposal of our readers.

DIOECESIS. . . .

Sanatio in Radice

Petitio

Curiae Num

Impedimenta

.....

Ecclesiae S. in loco die.... mensis 19..

Illmæ ac Revme Dmæ:—

Ego infrascriptus sacerdos Dioecesis . . . humillime supplico Illmæ Dominationi Vestrae ut vi Facultatis Apostolicae, qua pollet Dominatio Vestra, sanare in radice dignetur matrimonium inter...

..... catholic et acatholic ex
paroecia die..... mensis 19..

coram ministro non catholico attentatum cum impediment
magistratu civili

(Alia impedimenta, si adsint, exponantur.)

disparitatis cultus

mixtæ religionis

Causa petitionis est ^{impossibilitas} ^{difficultas} solito modo renovandi consensum.

(a) An consensus in utroque conjugē adhuc perseveret?.....

(b) An possit renovari sine gravi incommodo?.....

(c) An pars non catholica revere recuset?.....

Petitur pariter facultas absolvendi conjugem catholicum in quantum necesse sit.

Maximæ reverentiæ sensus exprimens, subscribo

.....Rector.

Sanatio in Radice

Num

Concessa die19..

REVERENDO DOMNO:

Attenta supplicatione tua, vi facultatis Apostolicæ Nobis.....
per rescriptum Sacræ Congregationis Sancti Officii ad triennium concessæ, matrimonium intercatholic.....et.....acatholic....

attentatum coram ministro acatholico cum impediment.....
magistratu civili

disparitatis cultus

mixtæ religionis

in radice sanamus ac convalidamus; prolemque susceptam vel forte suscipiendam legitimam pronuntiamus.

Attamen jubemus ut serio moneas conjugem catholicum de gravissimo patrato scelere, salutare ei pœnitentias imponas, atque, si agatur de matrimonio coram ministro non catholico attentato, ab excommunicatione incurta absolutionem impertiaris; simulque ei declares ob sanationis gratiam, a se acceptatam, matrimonium factum esse validum, legitimum et indissolubile jure divino, et prolem susceptam vel forte suscipiendam legitimam habendam esse. Eidem gravibus verbis in mentem revoces obligationem, qua semper tenetur, procurandi pro viribus conversionem conjugis ad catholicam fidem, et prolis utriusque sexus tam natæ quam nascituræ in catholica religione educationem.

Cum autem de matrimonii validitate in foro externo constare debeat, nomen cum consueta indicatione tam mulieris quam viri in registis parochialibus (indicato etiam numero in capite posito) describas; simulque attestationem acceptationis sanationis atque absolutionis et declarationum conjugii catholico ut supra factarum Curie Nostræ, finito negotio, statim remittas, necnon hoc exemplar una cum

executionis rescripti attestationis transumpto sedulo custodiendum eidem tradas.

Datum die mensis 19..

Sanatio in Radice
Num.

DIOECESIS . . .

Attestatio de Executione Rescripti.

Die....mensis.....19... ego infrascriptus, ex commissione R. P. D. Ordinarii , rescriptum quo sanatum in radice est matrimonium attentatum inter catholic et..... acatholic.....in executionem mandavi, conjugii catholico sanationem accipienti pœnitentiis salutaribus impositis necnon absolutione impertita, eidemque factis monitionibus ac declarationibus omnibus præscriptis. Orat.....tum exemplar rescripti authenticum tum hujus attestationis transumptum tradidi.

.....
Rector.....

In the above formula the Ordinary *per se* grants the dispensation. He may however delegate someone else, the pastor of the parties, for example, not merely to execute the rescript, but actually to concede the *sanatio*. In this case the formula might read:

REVDO DOMINO:

Vigore Facultatis Apostolicæ Nobis die per rescriptum Sacrae Congregationis Sancti Officii ad triennium concessæ, tibi, Reverende Domine, potestatem concedimus matrimonium inter et.....attentatum sanandi in radice, sublato impedimento, servatis de jure servandis, scilicet ut serio moneas, etc. (as in the form above).

The formula attestationis might read:

Die.....mensis.....19..
ego infrascriptus, vi facultatis a R. P. D. Ordinario
mihi subdelegatæ, matrimonium attentatum interet.....
sanavi in radice, sublato impedimentoservatis omni-
bus de jure servandis.

.....

Another indult which the Holy Office readily grants, but which is of little practical value, is as follows:

SSmus D. N. benigne concedere dignatus est facultatem sanandi in radice matrimonia mixta rite (i. e. coram Ecclesia seu coram parochio vel Ordinario loci vel sacerdote ab alterutro delegato, et duobus saltem testibus) sed invalide contracta ob unum vel plura impedimenta super quibus dispensandi facultatem a Sancta Sede obtinuerit, quando scilicet consensus de praesenti in utroque conjugum perseverat, etc.

The conditions and formalities are identical with those of the other indult.

SOLVING THE PROBLEM OF PROHIBITION.

A Canadian prelate who has followed the discussion on the subject of Prohibition published during the last few months in the ECCLESIASTICAL REVIEW, writes to us as follows:

I have read with deep interest the various articles published lately in your most esteemed REVIEW, on Temperance and Prohibition. In my humble opinion and as a conclusion, these articles simply recall to the Catholic mind the traditional doctrine of the Church on the cardinal virtue of temperance, and leave in their integrity her wisest directions with regard to the trade of intoxicating liquors; which doctrine and directions were so clearly enacted in our Council of Quebec, and years before in your third Plenary Council of Baltimore. Practically all the Bishops have, now and again, written or said the same.

It also seems to me that absolute and general Prohibition, while appearing rather illusory to many, would cease to impose itself as an urgent necessity, if all its partisans and apostles—they freely assert that they are the majority of the citizens in good standing almost everywhere in America—should enlist, with perfect sincerity, in some total abstinence society, one of those commended by the Council of Baltimore and blessed by the Sovereign Pontiff. Such example, given by all the advocates of Prohibition, practising heroically the virtue of temperance, would give an exceptional strength to their argument; and the liquor trade, deprived of nearly all its honest customers, would cease to be socially respectable, and rapidly decline and disappear. Prohibition, to be a real and lasting success, must be advocated by total abstainers. It is not the sale of drink that makes the evil; it is the taking of it.

I hope the discussion on the subject will be continued in your columns.

CANADENSIS.

HIGH MASS OORAM SANCTISSIMO.

Qu. If a High Mass is celebrated *coram Sanctissimo*, should the celebrant sit during the singing of the Gloria and Credo if the Blessed Sacrament is not veiled? When should the veil be placed before the Blessed Sacrament?

Resp. The veil should be placed in front of the Blessed Sacrament before the sermon commences, and left there until the end of the sermon. The celebrant may sit during the Gloria and Credo, but should not put on his biretta. Wapelhorst's instruction is: "*Sessio in scamno fieri potest, sed capite aperto*".

IS THE POLICEMAN OBLIGED TO MAKE RESTITUTION?

Qu. John, a police officer, is attracted by the crash occasioned by the collision of two automobiles. He does not go at once to the scene; when he does, he finds that one auto has pulled up on one side of the road, showing signs of collision. A man is seated at the driving wheel, and the engine is still running. He seems to be in a kind of stupor or is dazed, or perhaps intoxicated. John tries to get some indication of his condition by trying to discover the odor of "drink", but does not detect any. James, another officer, now appears on the scene and asks John if he is going to "book" the driver. John answers, "No". James thereupon declares his intention of taking the man to the police station, asserting that he "smelt drink". This determined John to make the arrest, which he did. He did not, however, formally file the charge, namely, operating a car while under the influence of drink, and, indeed, paid little attention to the case until it came for trial. Then, since the charge had been made in his name, he felt obliged to stand behind it. He was informed that in order to be liable for an automobile accident a driver must have been operating the car before and during the accident. Now John could not testify as to these items, although he could testify that the man was at the wheel after the accident. Yet, on the witness stand, since he had been set down as the charging officer, he testified that the man was driving the car before, during, and after the collision. The driver admitted that, before the accident, he had been drinking in a town three miles away, and other witnesses, while not testifying directly to having seen the collision,

considered John was justified in making the arrest. The defendant was fined a hundred dollars. John says that, if he had foreseen the verdict, he would have dropped the charge. He would like to know now what his obligation is. Is he obliged to go before the court and acknowledge that he testified falsely? Is he obliged to reimburse the driver?

Resp. There are two points which are not clearly distinguished in the statement of the case. If the man was fined a hundred dollars for operating a car while under the influence of drink, the verdict was just, since he confessed, and John was testifying, not on his own observation, but on that of James, whom he evidently believed. In this case there is no obligation of restitution. But if, as is more probable, the fine was imposed on account of the collision, since the driver, apparently, did not confess his responsibility, and the responsibility was determined by John's testimony, which was false, we do not see how John can escape the obligation of restitution. Besides, he was delinquent in that he "did not go at once to the scene", unless he was detained elsewhere by his duty. The consideration of the inconvenience he would now suffer by setting matters right does not release him from an obligation which is one of strict justice.

IS THIS FERIA PRAYER APPROPRIATE?

Qu. The Oratio for Lauds of the ferial office of Feria V^a infra Hebdomada III Quadragesimae is as follows: "Magnificet Te, Domine, sanctorum tuorum Cosmae et Damiani beata solemnitas, qua et illis," etc. I would like to know why this prayer occurs just there. In the first place, it alludes to the solemn celebration in honor of SS. Cosmas and Damian, which is not in keeping with a ferial office. Secondly, it seems to be out of place because it is the only Oratio in the Lenten season that does not refer to fasting and penance. Thirdly, there is a special office of three nocturns for SS. Cosmas and Damian, a semiduplex, on 23 September. Why, then, this special prayer during Lent, apparently at random? Should this not be corrected by the proper authority? It could be done in the next issue of the Breviary.

Resp. The missal itself contains a reference which should have suggested to our correspondent the answer to his diffi-

culty. After the title *Feria Quinta* we read "*Statio ad SS. Cosmam et Damianum*". The stations *at* the various churches of Rome, or, rather, since they included a procession, *to* the various churches, are of very ancient institution. St. Gregory the Great designated the churches and the dates as they now are in the Missal. The office, at which the laity as well as the clergy assisted, would naturally contain a reference to the saint or saints at whose church the office was recited. Moreover, the Gospel for the Thursday of the third week of Lent, taken from the fourth chapter of the Gospel of St. Luke, makes it quite appropriate that the prayer of the Mass make allusion to SS. Cosmas and Damian, patrons of the art of healing: "*Omnes qui habebant infirmos variis languoribus ducebant illos ad Eum*".

PRAYER "FOR THE KING" IN A REPUBLIC.

Qu. In the special prayers of the Vespers and Lauds for the ferial offices in Lent there are a number of versicles and responses, "For the Pope", "For the Bishop", "For the King". In this and other republics, would it be proper to pray "*Domine saluum fac presidentem*", instead of "*Domine, saluum fac regem*"? Would it be a sin, or at least an offence against the rubrics?

Resp. There is nothing in law or in custom to prevent one from praying for the president of a republic. Perhaps the less one approves or has confidence in the chief executive, the more one is justified in praying that, especially in times of great international confusion, he may be assisted in his deliberations and inspired in his decisions by Him in whose name all kings reign and rulers govern. The public prayers of the Church are a different matter. In them no change should be made without proper authority. We think that some bishops in the United States have set an excellent example by ordering that in the Solemn High Mass on Sunday, after the Communion, the choir should sing "*Domine salvam fac rempublicam nostram. Et exaudi nos in die qua invocaverimus Te.*" In the private recitation of the office this formula is used, to our knowledge, by many priests, and is, we think, to be preferred to the other alternative, namely, the omission of the versicle and response.

THE NUPTIAL BLESSING.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the March number of the REVIEW, page 343, you answered a question with regard to the nuptial blessing, and I fully agree with your answer so far as places are concerned in which the Roman Ritual is used. But I do not think that you fully answer the question as regards other places. Here, in the Diocese of G. (Great Britain), the Derby Ritual is obligatory. In that Ritual, after the prayer "Respice", we have the following rubric: "His expletis, si benedicendae sint nuptiae, parochus missam *pro sponso et sponsa*, ut in Missali Romano, celebret, servatis omnibus quae ibi praescribuntur. . . ." After the "Benedicamus Domino" or "Ite missa est", we are directed to say "Deus Abraham", etc. Thus, all the prayers are to be recited as they are in the Missal. Then we have the following note appended: "Quod si locorum et temporum circumstantiae, ut apud nos non raro contingit, non admittant ut missa celebretur pro benedictione nuptiarum, orationes tamen et benedictiones supra positas in primis nuptiis omittendas non esse." About a year ago the bishop inquired: May the nuptial blessing be given outside the Mass (1) tempore ordinario, (2) during the forbidden time? And the answer was given: "Affirmative ad primam partem, negative ad secundam". This answer evidently does not refer to the "Confirma", etc. and the "Respice", but to the usual nuptial blessing of the Mass.

SACERDOS.

SUBSTRUCTURE FOR VALID CONSECRATION OF ALTAR.

Qu. The church at X, a brick structure with stone foundation, was recently consecrated. Several weeks after the consecration, the pastor noticed in the "Consecranda" that the foundation of the altar and its substructure to the *mensa* must be of natural stone. He had the foundation of stone, but the substructure up to the *mensa* was brick. He now wishes to know whether the consecration was valid or not. Icard (*Prael. Juris Can.*, II, 451) has: "Desinente saeculo IV°, Sanctus Gregorius Nyssenus dicebat in oratione de sancto Christi baptismo, 'Altare hoc sanctum, cui assistimus, lapis est naturae communis nihil differens ab aliis crustis lapideis ex quibus parietes nostri extruuntur et pavimenta exornantur. Sed, quo-

niam Dei cultu consecratum atque dedicatum est ac benedictionem accepit, Mensa Sancta, Altare Immaculatum est," etc. Does "crustis lapideis" mean "baked stone" or "fragments of stone"? Does it make any difference in the consecration whether the relics are placed under the *mensa*, or in the *mensa*, as in this case? I would very much appreciate an answer to these questions. I frankly admit I have seen no authoritative statement except that of the *Pontificale*, which merely says "ex lapidibus". If I am not mistaken, I have seen brick substructures under the *mensa* in several altars which are supposed to be consecrated.

Resp. We are not surprised at our correspondent's doubts in the matter of the requirements for the valid consecration of an altar. In a *dubium* addressed to the S. Congregation of Rites in 1875 we find the statement that, while canonists concede that the substructure may be entirely of brick, the liturgists seem to have no definite opinion. However, the answer to the *dubium* in question cleared up one matter: it was declared (Decree n. 3364, ad II) that, in order that an altar be validly consecrated, the support should be of stone, or at least the sides or the *columellae* of the substructure should be of stone. A more recent decree (n. 3698) declares that it is not enough to have the nucleus of the substructure of stone, surrounded with brick and faced with imitation marble. We do not feel confident to decide whether the "crusta lapidea" of which St. Gregory speaks are baked stone or fragments of stone. The phrase is used in both senses by Pliny. In any case, the local conditions in Asia Minor in the days of St. Gregory may have made the use of bricks or fragments of stone a matter of necessity. As the relics were placed in the *mensa* in the church at X, the *mensa* is consecrated as an altar-stone and the altar may be used as "altare non-fixum".¹

DOUBTFUL BAPTISM AND THE FREEDOM TO REMARRY.

Qu. A Catholic married a member of the Christian Church before a squire, prior to 1908. They separated after some time; the non-Catholic party secured a legal divorce and is now married again. I know from a sermon recently delivered in their church that the sect does not baptize validly, because they teach and preach that original

¹ See ECCL. REVIEW, Vol. XXXI, pp. 48 ff.; Vol. XXXVI, pp. 512 ff.

sin is only a myth. Has the Catholic party a case that might bid fair for freedom to marry? Of course, I will take the matter to the bishop, but would like to have your opinion.

Resp. Our opinion is that the case may, of course, be opened in the bishop's court. There, however, the "impedimentum ligaminis" is, so to speak, on the defensive. You may not merely presume the invalidity of the baptism of the non-Catholic party; you must prove it, and the citation of the sermon recently delivered is not even a presumption, much less a proof. We cannot estimate the probability of evidence being forthcoming to prove the baptism invalid, and therefore cannot express an opinion concerning the chances in favor of "freedom to marry".

HOW MANY CASES MAY A BISHOP RESERVE?

Qu. How many reserved cases is a bishop allowed to order for his diocese? Some say that he may not reserve more than twelve cases, aside from those reserved to the Pope.

Resp. The general principle in this matter is laid down by the Council of Trent when it reminds those who have the power of reservation that that power was given them "in aedificationem, non in destructionem". The Roman Congregations have more than once urged that bishops reserve only a few cases, and have not hesitated to recall to mind in individual instances the Tridentine admonition. In one instance the S. Congregation of the Council (Decree of 29 January, 1661) ordered the bishop to remove from his list of reserved cases all but ten, or at most twelve, which he himself should judge to be most important. Perhaps an allusion to this decree may account for the opinion mentioned by our subscriber that the bishop is limited to ten or twelve cases. There is no such restriction.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

CHRISTOLOGICAL THEORIES. 15. HARVARD CHRISTOLOGIES,

III.

DR. LAKE'S ESCHATOLOGY (CONTINUED).

In our presentation of the Christ-theories that Catholic students of Harvard must be expected to face, we have thus far treated the pseudo-mysticism of Dr. Hocking,¹ and the Resurrection-vagaries of Dr. Lake.² We have also made a start in the investigation into this Anglican clergyman's eschatology—i. e. the theory that our Lord died a dupe to His expectation of the end of the world. The world was to end in a great catastrophe; and, in this cataclysmic *tour de force*, the Kingdom of God would be established. Nothing of the sort took place. The failure of Calvary was the failure of a fanatic.

This blasphemous theory we have partially revealed by tearing off the veil of Modernism from Dr. Lake's *Stewardship of Faith*.³ By still further examination of the unveiled, Harvard *Jesus-bild*, we shall see more clearly its hideous and repulsive mien.

1. *Lake's Method.* Dr. Lake's method is of the much vaunted historical stripe—what the German Christologists designate as the *religionsgeschichtliche Methode*, the method of establishing Christianity by the data which the history of religions provides. It is antithetical to the *religionspsychologische Methode*, the method of establishing Christianity by the findings of psychology.

Very few German Christologists, who belong to the psychological school of to-day, are so out-and-out Ritschlian as to omit all historical investigation. One of these few is Wobbermin,⁴ of the University of Breslau. He is what is termed

¹ Cf. "Dr. Hocking's Mysticism", *ECCL. REVIEW*, April, 1916, pp. 482 ff.

² Cf. "A Harvard Christology", *ECCL. REVIEW*, March, 1916, pp. 348 ff.

³ G. P. Putnam's Sons: New York. 1915.

⁴ *Die religionspsychologische Methode in Religionswissenschaft und Theologie*. I. Systematische Theologie nach religionspsychologische Methode. Hinrich: Leipzig. 1913.

a Neo-Ritschlian, an eclectic in the realm of various psychologies as applied to the study of Christology. He is not satisfied to stop short at the Kantian categoric imperative of practical reason, and to say with Weinel that we accept the Christ simply because of the consciousness of an imperative *ought*. That would be Simon-pure Ritschlianism.⁵ Wobbermin harks back to the Sentimentalism of Schleiermacher, and then harks forward to the Pragmatism of James. He loses the scent of all definite Christology. The result is a hopeless muddle of Ritschlian Christ-values (eschatological and other), Schleiermacher's emotional intuitions, and James's Modernistic subjectivism—all combining in the eternal Logos-values of Johannine theology.

Refusing to accept any such intellectualism or emotionalism, Dr. Lake sets out to find the historical foundation of the Christ-values. From the beginning of his research(?), he has his eschatological framework made ready. For the "catastrophic view of the universe . . . was the source of a whole literature" produced after the close of the canon of the Old Testament and about the time of the rise of Christianity.⁶ He fails to note that this apocalyptic literature was never received as sacred by the Church. It was all an illusion. Dr. Lake thinks such twaddle may have been evolved by the conscience of Jesus into His eschatology. For he asks:

"Can we be quite sure that illusions are not often the source of progress?"⁷ Of what sort of progress? The progress from illusion to still greater illusion! That is precisely the progress that Dr. Lake sees in the conscience of Jesus. For "the eschatological expectation was justified"! How justified? By the cataclysmic end of the world, that is blasphemously supposed to have been awaited on the part of our Lord? No, that is not the justification of illusion. "The eschatological expectation was justified, not by its accuracy, but by its influence on the minds of those who held it."⁸ And so the value of the Christ to us consists in this, that He was deluded about the catastrophic end of the world during His lifetime,

⁵ Cf. *ECCL. REVIEW*, March, 1915, p. 367.

⁶ *Stewardship of Faith*, p. 11.

⁷ *Ibid.*, p. 15.

⁸ *Op. cit.*, p. 17.

and this delusion was the main influence upon His mind! What a travesty upon real Christ-values!

2. *Origin of Christianity.* The eschatological delusion to which He was subject, caused the quarrel between Jesus and the rulers of the synagogue. That quarrel, between the synagogue and a deluded dupe, is said to be the origin of Christianity:

From that moment Jesus was outside the synagogue. He was now beginning his own organization, and we may really say that this is the moment when the Church began to exist.⁹

The rulers of the synagogue would not admit the deluded vagaries of apocalyptic Judaism. And these deluded vagaries were the content of the message of our Saviour at this time of His ministry:

The preaching of Jesus at this period, with regard to the Coming of the Kingdom, was homogeneous with the type of Jewish teaching in the last chapter¹⁰

i. e. with apocalyptic Judaism.

As proof of this striking statement, Dr. Lake cites two sayings of Jesus. The first is: "There are those who stand here, who shall not taste death until they see the Kingdom of God come in power".¹¹ The meaning is clear. Among those present, some actually saw the Coming of the Kingdom in power—that is, the establishment of the Church by the mighty graces of the Resurrection, the Ascension, the Pentacostal favors, the apostolic miracles. There is nothing whatsoever of eschatological delusion in this first saying of Jesus. What of the second?

The second saying falls equally flat, if looked upon as a proof of the eschatological theory of Lake. From the earliest days, the Fathers have grappled with the text: "This generation shall not pass away, until all these things are fulfilled".¹² The reference is to the destruction of Jerusalem, A. D. 70, which happened within the generation of our Lord. It is only by a prejudiced prepossession that one takes these words to

⁹ Op. cit., p. 26.

¹⁰ Op. cit., p. 27.

¹¹ Mt. 16: 28; Mk. 8: 39; Lk. 9: 27.

¹² Mt. 24: 34; Lk. 21: 32.

refer to an expected end of the world within our Saviour's lifetime.

3. *Death or Parousia?* Now comes the crucial question of eschatology. "Did Jesus Himself expect to be put to death?" "Thorough-going eschatologist" though he be, Lake does not dare baldly to say that which he has covertly told us in the preceding pages. He is like the present graduates of Union Theological Seminary, who ask admission to the Presbyterian ministry. They do not *explicitly* deny anything; but merely refuse to affirm the miracles of the New Testament—the Virgin birth of Jesus, the resuscitation of Lazarus, the physical Resurrection of our Lord, etc. As a result of their *prudent* reticence, the latest accretions to Presbyterian rationalism were enthusiastically admitted to the ministry by the New York Presbytery. The vote stood 64 to 3 in their favor!¹³ Were these budding Modernists to come out in the open with their rationalistic denial of everything supernatural, the vote might be less overwhelmingly favorable. So, too, Dr. Lake must be covert in his blasphemous degradation of the Christ. He refuses to allow in Jesus that knowledge of the future which would be preternatural; and yet the wily eschatologist will not *overbearingly* affirm the delusion which he has all along been implicitly attributing to our Lord:

It is clear that the disciples believed—after the event—that he had foreseen this result, and interpreted his sayings in this manner. But it must always remain doubtful whether Jesus went up to Jerusalem with the expectation of death or of the coming of the kingdom. That he expected rejection by the rulers of Jerusalem is clear; but did that imply death? Again, that he expected ultimate triumph after this rejection is also clear; but was this triumph to be the parousia—the coming of the Son of Man revealed as the Messiah—or a resurrection from the dead? In the light of history Christian tradition decided for death and resurrection, rather than rejection and parousia, which is postponed to a future date. But did Jesus speak in this way himself? If he were convinced that he was going up to Jerusalem to die and rise again, why were the disciples thrown into such consternation by his death, what is the meaning of the cry of despair on the cross, and why did the disciples explain their downcast appearance by saying that they had hoped that he would

¹³ Cf. New York daily papers for 11 April, 1916.

redeem Israel? All these questions are easy to ask and difficult or impossible to answer; but they are really inherent in the gospels and are not raised by any love of destructive criticism.¹⁴

Such is the *constructive* work of Dr. Lake. It is little more than a rehash of the "consistent eschatology" of Schweitzer! Is such eschatology "not raised by any love of destructive criticism"? Could criticism be more destructive? Openly to fling mud and virulently to spew billingsgate against the divinity of our Lord would be far less destructive of faith in that fundamental dogma than is Dr. Lake's suave, seemingly regretful, denial of all that the divinity of Jesus necessarily implies. We shall examine the above paragraph in detail.

4. Witness of the Disciples. "It is clear that the disciples believed" that Jesus had foreseen His impending death, "and interpreted his sayings in this manner". What then? Nothing, save that this belief of the disciples was merely the evolution of the Christian conscience! Dr. Lake admits that the early Church, from Apostolic days, held fast to faith in the physical Resurrection of Jesus.¹⁵ "In the light of history, Christian tradition decided for death and resurrection." In that process of evolution, the doctor thinks, lay the strength of Christianity. It preserved its hold upon men by constantly adapting itself to new conditions, by rapidly changing its teachings according to the manifold influences it had to meet. "The spiritual life remained the same, though the forms in which it was clothed were altering with extraordinary rapidity." Christianity has ever been at the cross-roads. As Dr. Jones says, "Christianity at the Cross Roads is Dr. Lake's cry as it was that of George Tyrrell".¹⁶ The reason of this unison cry is not far to seek. Both Tyrrell and Lake have only echoed in refined English the fanatic shriek of Schweitzer.

Against this theory of an ever changing Christianity stands the Catholic Church as firm as in the days of St. Paul. We are fighting to-day, as the Church fought in Apostolic times, "in defence of the faith that has *once for all* been entrusted to the keeping of the saints".¹⁷ This faith is not a changing

¹⁴ *Stewardship*, p. 47.

¹⁵ Cf. *ECCL. REVIEW*, March, 1916, pp. 350 ff.

¹⁶ *Expositor*, Jan., 1916, p. 18.

¹⁷ Jude 3.

creed; it is a sacred trust—a *deposit*. It was of this *fixed deposit* that St. Paul wrote his earnest exhortation to Timothy: "By the help of the Holy Spirit who is within us, guard thou the glorious *deposit* that has been entrusted to thee".¹⁸ Knowing that his hour was nigh, and that he should no more be able himself to keep that precious trust from such ravages as the recent Modernistic inroad upon it of a so-called dynamic Christianity, yet St. Paul had no fear that the fixed and firm Christian revelation would be altered; for its fixedness is God's own work, and what God has decreed to be indefectibly kept and infallibly interpreted until time shall be no more, that will no earthly power bring to an end by any manner of false stewardship thereof. "I feel no sense of shame, for I know in whom I have put my faith, and I am convinced that he is able to keep my deposit until that day"—i. e. the day of the Parousia.¹⁹ Yes, it is Paul's *deposit*—the deposit of faith entrusted to him to hand down to Timothy and to others. And his last testament to us, in regard to this *fixed deposit* of faith, are those words of the enthusiast to Timothy:

As for me, my life blood is already being poured out. The time of my weighing anchor is at hand. I have run the grand race; I have finished the course; *I have kept the faith!* As for the rest, the crown of justice awaits me, which on That Day the Lord, the just Judge, will give to me—and not only to me, but to all who have loved his Coming.²⁰

This historical evidence Dr. Lake arbitrarily waives. He throws out Paul and John; and of the Synoptics, he suspects whatsoever elements are favorable to traditional faith in regard to the death and Resurrection of Jesus.

5. *Witness of Jesus.* After throwing out the witness of the disciples of Christ, Lake says: "Did Jesus speak in this way himself?" "So far as can be seen from the synoptic narrative, when Jesus was speaking in public he said nothing of himself".²¹

"Did Jesus speak in this way of himself?" Did He say that He would die, and then rise from the dead? He did, and in language that cannot be gainsaid.

¹⁸ II Tim. 1: 14.

²⁰ II Tim. 4: 7, 8.

¹⁹ II Tim. 1: 12.

²¹ *Stewardship*, p. 47

a. *According to John.* The very mode of His death was predicted by Jesus. It was in the first year of His public life that he told Nikodemus: "Just as Moses raised up the serpent in the desert, so must the Son of Man be raised up, that every one who believeth in Him may have eternal life."²² This brazen serpent, that Moses had raised up to the gaze of his smitten people, was an historical fact.²³ It was kept as a relic, and much revered; for by looking at this symbol of the Christ the folk of the Exodus had been freed from death-bringing venom.²⁴ During the disgraceful reign of Achaz (B. C. 734-714) the people fell away into idolatry; their reverence for the brazen serpent degenerated; they worshipped it as it were a pagan god. Thereafter the faithful Ezechias (B. C. 714), in his efforts to crush the idolatry that his father had forced upon the people, shattered the venerable relic. So the raising of this brazen serpent by Moses, and its curative power over *bodily* ills were historical facts of moment among the Jews. Hence it is to these historical facts that Jesus appeals in symbolism of his future raising upon the cross, and the curative power of the Crucified in regard to *spiritual* ills.

For the phrase "to be raised up" has a technical meaning, and, in the Johannine tradition, clearly refers to the crucifixion. After absolving the woman taken in adultery, during His third year of ministry, Jesus again made this reference. "When ye shall have *raised up* the Son of Man, then will ye know that I AM; and that of myself I do nothing, but whatsoever the Father taught Me, that I say."²⁵ Speaking Aramaic, our Lord probably said *tizqêphun* from *seqâph*, "to raise up", "to crucify"; hence the noun *seqâpha*, *the cross*. In these two passages of John (3: 14 and 8: 28), the Old Syriac text uses the verb *râm*, which, in Aphel, has the specific meaning *to raise up*, in the sense of *to crucify*. It is cognate to the Hebrew *râm*, which in Hiph. has the meaning *to cast off*,²⁶ or *to sacrifice*.²⁷ This latter meaning of *sacrifice* is seen in the frequently used noun *terâmah*.

²² Jo. 3: 14-15.

²³ Nu. 21: 8, 9.

²⁴ Wis. 16: 6.

²⁵ Jo. 8: 28.

²⁶ Ez. 21: 31; Is. 57: 14; Lev. 2: 9; 5: 8 and 19; 6: 8.

²⁷ Ez. 45: 13; 48: 8 and 20; Nu. 15: 20, etc.

Our textual exegesis of the Aramaic phrase "to raise up", in the specific sense of "to crucify", is carried out by the evangelist himself. On Monday preceding the crucifixion, Jesus once again referred to His impending death: "And if I be *raised up* from the earth, I shall draw all men to Me." ²⁸ John straightway adds the interpretation: "He said this to indicate by what manner of death He was going to die." ²⁹

The multitude, too, understood the phrase in the Johannine sense: "We have learned from the law that the Christ abideth forever. And how is it thou sayest that it behooveth the Son of Man to be *raised up*?" ³⁰ It seemed to them to contradict the law, if the Christ were crucified.

What has Dr. Lake to say of this argument? Nothing! He follows the rationalistic suit of the day. It does not include the Gospel of John. "The writer does not give the facts as they happened, but reinterpreted, rewritten, and reconsidered in the light of one or two generations of thought and experience." ³¹ "The fourth Gospel is valuable for the history of Christian thought rather than for the faith and the life of Jesus." ³²

We do not assign any less of historical value to John than to the Synoptists. But merely to meet Dr. Lake on his own ground, we have recourse to the Synoptics against his assumption that Jesus did not predict His death and resurrection.

b. *According to the Synoptists.* The Synoptic predictions are contained in the parallel passages on next page:

²⁸ Jo. 12:32.

²⁹ Jo. 12:43.

³⁰ Jo. 12:34.

³¹ *Stewardship*, p. 23.

³² *Ibid.*, p. 30.

Mt. 16.

21. From that time Jesus began to show to His disciples, that He must go to Jerusalem, and suffer many things from the ancients and scribes and chief priests, and be put to death, and the third day rise again.

Mt. 17.

12. "But I say to you that Elias is already come; and they knew Him not, but have done unto him whatsoever they had a mind. So also the Son of Man shall suffer from them."

13. Then the disciples understood that He had spoken to them of John the Baptist.

Mt. 17.

22. Jesus said to them: "The Son of Man is going to be betrayed into the hands of men;
23. and they will kill Him; and on the third day He will rise." And they were very much saddened.

Mt. 20.

18. "Lo, now we go up to Jerusalem; and the Son of Man shall be betrayed to the chief priests and the scribes; and they shall condemn Him to death;
19. and they shall deliver Him to the Gentiles to be mocked, and scourged, and crucified; and the third day He shall rise again."

Mk. 8.

31. And He began to teach them that the Son of Man must suffer many things, and be rejected by the ancients and by the high priests, and the scribes, and be killed; and after three days rise again.

Mk. 9.

30. And he told them that the Son of Man will be betrayed into the hands of men; and they will kill Him; and He, after having been killed, will rise again on the third day.

31. And they did not understand the saying; and feared to question Him.

Mk. 10.

33. "Lo, now we go up to Jerusalem; and the Son of Man shall be betrayed to the chief priests and the scribes; and they shall condemn Him to death, and deliver Him to the Gentiles.
34. And they shall mock Him, and spit upon Him, and scourge Him, and kill Him; and the third day He shall rise again."

Lk. 9.

22. "The Son of Man must suffer many things, and be rejected by the ancients and chief priests and scribes, and be killed, and the third day rise again."

Mk. 9.

11. And they asked Him and said: "Why do the scribes say that Elias must come first?"

12. He said to them: "After Elias will have come, he will set all things right. And how is it written in regard to the Son of Man? That He must suffer many things and be set at naught."

13. Yea, I say to you, that Elias hath already come, and they have done unto him whatsoever they had a mind,—as it is written of him.

Lk. 9.

44. He said to His disciples: "Give ye ear to these words. For the Son of Man is going to be betrayed into the hands of men."

45. But they did not understand the saying; and it was hid away from them, so that they failed to grasp it; and they feared to question Him about this saying.

Lk. 18.

31. "Lo, now we go up to Jerusalem; and all things shall be fulfilled that have been written by the Prophets about the Son of Man.

32. For He shall be delivered to the Gentiles; and shall be mocked, and scourged, and spat upon.
33. And, after they shall have scourged Him, they shall kill Him. And the third day He shall rise again."

34. And they did not understand any of these things; and the saying was hid away from them; and they did not grasp what was said.

To these parallel passages, we add the prediction of Wednesday of Holy Week: "Ye know that after two days will be the Pasch; and the Son of Man will be delivered up to be crucified" (Mt. 26: 2).

In the face of such overwhelming historical evidence Dr. Lake says: "Did Jesus speak in this way himself?" Did He foretell His death and resurrection? "If he were convinced that he was going up to Jerusalem to die and rise again, why were the disciples thrown into such consternation by his death?" Simply because, as Mark and Luke tell us, they never fully understood that the dreadful catastrophe would be.³³ "And why did the disciples explain their downcast appearance by saying that they had hoped that he would redeem Israel?" Because, as Luke says, they "failed to grasp" the prediction; its meaning "was hid away from them". These questions are not at all "difficult or impossible to answer". They were answered by St. Luke long before Dr. Lake ever asked them.³⁴

How does Dr. Lake answer these questions? He throws out as non-historical all the passages we have quoted. We must not set any store by the witness of John. John is too clear a witness of the Divinity of our Lord; therefore he is not historical. Nor must we admit the historicity of anything that Jesus said to His *disciples alone*:

It is necessary to distinguish clearly between what Jesus said openly of himself, and what he thought and allowed a small circle of his disciples to know, but not to publish.³⁵

Why must we make this distinction? Jesus did not tell His disciples to teach all nations merely whatsoever He had preached *in public*! He said clearly: "Teach them to observe all things *whatsoever I have taught you*".³⁶ Why, then, must we distinguish between whatsoever Jesus taught His disciples, and whatsoever He preached in public? Merely because Dr. Lake says so. And why does Dr. Lake say so? Merely because the witness of the sayings of Jesus to His *disciples alone* is so overwhelmingly against the absurd theory of Dr. Lake. But he has overlooked one text.

³³ Mk. 9: 31; Lk. 9: 45.

³⁴ Lk. 9: 45; 18: 34.

³⁵ *Stewardship*, p. 47.

³⁶ Mt. 28: 20.

Yes, at least once, while speaking *in public*, Jesus foretold His oncoming death at the hands of the Jews. He told them the story of the husbandman who planted a vineyard, and sent his servants to gather the fruit thereof. The servants were either killed or maltreated. Then the husbandman sent his own son; and he was killed. This parable Jesus interpreted of His Father, the Eternal Husbandman; Himself, the only Son; and the Jews, the murderers!³⁷ The chief priests understood the interpretation to apply to their plan to put Jesus to death.³⁸ Hence it is absolutely false to say, with Dr. Lake: "So far as can be seen from the synoptic narrative, when Jesus was speaking in public he said nothing of himself".

All these passages are worthless to Dr. Lake. He does not even hint at their existence. They were not in Q! They need not be heeded! He merely tells us the process of the critic. This scientific reconstructor of Christianity begins by casting off the infallible Church; and fixes his faith in an infallible Bible. Then his prejudice against the supernatural leads him to throw over the infallible Bible. And finally, the impossibility of prophecy, miracles, and whatsoever else is above the order of nature, shows to the critic that even Jesus Himself cannot be admitted to have been infallible. Jesus was merely a child of His times, a dupe to Apocalyptic Judaism. And the higher critic of the New Testament has nothing to fall back upon except a belief in God and in the infallibility of himself. This is what the learned doctor says in polite language:

For the striving of the Spirit in personal religion they have tried to substitute an infallible Church, an infallible Bible, an infallible, historic Jesus. But *all these have failed us*, and we are driven back to a living religion of communion with God, *without the intervention of any other guide claiming to be an infallible substitute for personal effort*.³⁹

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³⁷ Mt. 21:42; Mk. 12:10-11; Lk. 20:17-18.

³⁸ Mt. 21:45; Mk. 12:12; Lk. 20:19.

³⁹ *Stewardship*, p. 52.

Criticisms and Notes.

THE MYSTERY OF THE HOLY TRINITY IN OLDEST JUDAISM. By
Frank McGloin, LL. D., K. S. G. John Joseph McVey, Philadelphia.
1916. Pp. 250.

It is with the mystery of the Blessed Trinity as with all the other fundamental truths of supernatural religion. Prior to the revelation of these mysteries, human reason would not have suspected their existence. After their revelation, human reason, aided by faith, while believing them to be objective facts, is nevertheless unable to demonstrate either their existence or their nature. And yet, having once accepted them by faith upon the authority of the revealer, the mind easily discovers certain congruences with facts and conditions of the natural order, harmonies which, while they do not of themselves establish the mystery, do none the less show its *a priori* verisimilitude and its *a posteriori* adaptation to the sum total of the mind's possessions. Thus, for instance, the familiar image of the Divine Trinity patent in man's nature, is anticipated by the foreshadowings of the Trinity throughout the whole material universe; in the triple hierarchy of the kingdoms of life—plant, animal and man; each of which in turn manifests a more or less evident triplicity of structure and function. The triplicity of the states and the dimensions of matter finds a similarity in the triplicity of the phenomena of color and sound. And so on. Though it is easy to become subjective and to project fanciful analogies of the natural with the supernatural, nevertheless the resemblances are so many and at least some of them so striking that they cannot be regarded as casual. The *a priori* presumption that the Triune Deity would exhibit in the material creation some vestiges of His Inmost Self is rather confirmed by the analogies of the natural order. An intimate study of man, his history and his traditions, would no doubt discover similar illustrations.

As regards the teachings of Revelation, it is of course in the New Testament alone, together with the Apostolic traditions, that we find the fullest explicit revelation of the Trinity—"Unigenitus Dei Filius qui est in sinu Patris ipse nobis enarravit." This, however, does not exclude some revelation of the mystery from the very beginning, a revelation which at first may well have been explicit. And so we find St. Gregory the Great expressing it as his conviction that the early Patriarchs possessed an explicit belief in the mystery: "Sancti Patres quos per S. Scripturam ante Legem fuisse cognovimus, unum quidem omnipotentem Deum sanctum videlicet Trinitatem esse noverunt;" though, as the holy pontiff observes, they may

not have proclaimed it to the people, probably through fear of its being misinterpreted by a growing polytheism. The revelation of the Trinity may well have been primitive, therefore, and though it grew dim and may have become practically lost among the masses, even as did the doctrine of creation with the pagans, nevertheless it remained distinct and more or less precise amongst the holy and the learned of Israel. This is substantially the thesis which Dr. McGloin establishes in the volume before us.

The author has selected from the Old Testament a large number of passages, in each of which he discerns the attestation of the precise substantial doctrine of the Trinity, i. e. unity of nature and trinity of personality within the essence of God. The texts collated from the Sacred Books are examined critically and searched thoroughly. The traditions of the synagogue are likewise summoned as testimony, the Talmuds and the writings of the early and medieval rabbins being shown to confirm the Biblical teaching as to the prevalence of the ancient Hebrew belief in the mystery of the Trinity. As the author himself indeed anticipates, not every interpretation of the Scriptural texts brought forward, nor every inference therefrom, will be accepted by all his readers. Nor will all the confirmatory arguments from the rabbinical writings be universally recognized as conclusive. But, mindful of the Aristotelian admonition, "*tanta certitudo in unaquaque re quaerenda est quantum materia patitur*", no one will look for absolute certainty on so difficult and obscure a subject. Nor must it be forgotten that it is the accumulative value of the argument that is here to be considered. Even though this or that text should not contain the precise doctrine claimed for it, it is the aggregate of testimony that counts. Not indeed that a congeries of probabilities can ever beget complete certitude; but that the convergence of many lights upon one field of vision may dispel the darkness and the shadows, even though it may not result in the perfect light shed by the sun at his zenith.

It is precisely in this cumulative wealth of source and argument that the unique value of the book will be found to consist. One will look in vain, especially in the English language, for any work that does not only as much but nearly as much as this. Every treatise on the Blessed Trinity contains of course a chapter on the same theme; but there is none other that treats the subject either so extensively or so intensively. Moreover, besides being a valuable contribution both to the history of dogma and to positive theology, the work is not without its distinctive merits in the line of apologetics. The doctrine of the Trinity is fundamental to Christianity. Christianity is not a system of truths nor a practical religion that came into the world unconnected with an historic past, "*sine linea sine*

genealogia". The Law was the true pedagogue to the Gospel. The synagogue was the vestibule to the Church. The fulness of the Christian light was heralded in by the twilight of Judaism, not to mention the dimmer gleamings of Gentilism. It is natural therefore to suppose that an essential truth like that of the Trinity would have been foreseen by the younger children of God, even as He showed to them in type and prophecy the nature and work of His Incarnate Son. Indeed the revelation of the Incarnation (and Redemption) is, as Dr. McGloin points out, a portion of the revelation of the Divine Trinity.

Fortunately, both the expository and the apologetical force of the work has been strengthened by the expressional form and didactic method by which it is conveyed. The text is a model of clear statement and exposition—the reflection of a judicial mind; while the continuous numeration of the paragraphs is helpful toward the summation of the arguments. Perhaps a synthetic view in the conclusion and an alphabetical index would have still further enhanced the usefulness of the volume.

In view of a future edition it might be well to note that it is hardly accurate to speak of *Elohim* as included in one of its variations, *Elohenu*. The latter term is not a variation, but the plural, with the possessive suffix.

LUTHER. By Hartmann Grisar, S. J., Professor at the University of Innsbruck. Authorized translation from the German by E. M. Lamond. Edited by Luigi Cappadelta. Vol. V. B. Herder, St. Louis and London. 1916. Pp. x—606.

The present installment (Volume V) of Father Grisar's monumental work falls in no wise below, either as regards historical information or literary interest, the high-water mark which we have noticed as characteristic of the four preceding volumes. With the moral effects of the Reformation described in the opening chapter the average educated reader may be presumed to be more or less acquainted. One penetrates more deeply into the soul of Luther as one sees it at the zenith of his success, a prey to dark forebodings arising from the dissensions, social and religious, which sprang up everywhere around him. The second chapter in which this portraiture is drawn leads on to a still profounder study of Luther's inner life, a study which lays bare his conscience, the battle-ground of strangely terrible temptations and conflicts with agencies which he himself never wearied of describing as Satanic; until demon and devil became his favorite epithets. Other sides of Luther's personality which are probably less known to many readers are those set

forth in the closing chapters. Here we have a masterly critique of Luther's literary work—his popular writings, catechisms, his German translations of the Bible, and his hymns. In the final chapter an estimate is given of his ecclesiastical, social, and political ideas. And the chapter immediately preceding the two just mentioned will prove no less instructive or interesting, revealing as it does the attitude of Luther to the "reformation from within" inaugurated by the convocation of the Council of Trent.

In the midst of the embarrassing wealth of fact and historical criticism one finds it extremely difficult to decide upon which point to direct most attention. Although but a fifth part of the work thus far translated, it exhibits a distinct and in a sense entire, if not a complete, portrait of the arch-Reformer. In it stands out in almost the color and movement of life Luther, the man—his soul, its profoundest feelings, workings, strugglings; his passions, fierce, turbulent, cyclonic; his will, indomitable, brooking no check of authority that would withhold him from his ambitions; his imagination afire with what he himself declared to be the flames of the Inferno; his mind, intuitive, nimble, keen, varied in its acquirements, yet withal uncontrolled by logical consistency, itself the ever alert purveyor of reasons when his will desired such, though equally ready to follow the "*stat pro ratione voluntas*". But let it not be thought that only the faults, shortcomings, vices of Luther stand out in the present portrait. Whatever of good there was in the composition or the mold of the man is depicted. Luther's was a colossal, even though a monstrous, figure, and Father Grisar has no desire to lessen the stature. On the contrary, wherever there is occasion to paint in relief and proper perspective an attractive feature of his subject the artist never fails to do it justice. At the same time there is no effect of disproportion portrayed for which the warrant is not produced. Generally, the evidence is drawn from the authentic writings of Luther himself, supplemented by those of his contemporaries, for the most part Protestant, or by other later non-Catholic writers. Confronted everywhere with abundant and unimpeachable testimony, no unprejudiced reader can complain that the author does not hold the scales with an even hand.

In verification of this statement reference might be made not so much to the chapters on the psychological, the religious and emotional, phenomena of Luther's character—these are extremely delicate topics; but to the part which treats of his literary labors. For instance, the section of the chapter which is devoted to the German Bible comprises some fifty closely packed pages, each one stamped with the evidence of painstaking research. Luther's translation is discussed from the standpoint of language, accuracy, scholar-

ship, theology. The "minutes" of the meetings of the committees on the work of translation (over which meetings Luther presided) are drawn upon largely, and the question of Luther's indebtedness to antecedent German versions is carefully discussed. Concerning the Bible prior to Luther, it may be interesting to note that, while everybody knows something about the number of the earlier Bibles—the fable of the "Chained Bible" and the myth of Luther being the first to draw the Holy Book from its hiding-place "under the bench" having by this time lost its *allure*—it is not so widely known that, according to the investigation recently published by Franz Falk, "no less than 146 different Latin editions of the Bible were printed between the discovery of the art of printing and the year of Luther's excommunication, i. e. from 1450 to 1520". Besides these, there were "17 German, 11 Italian, 10 French, 2 Bohemian, 1 Belgian, 1 Limousine, and 1 Russian, making in all, with 6 Hebrew editions also known, 199 editions of the complete Bible. Of the German editions 14 are of the dialect of Upper Germany." Over and above these complete Bibles there were countless editions of the excerpts known as Postils, or Plenaries (the Epistles and Gospels of the Sundays), and the Psalter. In the presence of all these copies of Holy Writ it is as gross ignorance to talk seriously of Luther having brought out the Scriptures from under the bench as it is to lug in the "Chained Bible". Probably most people would off-hand pronounce it absurd to question whether Luther availed himself of preëxisting versions in making his own German translation. Notice, however, the tempered tone of Fr. Grisar dealing with this question: "Owing to the matter not having yet been sufficiently investigated," he says, "we cannot determine accurately what influence the earlier translations had on the German Bible published by Luther. Luther himself never says a word of having used them. It would, however, be just as bad to say, on the one hand, that Luther made no use whatever of the older version and had not even a copy of it to refer to in the Wartburg during his work on the New Testament, as on the other hand, as some have done, to assert that Luther stole the best part of his work from earlier German translators. When he wrote from the Wartburg, that now he knew what it was to translate, and why, hitherto, no translator had dared to put his name to his work, he proves that he was aware that all previous German translators were anonymous, a fact which presupposes some acquaintance with them. Older translations cannot have been inaccessible to him at the Wartburg . . . when he had returned home he could easily have found copies in his old monastery or at the University. Portions of the Bible, namely, the Plenaries, were doubtless within his reach from the first, and since he finished his

translation of the New Testament in so short a time as three months, though all the while engaged on a number of other works, it is only natural to suppose that he lightened his labors by the use of other versions within his reach, as any other scholar would have done, though undoubtedly he used his own judgment in his selection" (p. 545). It may be of comparatively little significance whether Luther made use of preëxisting versions or not. The foregoing passage is cited here simply as a typical illustration of restraint in passing judgment on a question whereon critics have differed. It is one out of countless cases of the author's sense of justice.

Of special interest and timeliness is Father Grisar's study of Luther's attitude toward society and education. The day has probably gone by or is at least passing away when students of sociology place much weight upon Luther's bellowings over the dense ignorance and corruptions of the clergy and the monks. Although, as Father Grisar remarks, some of his tirades were not "without a grain of truth", nor "wholly unjustified" (p. 563), nevertheless that they were grossly exaggerated is coming more and more to be recognized by those who have studied the Middle Ages dispassionately. So, too, the positive contributions to social betterment for which Luther has been given exclusive credit are no less overdrawn by his partisans. On the other hand, so unbiased an authority as the Heidelberg theologian Troeltsch observes: "The foundations of the modern world in the State, in society, in economics, learning, and art were established in a great measure independently of Protestantism [and therefore of Luther], partly as an outgrowth of the later Middle Ages, partly as the result of the Renaissance, particularly of the Renaissance as assimilated by Protestantism, partly, as in the case of the Catholic countries, Spain, Austria, Italy, and especially France—after the rise of Protestantism and concurrently with it. . . . With the principle of nationalism Luther's system of an established Church had no connexion"; nor "can there be any question of Protestantism having paved the way for the modern idea of freedom—of science, of thought, or of the press, nor of its having inspired the scholarship which it controlled, with new aims, or led it to break new ground" (p. 560). Other opinions from recognized Protestant sources are cited, the trend of which goes to prove that Luther's principles and theories were inimical to social betterment. Notwithstanding this, however, Father Grisar finds not a little to commend in the Reformer's social teaching. Particularly is this the case with Luther's instructions on family life, on parental and filial duties, his opposition to communistic tendencies, and so on. Nevertheless Luther's two fundamental ideas, the utter *separation* of the spiritual or supernatural from the natural order, and the denial to

the Church of any binding power of legislation, struck at the very foundation of the social order. This statement is developed and solidly reasoned out in the chapter before us, as are a number of other of Luther's social and political views which show how far he was from being the guardian and promoter of the interests of society or "the father of political or civil freedom".

HISTORY OF DOGMAS. By J. Tixeront. Translated from the fifth French edition by H. L. B. Vol. III. B. Herder, St. Louis. 1916. Pp. 558.

Students of theology are under a debt of gratitude to the learned author and the capable translator of this *History of Dogmas*, the third volume of which has now made its appearance. One thing it is to know definitely the truths of faith, another it is to know how those truths came to receive the precise form of human expression in which they have come down to us. It was only through the mental toil of centuries, through the friction, the strife and struggle of many minds, the combats often between conservatism and radicalism, between tradition and ever innovating forms of successive modernisms, that the contents of faith came to receive their precise conceptual interpretation and at length their linguistic definition. It was by the

Scalpri salubris ictibus
Et tunsione plurima
Fabri polita malleo

that the stones were made ready for the edifice of religious truth. That they were eventually conjoined *aptis nexibus* and *locantur in fastigio* was a stage in the building process undertaken in a later age. It is with the cutting, dressing, chiselling, polishing that the present volume is concerned. The Trinitarian dogmas had, at least in substance, been defined as early as 381. The Christological controversies are in the forefront during the succeeding age. Nestorianism, Euthychianism, Monothelitism—it suffices merely to mention these three names in order to suggest the storm centres out of whose murky atmosphere the clear air of Catholic truth emerges. But, as M. Tixeront observes, the true doctrine of the Incarnation was not the only sphere wherein doctrinal progress was made during the period between the fifth and the eighth century, the time covered by the present volume. Almost all the branches of the doctrinal system came out into fuller relief—the magisterial and legislative power of the Church solemnly affirmed by the General Councils; the Roman primacy set in full relief and brought into practice; the sacramental

belief made clear; the Eucharist both as Sacrament and Sacrifice more definitely formulated; Extreme Unction, Marriage, Purgatory, the Veneration of the Saints; these and other doctrines and practices are seen to emerge more explicitly into the Church's consciousness. All this and more, together with the historical testimony upon which it rests, is made manifest in the volume before us. But while the student learns how and in what sense there has been doctrinal development, he is no less deeply impressed with the immutable permanence of the substantial truth. He sees through it all the verification of the famous lines of St. Vincent of Lerins: "The Church, the sedulous and cautious guardian of the doctrines entrusted to her never changes aught in them; she neither subtracts nor adds; she does not sever things necessary nor appose what is superfluous; loses not her own nor usurps what is another's, but with all care seeks this alone that by faithfully and prudently handling the olden truths she may chisel and polish whatsoever in them is as yet unshapen and inchoate; whatsoever in them is already expressed and enucleate she may consolidate and confirm; whatsoever in them is already confirmed and defined, she may preserve and safeguard." Herein is the motif and the burden of this *History of Dogmas*.

THE SONGS OF THE SON OF ISAI. A Metrical Arrangement of the Psalms of David. By Helen Hughes Hielscher.—Boston: Sherman, French and Company. 1916. Pp. 273.

Nearly fifteen years ago Archbishop Bagshawe made an English version in metre of the Psalter, which was printed in Paris (B. Herder: St. Louis, Mo.). The author intended his metrical rendering to serve a purely devotional purpose and as an aid to priests in familiarizing themselves with the vernacular sense of the prayers daily recited by them in the Latin Breviary. In making his translation of the original text the Bishop followed Cardinal Bellarmine's interpretation and in some cases St. Alphonsus Liguori's. Miss Eleanor C. Donnelly and other gifted Catholic poets have from time to time issued translations of different psalms and canticles which deserve a permanent place in our devotional literature. On the whole, however, we are lacking in that special branch of vernacular reading which constitutes a popular treasury of devotional expression with professed Christians outside the Church. This may be due to the fact that the Hebrew form of prayer has been traditionally incorporated in the canonical offices of the Church, and Catholics who use it have long been accustomed to regard it as the only authorized form of devotion, both in Latin and in English, which reverence bids us not to interfere with. Besides, there have

been accessible to those who might actually prefer metrical versions in their reading of the psalms, the rich repertories in use among Protestants whose renderings from the Hebrew hardly differ from that of our Catholic Vulgate or Douay version, unless it be in the numbering and division of the psalms.

Of such translations there are a great number, beginning with "the Gude and Godlie Ballates" of the Scotch brothers Wedderburne in the fifteenth century; next, Sternhold's popular version approved by the Westminster Assembly, and later on perfected by sundry additions. Subsequently the version of Rous, provost of Eton, found its way into the service of the English, Scotch, and Irish national churches. Finally the example of the Scotch poets, George Buchanan, Arthur Johnston, Adamson, and Hogaues, and their friends, who had made excellent Latin translations in Virgilian and Horatian metres, provoked similar attempts in English, so that the same psalms were turned into different kinds of metre, and the poetry-loving reader had his choice, by which he could adapt his devotional moods to the various forms of song that might appeal to him. Luke Milbourne, who dedicated his collection to the Duke of Gloucester, published in 1698, is a good example of this variety. Of more recent date are the attempts to illustrate the life of David in poetic form from the royal prophet's own accredited compositions. Such is Benthall's "Songs of the Hebrew Poet".

Whilst there is no lack of musical renderings in English of the inspirations from the pen of the Hebrew Psalmist, we yet gladly welcome a new version like the present by Helen Hughes Hielscher, for, as Bishop King wrote to Sandys,

None can condemn the wish or labor spent
Good matter in good words to represent.

This new translation has the merit of being pleasing to the rhythmical sense, and in its melodious flow it preserves the spirit of devotion. This is of course the chief thing to be desired in all versified prayer. As far as the dogmatic sense is to be expressed in the psalms, the version succeeds. We know not whether it is a printer's oversight to say: "Thy hand didst glory round him fling" (page 8), and whether it is a mere poetical oddity to render the lines "Domine quid multiplicati sunt qui tribulant me" by "Why are they multiplied, O Lord, who worketh wrong to me?" since "worketh" might readily be applied here in a sense which would not be true. But in any case these details do not lessen the actual value of the translation or the service which the book is designed to do in the hands of the thoughtful and devout reader. For the rest, it would be manifestly unfair to apply to a work like the present the

standards of higher criticism, all the more as the obviously prophetic character of many of the psalms gives to their language a partly allusive character in which the words are not intended to express facts so much as to foreshadow them. Moreover, the very obscurity of the meaning is at times calculated to elicit that form of meditation which allows the heart to give concrete reality to the divine message, so that it may be applied to the varying needs of the soul.

There is an introduction to the volume, on the Authorship of the Psalms, which gives an excellent perspective regarding their composition and purpose, both devotional and liturgical.

Literary Chat.

The eminent Jesuit astronomer, Fr. I. G. Hagen, director of the Roman Observatory, has compiled a *Catologo Astrografico* (Tipografia Vaticana, 1915) in which the observations of recent date at his institute are registered. Father Hagen, who labored for several years in the Maryland province as professor of astronomy, is a German. At present he is collaborating with Professor Turner of the Oxford Observatory (England), and the above work is the result of their joint labor. Their views of the claims of science place them above the petty animosities of which we have daily instances among other *literati*—Catholic and non-Catholic. Fr. Hagen has also published *La Rotation de la Terre; Colori stellari osservati a Roma da B. Sestini, S.J.; Die Veraenderlichen Sterne*, etc. Although beyond the age of three score years and ten, the veteran scientist is still an active leader in his field.

The Catholic Foreign Mission Seminary is to open a Preparatory School under the title of the "Venard Apostolic School" at Clark's Green in Pennsylvania, where the authorities have secured a tract of land. The students, who have been attending St. Thomas College in Scranton since 1913, will be transferred to the new home in September. The institution is under the patronage of Blessed Theophane Venard, the young French martyr.

Orbis Catholicus, a year-book of the Catholic World, contains lists of the Popes, members of the Pontifical household and the Sacred Congregations, with short explanations of their activities, a directory of the hierarchical sees and prelates of the Catholic Church, and a series of historical sketches of dioceses comprised under the letter "A". Further sketches of the same character are to follow in succeeding volumes within the next seven or eight years. The year-book will prove a desirable repertory for clerics and laics.

Father Richard Garrold, S.J., one of the chaplains for the British Forces, has written a fine story with the odd title *The Onion Peelers*. It purports to give the career of a young lad who grows into manhood under a series of adverse circumstances, chief among which are the thriftlessness and brutal egotism of a half-educated father, and the weakness of an affectionate mother who has sacrificed her religion to marry a man without religion, although she somehow managed to have her boy baptized in the Catholic Church. The baptismal grace prevails apparently, and all that is good in the youth develops when accidentally he comes under the spell of a sensible Catholic girl and her family, who take an interest in him. His natural talents are turned to good account by his better instincts, and he becomes eventually an eminent bar-

rist. The story is full of excellent humor alternating with deep pathos. The title is intended to indicate the moral: we profit by hard experience, i. e. "life is an onion—we weep as we peel it".

The coming session of the Catholic Summer School of America at Lake Champlain marks the silver jubilee of the institution. We would direct attention to the paper on "The Intellectual Life at Cliff Haven and the Clergy" in this issue of *THE ECCLESIASTICAL REVIEW*. The Rev. F. P. Siegfried is one of the earliest active members of the School and the present Chairman of its Board of Studies. He therefore speaks of the work of the Summer School with knowledge and authority. This year's program of lectures which he outlines is at once a vindication and the best interpretation of what the Cliff Haven assembly represents. For a quarter of a century it has been active in eliciting the interest of the public in behalf of this intellectual exchange where Catholics meet in easy social converse educators, scholars, litterateurs, and those of their own fellow Catholics, who speak with the authority of knowledge and experience on the problems of science and philosophy, of art and letters, poetry and the drama, and on questions of the day—in a word, on all such matters as appeal to the average cultured mind of the present age. Professor Siegfried makes a special appeal to priests to take part in this far-reaching and fruitful activity. The Summer School has not yet quite passed through the financial struggles essential to its establishment, at a time when, while it had no support, it was nevertheless obliged to do the most valuable pioneer work of laying foundations that would make later successes possible.

The Prayer Book for Boy Scouts, by the Rev. Thomas McGrath, is a wee volume that will fit into the smallest pocket of a small boy's jacket. It is bound strongly, as it should be, in leather and is purchaseable at a relatively small price. Outwardly it suits its title, and inwardly it contains, besides the prayers and devotions which a boy can and should use, pithy little nuggets of advice adapted to his character and state. The Catholic boy scout should have the booklet and his captain should see that he gets it. (P. J. Kenedy, New York.)

There are many books of instruction on *The Mass, the Eucharistic Service of the Catholic Church*, but the latest bearing this title deserves a high place on the list. It is a brochure comprising 136 closely printed pages wherein the author, Fr. George Moorman, has summed up both the theology and the practical aspects of the Holy Sacrifice in a way that leaves nothing to be desired, either as regards solidity of doctrine, clarity of exposition, or adaptation to the needs alike of the faithful and of inquiring Protestants. (Our Sunday Visitor Press, Huntingdon, Indiana.)

The same publishers have issued the thirteenth (revised) edition of the brochure *The Defamers of the Church*. The character and career of some infamously famous defamers are sketched. Enough is said to point the obvious moral.

Fr. F. Laun has done a good thing, good for both priest and people, for Catholic no less than Protestant, by summing up and expounding *The Chief Points of Difference between the Catholic and the Protestant Creeds*. The book is a storehouse of doctrine and historical fact serviceable for instruction and if need be even controversy. (New York: Joseph Wagner.)

To instruct children for the Sacraments is for many priests one of the most difficult, notwithstanding the fact that it is one of the most important and likewise consoling, duties of him who has to feed the lambs as well as the sheep of the Master's flock. Books helpful toward the discharge of this

grave office are not wanting. A small volume recently added to the list bears the title *Behold Thy King Cometh*, by the Rev. J. R. Taylor. It is made up of instructions relating to First Confession and First Communion. They are based on the well-known books by Fathers Urban and Schäffler and are plain and practical—suited to the needs and capacity of little ones. (New York: Joseph Wagner.)

The slender little brochure (of hardly a dozen pages) entitled *What Every Christian Father Can and Should Do*, might with advantage be widely circulated amongst the men to whom it is addressed. It tells the head of the Christian home his principal duties clearly, forcibly, yet withal temperately. It is written by a Father of the Society of St. Basil and published by W. E. Blake & Son, Toronto, Canada.

Father Francis S. Betten, S.J., of Cleveland, has inaugurated a practical method of vindicating the historic distinction and scholastic merits of the German race. He proposes to serve the cause of his native land by the publication of *Oak-Leaves—Gleanings from German History*. The articles thus far published show a mind disposed to confine itself wholly to the statement of accredited facts, without indulging either in undue glorification or in those hostile insinuations against national enemies which have become the fashion of European patriotism since the beginning of the present war. The brochures are issued without any definite date, but are meant to be continuous. The enterprise is under the patronage of the St. Boniface Historical Society. (B. Herder: St. Louis, Mo.)

The Rev. Francis Bimanski, S.J., of St. Ignatius College, Chicago, who attends as regular chaplain the Cook County Hospital of that city, has prepared a series of leaflets for the use of doctors and nurses. The leaflets contain questions (given phonetically) such as the physician or nurse would be apt to ask patients in order to aid them. By this means the sick are enabled to declare first their nationality (Polish, Bohemian, Slovak, Croatian, Serbian, Dalmatian, Bosnian, Montenegrin, Slovenian, Krainer, Russian, Ruthenian, Bulgarian, Lithuanian, Lettish, Magyar), then what are the prominent symptoms of their troubles; finally they receive some soothing or assuring expressions that they will be relieved and taken care of. The publication and pertinent information on the subject may be obtained from the author.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

THE MYSTERY OF THE HOLY TRINITY IN OLDEST JUDAISM. By Frank McGloin, LL.D., Knight of St. Gregory, author of *Norodom—King of Cambodia*, *The Light of Faith*, *The Conquest of Europe*, etc. John Joseph McVey, Philadelphia. 1916. Pp. xiii-232. Price, \$1.00 net.

AT THE FEET OF THE KING OF MARTYRS. By a Nun of Tyburn Convent. With a Preface by Dom Bede Camm, O.S.B. Benziger Bros., New York. 1916. Pp. 155. Price, \$0.35 net.

THE PRAYER BOOK FOR BOY SCOUTS. By the Rev. Thomas S. McGrath. Published with ecclesiastical authority. P. J. Kenedy & Sons, New York. 1916. Pp. 142. Price: leather binding, \$0.35; flexible binding, \$0.15.

WHAT EVERY CHRISTIAN FATHER CAN AND SHOULD DO. By a Father of the Society of St. Basil. W. E. Blake & Son, Toronto, Canada. Pp. 11. Price, \$3.00 a hundred; \$0.40 a dozen.

BEHOLD: THY KING COMETH TO THEE! Plain and Practical Instructions and Readings for the Preparation of First Communicants. With an Appendix: Preparation for First Confession. By the Rev. J. R. Taylor. Joseph F. Wagner, New York. 1915. Pp. 116. Price, \$0.60 *net*.

TRACTATIONES TRES. I. De Censuris in Genere. II. De Censuris in Specie. III. In Constitutionem Apost. Sedis juxta Recentiora Decreta et Juris Dispositiones. P. Nicolaus Farrugia, Ord. S. Aug. Typis Joannis Muscat, Melitae. 1916. Pp. 212. Scellini, 2 s.

MARIE ET LES ÉPROUVÉS DE LA GUERRE. Par R. Portehault, du Diocèse d'Orléans. Deuxième édition. P. Lethielleux, Paris. 1916. Pp. 332. Prix, 2 fr. 50; 2 fr. 75 *franco*.

LA VIE HEROÏQUE. Conférences données en l'Église de Sainte-Madeleine, à Paris. Par A. D. Sertillanges. Deuxième Série. XXVIII. *La Femme Française* (21 Février, 1915). XXIX. *Épouses et Mères* (28 Février, 1915). XXX. *Nos Jeunes Filles* (7 Mars, 1915). Bloud & Gay, Paris. 1915. Ces opuscules sont vendus au profit de la Goutte de Lait, Rue de Tocqueville, 87. Prix, 0 fr. 30 par volume.

L'HUMBLE VIERGE MARIE. Élévations sur les Mystères de Sa Vie. Par P. Louis Perroy. P. Lethielleux, Paris. 1916. Pp. 332. Prix, 3 fr. 75.

HISTORICAL.

LUTHER. By Hartmann Grisar, S.J., Professor at Innsbruck University. Translation by E. M. Lamond. Edited by Luigi Kappadelta. Vol. V. Kegan Paul, Trench, Trubner & Co., London; B. Herder, St. Louis. Pp. 606. Price, \$3.25.

LA GUERRE ACTUELLE DEVANT LA CONSCIENCE CATHOLIQUE. Par le Comte Begouen. Troisième mille. Bloud & Gay, Paris. 1915. Pp. 94.

PAUL MARY PAKENHAM, PASSIONIST. By the Rev. Joseph Smith, C.P. Sands & Co., London; B. Herder, St. Louis. Pp. 124. Price, \$0.50.

JOURNAL D'UNE INFIRMIÈRE D'ARRAS. Août-Septembre-Octobre, 1914. Par Mme. Emmanuel Colombel, née Tailliandier. Préface de Mgr. Lobbedey, Evêque d'Arras, Boulogne et Saint-Omer. Bloud & Gay, Paris. 1916. Pp. 165.

ORBIS CATHOLICUS. A Year Book of the Catholic World. First Issue, 1916. Edited by Canon Glancey. The Currier Press, Leamington Spa. Pp. 685. Price, \$1.50.

MISCELLANEOUS.

THE ONION PEELERS. Being the Early History of Sir Albert Jenkins, Knt., One of His Majesty's Judges of King's Bench. By R. P. Garrold, author of *The Black Brotherhood*, etc. "Life is an onion; we weep as we peel it." B. Herder, St. Louis; Sands & Co., London. Pp. 370. Price, \$1.60.

ONLY ANNE. A Novel. By Isabel C. Clarke. Benziger Bros., New York. 1916. Price, \$1.35 *net*.

MY LADY OF THE MOOR. By John Oxenham. With frontispiece. Longmans, Green & Co., New York and London. 1916. Pp. 312. Price, \$1.35 *net*.

THIRD READER. By a Sister of St. Joseph, author of *The Ideal Sound Exemplifier*, *The Ideal Catholic Primer*, etc. (*The Ideal Catholic Readers*.) The Macmillan Co., New York. 1916. Pp. 247. Price, \$0.40.

GARCIA MORENO. A Tragedy in Three Acts. Adapted from the German by Fr. Bernard, O.M.Cap. (For boys and male characters.) B. Herder, St. Louis. Pp. 27. Price, \$0.25.

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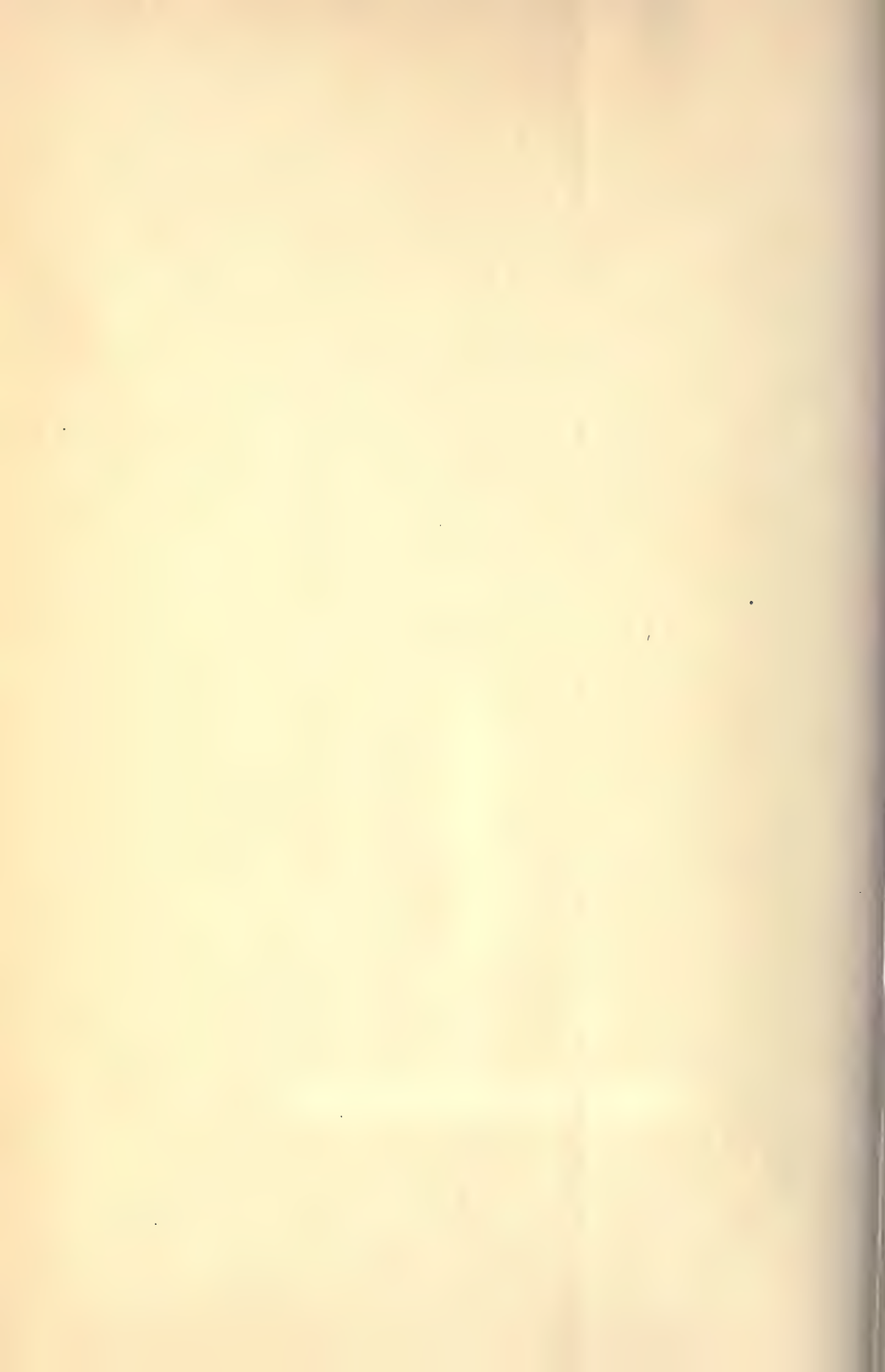
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